

John Barward. 1703. 4th 9

THE
VVORKES
Of that faithfull and
painefull Preacher,

Mr. ELMATHAN PARR,
Batchelour in Divinitie, late
Minister in *Suffolke*.

The third Edition: corrected and
enlarged by the Authors own hand,
before his death.

2 TIM. 3. 16, 17.

*The whole Scripture is given by inspiration of God,
and is profitable to teach, to improve, to correct,
and to instruct in righteousness.*

*That the men of God may be absolute, being made
perfect unto all good works.*

LONDON:

Printed by G. P. for SAMUEL
MAY, dwelling in Pauls Church-
yard, at the Signe of
the Swanne.

1633.

18 1/2 46.84
C1312.2*
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TO
The very Noble and Religious Knight, Sir
NATHANIEL
BACON,

TO
The very Honourable and
most worthy Lady, the Lady
Iane Bacon, late his Wife,
now Widdow,

*Grace and Peace be multiplied, from God the Father,
and from our Lord IESVS CHRIST.*

SIR;



Againe present to your Noblenesse, these my poore labours; which shall be much honoured, if you will vouchsafe as gracious an eye to them written, as you did a reverent care to them uttered by voice.

As a Picture attaines not the life, so neither can writing expresse that lively *Energie* of the Voice, which consists in Utterance and Action, the two Ladies of Speech: yet as the Picture of a friend is much esteemed for the representation: so I cannot but hope of your favourable approvall of the Copie, to whom the principall was so acceptable. I wish that they could reflect as much brightnesse upon your Noblenesse, as they receive splendor from it. But as a Glasse more weakly returneth the irradiant

MADAME;



Humbly intreat you with favour to receive, with some enlargement, this fruit of your owne goodnesse. If I have performed any good by my poore labours; those which receive it, owe the acknowledgement (next unto God) to your Ladiship, who have so watered my studies with your countenance and beneficence, that even my barrennesse hath, both by preaching and writing, yeelded some fruit: which, as it may be profitable to some, and is comfortable to my selfe to have brought forth; so I hope it shall somewhat further your Ladiships reckoning at the day of Christ. Of due therefore whatsoever I can performe, is your Ladiships.

I know you take no pleasure to have your goodnesse published; because you account Vertues fairest Theater to bee a good Conscience: yet it becomes an inge-

THE EPISTLE DEDICATORY:

irradiant beames, so these,

The stile must needs lose something, because I have endeavoured to abbreviate many things in writing; which I tooke more liberty in speaking to deliver: and yet, I hope, that nor I, nor my labours, shall for this, lose with the Iudicious: for *Timantes*, a famous Painter (as your selfe, if any, know) was the more commended; because by his Pictures, more was to bee understood, than was expressed.

As all that know your Noblenesse, have experience of your Religious mind; so have I also of your deepe judgement, by whom no Author can lose; you being able (and using) accurately to examine every word, wherein any excellent thing may bee couched. If I were able to write learnedly, I would wish such a Reader: As I am,

nuous minde to professe by whom he profiteth: And I wish the World had more such Ladies; the Church such ornaments, and painefull and peaceable Ministers such Patronesses; as your Ladiship hath beene to me.

For as in all native and infused Graces, you immeasurably exceed the painted Sepulchers of these dayes: so is your Ladiship in holy knowledge, discreet Zeale, and compassionate Charity, a lively Image of those ancient Heroines commended by Saint Hierom, and other Fathers, and also by unerring Writers.

As Ladies delight, not only to see faire Jewels, and curiour Needleworks, but to take them out and weare them; so I can truly testifie, that your Ladiships care is, not only to know, but to expresse and weare the good things you know, in your conversation. I earnestly pray for the increase of Gods fatherly blessing upon your soule, and

I crave your pardon, and the continuance of your favour
to him, who acknowledgeth himselfe

bound unto you in all

humble observance,

ELNATHAN PARR:

THE



The Doctrines handled in the Epistle to the ROMANES.

CHAP. I.

- Doct. **P**AUL, before an enemy, now a servant of Iesus Christ, and an Apostle, preacheth the Faith which hee destroyed. verse 1
- Doct. The doctrine of the Gospell is most ancient, it was knowne to Adam. verse 2
- Doct. Christ incarnate is the summe of the Gospell: called The preaching of Iesus Christ, The revelation of Christ, and the riches of this glorious Myserie. verse 3, 4
- Doct. The preaching of the Gospell is a grace given for the conversion of man. verse 5, 6
- Doct. All the good things of God belong to the Saints: therefore Paul wissheth in all Epistles, these things onely to them, Faith is of Gods E-lect, and our Masters joy proper to good servants. verse 7
- Doct. Wee must rejoyce for the grace bestowed on others. So did Paul: This is taught in the Parables of the lost sheepe, and goat, and of the joy of the returne of the Prodigall. verse 8
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- Doct. The dearest and lovingest remembrance of our friends, is to pray for them. verse 10
- Doct. We are to desire the fellowship of the faithfull for our mutuall comfort. verse 11, 12
- Doct. The holy purposes of holy men are oftentimes hindred. verse 13
- Doct. Ministers are indebted to their people to preach the Gospell to them. verse 14
- Doct. The Gospell is so glorious, that we should be ready to professe it, without being ashamed. verse 15
- Doct. The preaching of the Gospell is the power of God to save believers. verse 16
- Doct. 1. The Gospell revealeth Justification by faith onely. verse 17
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- Doct. 1. The reward of ungodlinesse, and unrighteousnesse, is the wrath of God. verse 18
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- Doct. The knowledge of God, and of good and evil, is imprinted in the minds of all men by GOD. verse 19
- Doct. 1. We may understand the invisible things of God, by his visible workes. verse 20
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- Doct. The knowledge which we have of God, ought to bring forth due and suitable worship. verse 21
- Doct. Humane wisdom waxeth vaine and foolish in determining and defining divine things. verse 22
- Doct. It is not lawfull, either to represent God by an Image, or to worship God in an Image. verse 23
- Doct. God punisheth Idolatry, by delivering up unto uncleannesse. verse 24, 25
- Doct. When God forsakes us, we are ready to doe things which the very beasts abhorre. verse 26
- Doct. God most justly punisheth sinne with sinne. verse 27
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- Doct. It is a signe of a reprobate mind, to be appeale with sinne. verse 29, 30
- Doct. There are two notes of a most fearful estate: To doe things which wee know are worthy of death, and to favour, encourage and maintaine the doers of such things. verse 31, 32

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- Doct. God is a most just Judge. verse 2
- CHAP.

The Doctrines.

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Doct. Our union with Christ, frees us from the power of sinne and of death. verse 2

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2. Christ came into the world, and was incarnate of the Virgin Mary, not of his owne Will, and yet not unwilling, but by the Will and Decree of his Father.

3. God, by the death of his Son on the Crosse, in our nature, hath so taken away and abolished sinne, that it cannot rule in us here, nor condemne us hereafter. verse 3

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Doct. Whatsoever the flesh or corruption doth mind or savour, bringeth death: so on the contrary for the spirit that is the regenerate part. verse 6

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Doct. A carnall man cannot please God, because he is not subject to his Law. verse 8

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3. The holy Spirit dwelleth in the regenerate.

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Doct. 1. Though Christ be in the regenerate, yet are they subject to death.

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Doct. The insensible creature expelleth the revelation of the sonnes of God. verse 19

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- Doct. We ought to redeeme the salvation of our very enemies, with the losse of heavenly joyes to our selves, rather than Christ should lose his glory. v. 3
- Doct. 1. The Jewes were a most honourable people.
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- Doct. The promises of God are sure. verse 6
- Doct. All believers are the children and seed to which belong the promises. vers. 7, 8, 9
- Doct. Where Nature is common and alike, there Grace makes a difference. verse 10
- Doct. 1. The election or reprobation of men is before they are borne, or have done good or evil.
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- Doct. Though God save some, and condemne others, yet he is just. vers. 14, 15, 16
- Doct. 1. Hearers are to receive nothing, but that which is signed and sealed by the hand of God.
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- Doct. The Will of God is the cause of election and reprobation. verse 18
- Doct. The Will of Gods distinguished to be his secret Will, or his revealed Will. verse 19
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- Doct. The calling of the Gentiles to the state of grace and salvation, was long agoe foretold by the Prophets. vers. 25, 26
- Doct. But a remnant of the multitude of the Jewes shall be saved. vers. 27, 28, 29
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- Doct. Christ is a rocke of offence to them which believe not, nor repent. vers. 32, 33

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- Doct. Ignorance breeds pride & contempt. verse 3.
- Doct. God gave the Law in writing to bring men to Christ. verse 4
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- Doct. Faith and confession are necessary to salvation. vers. 9, 10.
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- Doct. When the Gospell is preached, all are not converted by it. verse 16
- Doct. The Gospell was preached to all the world, in the time of the Apostles. verse 18
- Doct. The corruption of our hearts leads us to the practise of those things which we know to be sin.
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- Doct. Disobedience and persecution of Gods Messengers, was the cause of the rejection of the Jewes. verse 21

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- Doct. 1. It is profitable to bee acquainted with the Histories of the Bible, and to make use of them.
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- Doct. 1. God suffers sometimes the enemies of his Church to prevaike against it.
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- Doct. 1. All doubts in matters of Religion, are to be decided by the Word of God.
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Doct. Election and salvation are of Grace, not of Merit. **verse 6**

Doct. No Elect cast away: no Reprobate but cast away. **verse 7**

Doct. God in his just Judgement, gives over such as are enemies to the Gospel, to the Divell to be blinded that they cannot convert. **verse 8**

Doct. Persecuters of Christ and his Gospel, are justly accursed of God. **verse 9, 10**

Doct. 1. The Jewes are rejected, that the Gentiles might be called. **verse 11**

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Doct. The generall calling of the Jewes, shall bee the enriching of the World. **verse 12**

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2. We must offer our whole selves, and ours unto God. **verse 2**

3. All beleevers must offer their bodies a living sacrifice. **verse 3**

4. Every beleever must be an holy sacrifice. **verse 4**

5. The sacrifice of beleevers please God. **verse 5**

6. The obedience of a Christian must be spiritual. **verse 6**

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2. Beleevers must endeavour and seeke after renewing of their minds. **verse 8**

3. Only the renewed do certainly know and allow by religious practise, & doing the will of God. **verse 9**

4. The will of God is good, acceptable and perfect. **verse 10**

Doct. 1. The power whereby Ministers doe charge the consciences of their hearers, is a divine power, given them when he calls them to the Ministry. **verse 11**

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Doct. We must doe good to them that hate us, that we may winne them. ver. 20

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CHAP. XIII.

Doct. 1. That all that live under any civill government, must yeeld unto the governors obedience and subjection.

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Doct. That the Magistrate is appointed for the punishment of them which doe evill. ver. 4

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Doct. That paying of tribute is an acknowledgement of our subjection to the Magistrate and his Lawes. ver. 6

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Doct. That Christ by dying, rising and reviving, obtained power over us, to save us, and bring us unto heaven. ver. 9

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2. That we must not give offence one to another. ver. 13

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Doct.

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 Doct. That by Christs example wee are kindly to love one another. *verse 7*
 Doct. That Christ came in the flesh, to make good the truth of God, and to confirme his promise to the Jewes for their salvation. *verse 8*
 Doct. That the Gentiles are received to the glory of God, by his mercy in Christ Iesus. *verse 9, 10, 11, 12*
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 Doct. That we ought to acknowledge and praise the graces of God in others. *verse 14*
 Doct. That Ministers must faithfully and diligently performe their office. *verse 15*

- Doct. That Ministers by preaching, offer up the people an acceptable Sacrifice to God. *verse 16*
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 Doct. That Christ furnished his Apostles with gifts of utterance, holy life, and miracles, to make the world obedient to the Gospell. *verse 18*
 Doct. That Ministers of the Word must earnestly labour in the discharge of their office. *verse 19, 20, 21*
 Doct. That the purposes of men are ruled and overruled by the providence of God. *verse 22, 23, 24*
 Doct. That we must contribute to the reliefe of the poore Saints. *verse 25, 26, 27*
 Doct. That every man is faithfully to performe that which he is to undertake. *verse 28, 29*
 Doct. That believers stand in need of the prayer of their Brethren, and ought to pray one for another. *verse 30, 31, 32, 33*

CHAP. XVI.

- Doct. **T**hat we must, if occasion require, commend good Christians to others. *verse 1, 2*
 Doct. That to salute our friends present or absent, is not to be neglected. *verse 3, 4*
 Doct. That false teachers and brethren are carefully to be marked and avoided. *verse 5, to 17*
 Doct. That such as cause divisions and offences, contrary to the true Doctrine, serve not Christ, but their owne affections, deceiving the simple. *verse 18*
 Doct. That as we must be ready to obey the truth, so wise to try and discern what is such. *verse 19*
 Doct. That God will make his Church and Children conquer Satan. *verse 20*
 Doct. That God is specially to bee glorified of his Church, in confirming his elect by the Gospell. *verse 24, 25, 26, 27*

The end of the Doctrines.

To the Reader.

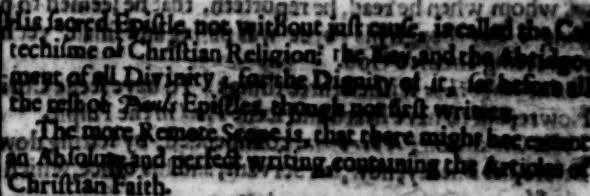
IF thou readeſt herein, read to profit thy soule: which if thou doe not, we are both losers: but thou must give account for both our losses. For as for us, we are unto God a sweet savour of Christ, both in them which profit by our pains, and in them which profit not. That thou maiſt profit, I commend thee to God; to whom also I desire thee to commend this labour, and

Thy true friend in our
common Saviour,

ELNATHAN PARKER



AN EXPOSITION VPON
THE FIRST CHAPTER OF
THE EPISTLE OF S. PAUL
TO THE ROMANS.



The Neerer and more Particular Scope, than the Emulation and difference between the Jewes and Gentiles at Rome, about Iustificacion, the Calling of the Gentiles Things Indifferent &c. might be taken away & compounded.

The Epistle of St. PAUL the Apostle to the ROMANS.

This little contains both the *Styl* of writing; An Epistle, the writer, Saint Paul the Apostle; and the Parties to whom it was written, The Romans: These two composed, it with no other ornaments, as our moderns use, and so it is written.

The *Style* in the Old Testament, had part thereof is so called; But this kind of writing is proper to the New: For then the Church was only in *Jews*; and the Apostles might speak to the people face to face; but when the Gospel was published to all Nations, where the Apostles could not be bodily present, they were obliged to write; and this kind of writing is more apt to familiar Instruction; Admonition; Exhortation, Consolation.

Saint *Augustine* called the whole Scriptures, Gods letters set unto us from Heaven, to teach us to live well.

VERSE 1. *Paul a servant of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God.*

2. *Which he had promised afore, &c.*

IN these first seven verses, is the Inscription of the Epistle. The Epistle it self begins at the eight verse.

Three things are described in the Inscription :

- 1 The Author and Writer of the Epistle, *verf. 1.*
- 2 The Matter and Contents ; *verf. 2, 3, 4, 5, 6.*
- 3 The parties to whom it is written ; *verf. 7.*

These three make to the commendation of this Epistle : For the Writer is of Authority, the Matter is weighty, and the Persons, to whom it is dedicated, very worthy.

The writer is set forth in the first verse, by his Name, and his Condition.

His Name, *Paul* : so was it the ancient forme of addressing, to set their names before, or in the beginning of their Letters : *Acts 23. 26.* as we subscribe our Names.

Before *Pauls* conversion, he was called *Saul* : There is much question about the change of his Name : My opinion is, that his Name, from the beginning, was *Saulus Paulus* ; He was a Jew borne free of Rome, and therefore had both an Hebrew, and a Latine Name : being, in the *Acts of the Apostles*, constantly called *Saul* while he conversed among the Jewes ; and *Paul* when he was sent to the Gentiles, it being the Roman Name ; so wee read, *Acts 13. 9. Then Saul, which also is called Paul.*

Paul signifies Little ; and indeed not unfily, for he is reported to have bene low of stature, and to have had a very small voyce, which is thought to be objected to him : *2 Cor. 10. 10.*

Whatsoever his stature, and voyce were, he was famous for his gifts, and heavenly illustrations ; little in the eye of the world, but of great and high account with God : *verse into the third heaven.*

Crisostom

In his prayes *Crisostomus* wrote eight Homilies, and usually calls him, for excellency, *The Apostle*. *Saint Hierome* calls him, the Trumpet of the Gospell. The roaring of our Lion, whom when he read, he reporteth, that he seemed to heare, not words, but thundering : For though his voyce was piling and small, yet hee speaks the hearts of men, converting them to God.

Augustine

Saint Augustine wished three things : To have seene Christ in the Flesh, Rome in this Flowre, and to have heard and seene *Paul* in the Pulpit.

His Condition ; *A Servant* : commended, by setting downe his Master, *Iesus Christ* : Before, his Enemy ; now, his Servant ; and his office, which was not meane, *Called to be an Apostle.*

Not to shew his modesty, thus ; *Paul*, whom men call an Apostle ; but called ; that is, after the Hebrew, made an Apostle. Gods calling is making, become together with the Name, he gives the thing it selfe.

An Apostle ; that is, a prime Doctor, or, immediately called of God, and sent forth to convert the world, and to plant Churches.

The office of an Apostle more particularly explained in the next words : *Set apart to preach the Gospell of God.*

Set apart, in the Externall Counsell of God ; and from his mothers wombe, *Gal. 1. 15.* and by the speciall commandement of the Holy Ghost : *Acts 13. 2.* confirmed by the equiptation of the Church : *Acts 13. 3. Gal. 2. 9.*

Set or put apart : that is, as a choice Instrument to preach the Gospell. Thus were the *Apostles* separated from the rest of the children of Israel : *Num. 1. 14.* and thus the Physicall all the chooye sentences of their Art, delivered by *Hippocrates*, *Aphorismes*.

As *Paul* desired Letters of the High Priest, for the persecuting of the Church, so now, he writes *Letters* for instructing and confirming thereof in the faith.

Dott.

Paul, before, an Enemy ; now a Servant of Iesus Christ, and an Apostle, preaches the faith which was destroyed : *1 Tim. 1. 12, 13. Gal. 2. 13.* and so to the end of the Chapter.

Use 1.

The Mercy of God in the converting of *Paul*, is for the comfort of sinners : *Paul* obtained mercy, despaire not thou, but beleeve.

It's both true Nobility, and blessed liberty to be a servant of Christ. Nbt to serve God, *Vse 2.* is to man hurtfull, not to God; He is a base slave that serves his lusts.

Paul being converted, shewes evident arguments thereof; he preacheth the Gospell, *Vse 3.* he writes letters to the Churches, he serveth Christ. If thou say thou art converted, make it appeare by forsaking thy old sinnes, and walking in newnesse of life.

Great is the goodnesse of God; who not onely is ready to receive sinners when they come to him, but sendeth his servants, endued with gifts, to call us, that we might come *Vse 4.* to him and be saved; *To him be glory.*

Paul preached and wrote by authority from God. Let us read his writings with due *Vse 5.* reverence.

A pure life is needfull to him that would understand *Paul*, saith *S. Chrysostome.*

Then may we understand things written by Divine inspiration, when we expresse not the words onely; but the manners of the holy Writers, saith Saint *Augustine.*

If any will doe Gods will, he shall know the Doctrine, saith our Saviour, *John 7. 17.*

VERSE 1. — The Gospell of God.

2. Which he had promised afore by his Prophets, in the holy Scriptures.

3. Concerning his Sonne Iesus Christ our Lord; —

THe matter of this Epistle is set downe in these words, which is, *The Doctrine of Salvation by Iesus Christ*; and is here described foure wayes:

1 By the Name: *The Gospell.*

2 The Author: *God.*

3 The Antiquity, *Promised afore, &c.*

4 The Subject of such Doctrine and Gospell: *The Sonne of God*: Of this afterwards by it selfe.

Gospell: The meaning of this word, is, according to the Greeke, the good newes, or glad tidings of God appeased towards us in Iesus Christ: and, indeed, what better newes can come to a condemned person, than of pardon.

According to the English word, The Doctrine of life, is *Ghoſtſpell*; that is, the Charme of the soule: for as *David* Harpe drove the evill spirit out of *Saul*, so is *Jesus* and the Divell cast out of our hearts by the preaching of the Word. *Pauls* Epistles are his *Gospell*. That is, not onely the Gospell which is in the foure Evangelists.

The Gospell of God: This Doctrine was, not by man, but by God devised and revealed.

It is most ancient; *promised afore*: The Antiquity amplified by the person promising; *He*, that is, *God*: By the persons by whom, *His Prophets*: and by the Instrument or Record of those promises, the *Holy Scriptures*; viz. of the Old Testament.

Promised afore: Properly the Gospell is the solemne publishing of Christ exhibited; the Fathers had the promise of the Gospell.

The first promise was made to *Adam*, *Gen. 3.* about 4000. yeares before the Birth of Christ; and from thence successively by the Prophets.

It was so long before promised: 1. That the world might be brought to the acknowledgement of its misery, and cry for the Physician: 2. That they might the more esteeme Christ and the Gospell when they came. 3. For the Dignity of Christ; as the greater the person of the Prince is, the more officers of State goe before him.

His Prophets: Prophets, principally, for foretelling of the coming of Christ, and for the abundance of our knowledge in the Doctrine of Christ exhibited; wee of the New Testament are called Prophets; *Ier. 2. 28. Acts 2. 17.* it being the duty of all Christians to preserve and publish the Gospell, as better understanding it than the Prophets did or could doe; for we see that neere hand, which they saw a farre off, and we have the fulfilling of their prophecies, which mightily advantageth to the understanding of them.

His Prophets, to distinguish them, saith *Augustine*, from the *Sybilis*, and other *Witchings*, which spake some things of Christ.

Whether these *Sybilis* were inspired with a good or evill spirit, how many they were, whether Virgins, whether any of them were wives to *Noah*, I leave to the learned to determine.

It was often imputed to *Paul*, that he was a sower forth of New Doctrine and strange gods, *Acts 17. 18, 19.* Now that he might avoyd all suspicion of Noveltie, and purchase

Authority to his Epistle, he appeales to the Prophets.

And indeed, the Testimony of the Prophets, is the great argument of our faith. Therefore Christ and his Apostles alleage the Prophets, so the ancient Fathers; One of them faith, it is not beleeved that Christ is God for his miracles, so much, as because all things are fulfilled in him which were before spoken by the Prophets. See, *Ad. 26. 22. 1 Cor. 15. 4.* In the Holy Scriptures, all the propheticall oracles are restrained to the Scriptures, so called for their excellency above all other writings, as they are called the *Bible*, that is, the most excellent book. All the Prophets wrote not: and it is thought (how warrantably I know not) that some of the holy writings are lost: Howsoever wee are confined to the Scriptures. *Luk. 24. 44.*

There was a promise of the Gospell, before the Scriptures were extant: but the summe thereof is set downe by *Moses*.

Holy Scriptures: for their Author is holy, and their Matter, and their Writers, and their end to make us Holy.

The Holy Ghost hath pronounced them Holy before the Pope was hatcht, and therefore I see not how they should be subject to his Authority.

Doctr. The Doctrine of the Gospell is most ancient. *Luk. 1. 68, 69, 70. 1 Pet. 1. 9, 10. It was knowne to Adam, Gen. 13.*

Use 1. Paul pleads Antiquity for the credit of his Doctrine. Novell opinions are justly suspected. Enquire for the old way, *Jer. 6. 16.* Ancient Evidences for our lands are much esteemed.

Mans nature desires Novelty, but it is a signe of error. That is true which is first. We read first, *The Lord said*; and after, *The Serpent said*. God spake before the Divell: the truth is antientest.

The Papiſts object Novelty to us, and say, we had our Religion from *Luther*: not so, but from the Prophets and Apostles.

They say, where was your Church a 100. yeares agoe? Wee answer, where their Church never was, namely, in the holy Scriptures. Therefore, to call the Romish Religion, the old Religion, is grosse ignorance; and to call our Religion, the new Religion, is an impudent slander: unlesse they meane old, as we call sinne the old man, that is, a Religion to be abolished: and new, as *S. Iohn* calleth the Commandement hee speaketh of, *1 Ioh. 2. 8.* that is, the most excellent, and alwayes to remaine new, and in force.

Not *England*, nor *Germany*, nor *Genova*, but *Rome* is the shop and mint, where New Religions are coyned; witnesse their Purgatory, their Service in the Latine tongue, New Doctrines. Their worship of Images, which is a New Doctrine, though they should derive it from the golden Calfe. Some of the Fathers, from a thousand yeares last past, in some things, it may be, we have not. But these have not age enough to confirme a *Trust*: at the nearest, it must have the Testimony of the Apostles; otherwise, though an Angell preach, it is not to be received.

V/c. 21. God promised the Gospell, and at the last performed it: so shall all his words of promise or threatning be made good; *Though the vision tarry, wait; for it shall surely come.*

V/c. 3. There was never any other way of salvation, but that which we preach. Let it confirme us in the truth we have received.

V/c. 4. Things long looked and hoped for, use to be welcome; so ought the Gospell to be to us. Alas, we doe so little rejoyce in the light of it, that it may be feared many of us would be little grieved, if it should be taken away. God be mercifull to us.

VERSE 3. Concerning his Sonne Iesus Christ our Lord, which was made of the seed of David, according to the Flesh.

4. And declared mightily to be the Sonne of God touching the Spirit of Sanctification by the Resurrection from the dead.

The fourth Argument of the Description of the Gospell, is from the Subject of it, which is, the Sonne of God, who is the second person in the Trinity.

God is the Father of all by Creation, generally: of his Elect, by Adoption, specially: of Christ, by nature, singularly: and thus to be the Sonne of God, is to be equall with God, as the *Pharisees* also understood it, *Ioh. 5. 18,*

This Sonne of God is here described by his Titles and Natures; also in the 5, and 6. verses, by a speciall effect towards *Paul*; of which by it selfe.

The

The Titles are three: Iesus, Christ, our Lord; not of the Apostles onely, but as if he had said, My Lord, and your Lord, by a common faith.

He is also described by his Natures; The Apostle useth such diligence, that error about his person might be voided.

His Orations are two: The Humane: The Divine.

Made of the seed of *David*; according to the flesh: Here wee have the Humane Nature, and the Limitation.

Made, not begotten: so *Gal. 4. 4.* made of a woman: of the seed of *David*, because *Mary* came of *David*.

Of *David*; so understood the common people, *Mat. 12. 23.* so usually did poore people stile him in their suits: *Mat. 15. 22.* and *20. 30.* so the people and the children welcomed him: *Mat. 21. 9. 15.* so the learned Pharisees confessed, *Mat. 22. 42.* so the Angel calls *David* his Father, *Luke 1. 32.*

But why of *David*, rather then of *Abraham*, or *Isaac*, &c?

Because there was a more honourable and special promise made unto him, then unto the rest, *Psal. 132. 11.*

The limitation is according to the flesh; that is, his humane Nature: Not made as he was God, but as he was man.

Neither was his God-head turned into the Manhood, but remaining God which hee was, he was made man which he was not. Hee was the Sonne of God before hee was made man of *Mary*: and being the Sonne of God still, he was made the Sonne of man. He that made man, was made man.

His Divine Nature is set downe in the fourth verse: where are the Declaration, and the Limitation thereof.

The Sonne of God; so is his Divine Nature specified: This is declared, that is, so made manifest, that there can be no doubt of it.

In this Declaration are two things: The Manner, and the Argument.

The Argument, that he raised himselfe from the dead: *Iohn 10. 18.* *Act. 13. 33.* Hee that can raise himselfe must needs be God, who is the fountaine of life.

The Manner, Mightily: whether we consider the Souldiers watching; The covering and sealing the Sepulcher; or, principally, the intolerable weight of our finnes laid upon him: If he had not bene God, though he had had the holinesse and strength of all Angels and men, our finnes must needs have prest him downe to the bottome of hell for ever.

The Limitation touching the Spirit of Sanctification, not the Holy Ghost, but his Divine Nature, so called, *1 Tim. 3. 16.* *Heb. 9. 14.* *1 Pet. 3. 18.* The terme Spirit is common to all the persons: *God is a Spirit, Ioh. 4. 24.*

The Spirit of Sanctification; because the Divine Nature sanctified his Humanity, and because he sanctifieth his Church: *Eph. 5. 26.*

Christ was not made the Sonne of God, but declared: He was the Sonne of God from Everlasting, being as ancient as God his Father, as he is God; and younger then *Mary* his Mother, as he was man.

This Distinction, according to the Flesh, and according to the Spirit of Sanctification, is carefully to be marked; for hereby we may alloyle the Riddle propounded by our Saviour to the Pharisees: They confessed that the Christ must be *David* Sonne: Then saith Christ, *David calls him Lord, How is his Son? Matth. 22. 45.*

The Pharisees could not answer a word; but Saint *Paul* teacheth us to say, that he was *David* Sonne according to the flesh, but his Lord according to his God-head.

The Sonne of God tooke a Humane Nature into the unity of his person, and is both God and man: These two Natures are, and remaine in their proprieties distinguished and unconfound; and are so wonderfully conjoynd, that what sever is said of either, is indifferently spoken of the whole person: The reason; because the Humane Nature hath no existence but in the person of the Sonne of God.

The whole Trinity is the Author, but the Sonne of God, made man, is the Subject of the Gospel.

Christ incarnate is the person of the Gospel: called the preaching of Iesus Christ, *Rom. 16. 25.* *Doct.*

the Revelation of Christ. 1 Pet. 1. 13. and the riches of this glorious Myſterie, Col. 1. 27.

Use 1. Study diligently in the Goſpell; for there is Chriſt to be found. The kingdome of heaven is compared to a Treſure hid in a field: The field is the Goſpell, the Treſure is Chriſt: Spare no labour in digging and ſearching, thou art made for ever if thou finde Chriſt; For to finde him, is to finde life; and he ſhall obtaine favour with the Lord, Prov. 8. 34. Job. 17. 3. *Luther* and *Ridley* could ſay the New Teſtament by heart:

It was for this, that *David* eſteemed the Word more precious than gold, and more ſweet than hony. *Paul* deſired to know nothing but Chriſt, and accounted nothing worthy to be knowne beſides.

Here are to be reprov'd ſuch who neglect the Goſpell, and delight in vaine bookes, and unprofitable; this is in a pleaſant Garden to paſſe by Roſes and Gylliflowers, and to gather Nettles and ſtinking weeds.

All knowledge is unprofitable without this: *Phil.* 3. 8. 10.

Use 2. Chriſt folded up in the Goſpell, as in his Swadling-clothes: When thou readeſt, read reverently: When thou heareſt, prepare thy heart, place him not in the Stable: When thou ſpeakeſt the words of the Goſpell, purifie and cleanſe thy mouth, becauſe thy Lord paſſeth that way.

Make no Ieſts of the phraſes and ſentences of Scripture: prophane *Lamech* did ſo, *Gen.* 4. 24. and the wicked *Iewes* are grievouſly threatned for doing ſo, *Ier.* 23. 33. and ſo to the end of the Chapter.

If *David*'s heart ſmote him for cutting the lap of *Saul*'s garment: much more cauſe have they to be humbled, who have ſo irreverently uſed the Goſpell of Chriſt.

Chriſt was the ſonne of *David*, and *David* was a great ſinner, but penitent.

Use 3. Surely he will not deſpiſe poore penitent ſinners, which diſdained not to be made of the ſeed of a ſinner.

Use 4. Chriſt was mightily declared to be the Sonne of God, by riſing from death. Let us declare our ſelves to be the ſonnes and daughters of God, by riſing from ſinne.

VERSE 5. *By whom we have received grace and Apoſtleſhip, for obedience to the faith, among all Nations, for his Name.*

6. *Among whom are ye alſo the called of Jeſu Chriſt.*

IN theſe verſes Chriſt is deſcribed by an effect of favour in particular; which is to advance him to the dignity of an Apoſtle: And ſo hee ſals againe, purpoſely, into the commendation, and juſtification of his calling, that his Epistle might be of the more account with the Romans.

Concerning his Apoſtleſhip, here are ſoure things ſet downe:

1. The Father, Chriſt: *By whom*, that is, Chriſt; *we received*, not as Princes ſpeake; but to ſhew that he is of the number of the Apoſtles, not inferiour unto them; and that he uſurped not this honour, but was called unto it.

2. The commendation of it: He call it *Grace and Apoſtleſhip*: that is, the Apoſtleſhip was a ſpeciall Grace and favour beſtowed on him: *Rom.* 1. 3. *Gal.* 1. 9. *Eph.* 3. 8. For as he confeſſeth of himſelfe; he was not meet to be made an Apoſtle, becauſe he perſecuted the Church of God: *1 Cor.* 15. 9.

He might, therefore, of all other, call it *Grace*, being of a Wolfe made not onely a ſheepe, but a principall Shephard.

3. The End: which is double:

Fiſt, to bring the Gentiles to the obedience of Faith: If we read obedience to Faith, Faith is to be taken for the doctrine of Faith, which is the Goſpell. But in the Greeke, it is obedience of Faith: which is inward, both when the Reaſon, and alſo when the Affections and Will, ſubmit to the Word: that though the thing revealed, ſeeme contrary to Reaſon, as the Doctrine of the Incarnation of Chriſt, of the Reſurrection of the dead: contrary to our will, as, *To forgive our enemies, and bleſſe them which curſe us*; yet wee beleve and embrace the ſame: And outward, when our Actions are anſwerable to the Word.

Chryſoſt. The ſecond End; The glory of Chriſts Name; *For his Name.*

4. The Object of his Apoſtleſhip, General: Among all the Gentiles: therefore hee is called there, peculiarly, the *Doctour of the Gentiles*, *1 Tim.* 1. 11, though all the Apoſtles received

received commission to teach the Gentiles also: *Mat. 28. 19.*

Particular: the Romans. *Paul's* office is to teach all the Gentiles; But the Romans are a part of the Gentiles. Therefore,

Among whom, you are also the called of Christ; that is, called, and become true Christians.

Because *Paul* saith not, that the Gentiles were called with the Romans, but the Romans among them; *Chrysostome* notes, that *Paul* wrote so, to take down the pride of the Romans, and that they should not affect a Primacy above other Churches.

I durst be sworne, that *Paul* understood not the Primacy, either of the Bishop, or Church of Rome; but that *S. Chrysostome's* note was here intended by *Paul*, I dare not swear.

The preaching of the Gospel is a Grace given for the conversion of men: Act. 16. 16, Dosit. 17, 18.

A grace to Ministers, to be Instruments and fellow-workers with God, in the salvation of men; and a grace to the people, for whose good such Ministers and ministry is pointed.

Let a Minister be able to justify his Calling, and let the people be well persuaded of the Calling of their Teachers.

The End of Preaching, is, to bring men to the obedience of Faith.

It is the Commandment, that we should believe, *1. Joh. 3. 23.* and believing, that we should obey in doing righteousness, and keeping the Word: *Mat. 23. 20.*

Ministers must set before them principally, not their own Fame, or worldly Advancement, but the salvation of their people, and the glory of their Master Christ: Such are true; *John 7. 18.*

We are deeply bound to seek and procure Christ's glory: The greatest glory we can do God the Father, and God the Son, is, to believe and obey his Word, to leave our sinnes, and to repent: *Mat. 5. 16. Joh. 3. 18. 1. Thes. 1. 10, 12.*

If a sinner refuse to glorifie Christ in his Repentance, he will glorifie himself in him in his condemnation, which shall be increased, both by the dishonour he hath done by, his evill life, and the glory he might have done by his amendment.

VERSE 7. *To all you that be at Rome, beloved of God, called to be Saints: Grace be with you, and peace, from God our Father, and from the Lord Jesus Christ.*

IN this verse is the third part of the Inscription, shewing on whom this Epistle was written, who are here described three wayes: 1. By the place of their Habitation: 2. By their Titles: 3. By the manner of *Paul's* saluting them.

1. *To them that are at Rome*, because the Church there consisted not onely of the naturall Citizens, but of strangers also, resorting thither, it being the head City of the world.

2. The titles are two:

1. *Beloved of God*; which is more then if he had called them his Beloved; or lovers of God: He means the special love of God, with which he embraces his Elect in Christ.

2. *Called to be Saints*; called, that is, made truly such. See *Paul's* charity, judging the best of them; though, it may be, they were not all such; and they that were such, were subject to much infirmity of faith and charity, as appears in this Epistle.

The order of these Titles is to be noted: First, *Beloved*; then *called and Sanctified*. Our holiness caused not Gods love; but his love caused our holiness. The worth of men causeth our love to them; but there was nothing worthy in us, to move God to love us.

Both these Titles are amplified by a note of Universality, *To All such*. Not onely Rome, hand over head, but to all at Rome which are so beloved and called.

These are more magnificent Titles, than the Title of *my dear friends*; for what is it to be a King, and not in Gods favour?

3. In the salutation, *Paul* wisheth much good to them: which was the thing wished, and the persons.

That which is wished, is *Grace and Peace*: *Grace*, the favour of God: *Peace*, that of the Conscience principally.

Such a kind of Complement in the beginning of letters, hath bene of use among all Nations; but this exceeds all, and is the true Apostolicall Benediction.

The Greeks and Latines wished a merry heart, and good healths.

The most corrected among them, somewhat amended the matter: as *Plato* among the Grecians, added well, to compass and manage their affaires. And *Seneca* among the Latines, that they might study and love Philosophy, without the which, he thought neither body nor minde could fare well.

Alas, they knew no better: they wished the best they knew. But Saint *Paul* wisheth that wherein the true happinesse of Body and Soule consists, Grace and Peace.

The Hebrewes used Peace only: but *Paul* addeth and premitteth Grace, because Peace cometh from Grace, and the Apostles were appointed the Preachers of Grace.

The Persons, are, who wisheth, to whom, and from whom.

Who: that is *Paul*. Let a child of blessing pronounce a blessing upon me. Blessing is comely in his mouth.

To whom: to them which are beloved of God, and called to be Saints: there is no grace or peace to the wicked, while they so continue.

From whom: from God our Father, If God; able: if our Father, then willing to enrich us with these gifts. And from our Lord *Iesus Christ*: from our Lord, who hath purchased these for us: From our *Iesus*, for without these we cannot be saved: From our *Christ*, for he is anointed with Grace and Peace; and of his fulness we receive, *Ioh. 1. 16*.

From God our Father: God, here may be taken essentially, for the whole Trinity, which is called Father; because names importing relation to the Creature, are common to the whole Trinity: or rather personally for God the Father; of *Christ*, and by him our Father: and so usually it is, where God is named, and also our Lord *Iesus Christ*.

Though the holy Ghost be not named, yet he is not excluded: and Saint *Augustine* would finde him in the termes of Grace and Peace. But we may safely here note the distinction of persons in the Trinity: and also the Consubstantiality and Coequality of the Sonne with the Father; for he also gives Grace and Peace. He that is indued with power to doe the same actions, is partaker of the same Nature.

A learned Cardinall, *Caisan*, observeth that *Paul* wishes these from God, not from men: not from the Virgin *Mary*, whom the Papists call the Mother of Grace and Mercy.

I read, *The God of all Grace: 1 Pet. 5. 10. The spirit of Grace: Heb. 10. 29. and The Grace of our Lord Iesus Christ*, in the end of all *Pauls* Epistles; but the Mother of Grace, I read not in the Scriptures, and therefore I beleve not.

The manner how he wisheth Grace and Peace to them, is not expressed in the Greek; but it may be supplied from *Peter: 1 Pet. 1. 2*. He means all increase of Grace and Peace which they already had; and their preservation in the same:

Dott.

All the good things of God belong to the Saints, Therefore Paul wisheth in all Epistles, these things onely to them. Faith is of Gods Eleith. Tit. 1. 1. and our Masters Joy proper to good servants, Mat. 25. 21. so 1 Cor. 3. 21, 22, 23.

Vse 1.

Saints at Rome: though the Senate would not admit of *Christ* to be God; and the Emperour *Nero*, first persecuted the Gospell: yet such is the power of *Christ*, that hee will, in despite of them, have his Gospell prevaile even at Rome, and be a God, and reigne in the midst of his enemies, *Psal. 110. 3*.

It is not in the power of any, nor of all Creatures to withstand the coming of the Gospell, where God will have it to come, nor to cast it out when it is come.

Vse 2.

Called to be Saints: We are not Saints by Nature, but the children of wrath: by grace we are Saints: we ought to live worthy of our holy calling.

We are called Saints, but many of us live like Infidels, like Devils: We love the name of Saint, but not the life. As a foolish Painter, &c.

Vse 3.

Beloved of God, and called to be Saints: our Calling and Sanctification are infallible tokens of Gods speciall love, *Eph. 4. 25, 26, 27*.

Vse 4.

Grace and peace are wished to Saints; for other things belong to wicked and ungodly persons: *Many servants are to the wicked, Psal. 32. 10*.

VERSE 8. *First I thank my God, through Iesus Christ, for you all; because your faith is published throughout the whole world.*

Here begins the Epistle it self; of which are three principall parts:
1 A Preface to v. 17. used as an Introduction to usher in the substantiall poynt of Iustification by Faith, which is the first maine thing handled in this letter.

In this preface, he doth three things: First, he giveth thanks to God for them; Secondly, He mentioneth them alwaies in his prayers: Thirdly, He sheweth his longing desire to come to them: and thus he winneth their good opinion of him, that his Epistle may take place. For the good counsell and instruction of a man suspected, either for his Religion, or Affection, profiteth us little.

In the eight verse is the thanksgiving; concerning which, are divers circumstances to be noted:

1 The order of it: *First.*

2 The person to whom; God: set forth by Pauls faith: *My God;*

3 The person by whom: *Iesus Christ.*

4 The persons for whom; *You*: set forth by this generall, *All you.*

5 The cause; their *Faith*; set forth by the commendation of it, *Published throughout the world.*

1 *First*, that is, as if he had said, I have many things to write, but first of all I give my God thanks, &c.

It's comely to begin wth God, it's the way of good speech: We must offer to God the first fruits of our speech.

2 *I thank God*, the giver of all goodnesse; thanks is his due.

Hereby it appears that faith is the gift of God.

And it is good to accustom our selves to this acknowledgement for all benefitt, to stirre up our selves to duty, and to provoke others.

My God: This is a word full of pertwasion of faith; and of assurance of Gods love; and the holy people to speake from a speciall, comfortable, and lively feeling of Gods favour to them in Christ.

God is the God of all by Nature, but of his Elect, more specially, by Grace.

It notes Gods love to Paul, and so declares Pauls faith in believing it, and Pauls love to God: as Ignatius was wont, out of a great deale of Affection, to call Christ, *His Love.*

3 *Trough Iesus Christ*; Our Priest, and Altar, to offer and sanctifie our sacrifices, which other wayes would not be acceptable. By him the Romans obtained to have faith; and Paul to give thanks for their faith.

4 *For you all*: Whether rich or poore, whether of great or smaller measure of faith: God accepts of the meanest faith of the meanest, if it be true and lively; and Paul rejoyceth accordingly.

5 *Because your faith, &c.* for their religious profession of their faith, which was such, that it was commended over the whole world.

Wee are to rejoyce when eminent persons and places receive the Gospell and obey it.

The good or bad of such persons and places soon spreadeth abroad, which should stirre up to the more care.

In all the world; that is, in all Churches of the world: The commendation of the children of God given to us, is worth all the world beside.

We must rejoyce for the Grace bestowed upon others. So did Paul. This is taught in the Parable of the Lost Sheepe, and Great Joy, Luke 15. and of the Joy at the returne of the Prodigall, Luke 15. See Psal. 122. v. 3.

Paul was a gracious man, rejoycing for the Romans, though he converted them not: 2 Tim 1: 4.

It reproves our envy. Joshua, Numb 11. Envyed for his Masters sake, so did the Disciples of Iohn Baptist for him. But Moses and Iohn were of another mind.

In what particular soever God is glorified, we must rejoyce, though we be not honoured to be the instruments thereof.

Rom

Vſe 2.

Rome was then famous for the faith, it is now infamous for many villainies. Then was there joy over their faith, now there is sorrow for their Idolatries, &c.

The Papists brag of this commendation of the Roman Church: so they might, if they now were as those were in *Paul's* time: then *Rome* was the Spouse of Christ, now it is become a Stewes of corporall and spirituall whoredomes, the seat of Antichrist.

There is more commendation of the Thessalonians, 1 *Thes.* 1. 5, 6, 7, 8. yet they never arrogated Supremacy over other Churches.

Let us remember the faith of so famous a Church, and beware: God is nottyed to places.

England is yet famous for the faith: If wee be fallen from our first love, let us repent and doe our first workes, lest our Candlestick be removed.

We have many enemies, who watch our overthrow; but if we deale faithfully with the Lord, his grace and protection shall still overshadow us. *Amen, Amen.*

Vſe 3.

Paul rejoyceth not for their worldly honour, &c. but for their faith: so let us toward our selves, and our friends; and let us more labour for faith, than for worldly things.

And when we have faith, let us shew it, that it may be published abroad.

Some so live, that their faith is to Gods glory, and their owne.

Some say they have faith, but it appeares not: their *light shines not before men*: what doe such differ from darkenesse?

Some pretend faith, but they live unconſcionably, and their faith is not spoken of to their credit, but to their owne discredit, and the Gospels.

Some wretches, in stead of their faith, have their drunkennesse, &c. published to their damnation, if they repent not.

Vſe 4.

My God: *My*, a little word, but more worth than all the kingdomes of the world.

Hence is confidence in prayer: *I will goe to My Father*, saith the prodigall.

My God, is a bulwarke against tentations; *Pſal.* 23. 1. and *Pſal.* 43. 5.

This assures that God loves us: The Tenure of the Covenant is, *I am thy God*: *My God*, therefore challengeth salvation, remission of sinnes, &c. by Covenant; our salvation depends hereupon.

The Devils and Reprobates beleeve that God is, and that he is just and mercifull; but not mercifull to them: they cannot say, *My God*. This word then puts a difference betweene Believers and Reprobates.

This word, *My God*, is of great operation; it binds a man strictly to all obedience according to the first Commandement.

He that sayes, by a true faith, *My God*, will dye before hee will renounce God, and give himselfe over to sinne: *Will a man spoyle his gods?* *Mal.* 3. 8.

No wicked man can say, *My God*; It is the voyce of Saints; and it is their glory, that God will appropriate himselfe to them.

A Drunkard cannot say, that God is his God: He is not ashamed to be called *The God of Abraham*, &c. *Heb.* 11. 16. but he is ashamed to be called the God of drunkards, &c. Let us so live, that we may boldly, and with comfort, say, *My God*. The sweetnesse of this is not to be expressed.

VERSE 9. *For God is my wisnesse; whom I serve with my spirit in the Gospel of his Sonne; that without ceasing I make mention of you alwayes in my prayers.*

10. *Making request, &c.*

IN these two verses is the second part of the Preface, wherein *Paul* signifies his prayers for the Romans, for the winning of their good opinion of him, as hath bene said before.

This is brought in by way of Argument, to prove his joy for their good; of which, *verſe* 8. he which prayeth for the good of his friends, rejoyceth when such good is obtained.

In these we have: 1. The thing which is affirmed, which is, that *Paul* maketh mention of the Romans *alwayes in his prayers*. 2. The Confirmation thereof by an oath, in the first part of the ninth verse: of the which first, because it is set first by the Apostle.

God is my wisnesse, whom I serve with my spirit in the Gospel of his Sonne,

Here

Here we consider the forme of *Paul's* oath, and the Amplification. The Pointe: *God is my witness.* The Amplification, from the commendation of *Paul* taking the oath. He is commended for his pietie. *God whom I serve.* This service set forth by the manner of it: *with my spirit*; and by the office in which he serveth: *In the Gospel of his Sonne.*

God is my witness: These words are to be taken, not for a *Marriage*, but by way of Invocation, and so are an oath: For the thing affirmed was of consequence, and which by no other argument or testimony could be made to appeare, and therefore an oath needfull; the onely sufficient assistance in things contingent, and in actions particular which cannot otherwise be demonstrated.

Paul in his oath useth the name of *God*: It is not lawfull to sweare by any thing else. *Oh for 11*

For in an oath three things are ascribed to that by which we sweare. First, Knowledge of the truth. Secondly, patronage of the truth: and thirdly, Sovereigne power and justice to punish wicked and false oaths: but these are competent to *God* onely.

Polycarpus would not, to give his life, to sweare by *Caesar*, or by his fortune. *Polycarpus*

In an oath are alwayes two things; Invocation, and Imprecation. Both these are not alwayes expressed; usually, onely the first, as in this place: But the second is alwayes understood.

The second is not often expressed for the horror of the thing: The holy men and women anciently forbearing words of such dreadful sound; both because they trembled at the remembrance of the curse of *God*; and because it is grievous to heare any man so pronounced upon his life, though onely conditionally.

In the Invocation, we appeale to *God* as a witness; in the Imprecation, as a Judge.

Whom I serve: *Paul* adds this for the credit of his oath.

With my spirit: thus is sincerely, without hypocrisy, devotion.

God is my witness, saith he, whom I so faithfully and devoutly serve, that I would not for all the world displease him by taking a false oath.

Shewes our external actions will not serve in *God's* worship. He that is *Godly*; and requires our spirits and hearts, *Job. 4. 14.* What though the *Pharisee* pray, and make a vowe? The leprosie and leaven of the *Pharisee* hath tainted many *Professors*.

Hypocrites are like the Apples of *Sodom*, and like the *Succubus*. *Luther* saith, that we may say as *Paul* here, and *2 Tim. 2. 17.* In the Gospel of his Sonne. The Gospel here set forth by the Subject of it as before, *According to his Sonne*, not *According to his Father*.

In the Gospel, that is, in the Preaching of it. *Paul* preached diligently, faithfully, and of goodwill, according to *Phil. 1. 15.* Preaching that *Paul* often and frequently in which he was called, and he makes conscience of it.

He that desires to be an approved upright servant of *God*, must show his uprightness in his calling. *Oh for 11*

God in his wisdom hath appointed particular callings of life for men; as *Paul* to be an Apostle, another to be a Magistrate, another a servant, &c.

If *Paul* pretends that he serves *God* in his spirit and neglects his Apostleship, he is no other then a notorious dissembler of all Callings. For in the conscientious walking in them, we serve *Christ*, *Col. 3. 24.*

The sum is, that *Paul* proveyeth his matter by an oath.

It is not unlawful for a Christian to sweare, *Deut. 6. 13.* *Exod. 22. 10, 11.* *Jo. 1. 27.* *Dott.*

And this is to be understood, not onely of an oath betwixt *Marriage*, but of private oaths: So *David* and *David* privately sweare to each other, *1 Sam. 14. 2, 12, 13.* *17.* So *Obadiab* and *Elisha*, *1 Kin. 18. 10, 11.* So *Paul* here, and *Tim. 2. 1.* *3.* *Col. 3. 25.* *Phil. 1. 8.* *1 Th. 5. 12.*

Hence the Anabaptists are confuted, who say they use the use of all oaths. *1 Cor. 14. 5. 34.* and *James 5. 12.* But those places are meant of common swearing, is oaths not weighty enough for an oath.

So the ordinance of *God*, *Lev. 19. 16.* and the promise of the *Lord* teach us to expound.

Even a private oath is lawfull, which hath the three conditions or companions spoken of, *Leviticus 19. 12.*

An oath is an holy and sacred thing, yet not to be numbered among them which are to be desired for themselves. *It*

It is rebuffed as Physicke, and a last remedy to finde out the truth, and end Controversies.

The custome of swearing, in these dayes, is most fearefull; of which are guilty, not onely Courtiers and Soldiers, but all sorts and ages of men and women.

The Land mourneth for it; *Isa. 23. 10.*

It is the note of a prophane wretch, *Eccles. 9. 2.*

God will not hold sacrifice, as in the third Commandement.

To say, God is my witness, or Judge, in a matter not weighty, nor true, nor righteous, is to plucke downe the vengeance of God upon our soules: let us not use these termes unadvisedly.

That mans oath is of credit, who serves God in his spirit, and his oath is no good security that lives wickedly.

The bare word of a man godly, is better than ten thousand oaths of him that is wicked.

The Testimony of a good life, makes a man better to be beleaved, than an oath; and the most wicked man sweares, the lesse faith is to be given to him.

The chiefest band of an oath is the feare of God.

As an uncomely Motion of the body is corrected by some sharpe pricking; so comen and false swearing by the feare of God.

What is the oath of a Papist? who have cut asunder the very sinewes of all Civill society by their Equivocating oaths, and by their dispensations.

What is the oath of a Drunkard? Hee that will take liberty to breake one Commandement, will take liberty to breake another: and hee that feares not God, will make conscience of no sinne.

Professors of the Gospell ought so to live, that their words and oaths may bee of credit.

God is a witness; He knoweth all things, even the heart.

He is omniscient, and omnipotent: we cannot deceive his knowledge, nor avoyd his power.

He is all eye to see, and all eare to heare.

If we doe well, he is all Mercy; if ill, he is all Justice.

If God witness to our innocency, it comforteth against the imputations of the world; *Job 16. 19.* If he witness to our wickednesse, it is not the whole world that can make us innocent.

He is a swift Witness, (also a Judge) against the workers of iniquity; *Mat. 23. 5.*

Rather than a wicked man, who repents not; should escape, the Sonne of God himselfe will beare witness against him.

We are not, in the secretest place, self-behave our selves; yea, we are afraid of our thoughts, because God is a witness.

As the man, *2 Thim. 3. 10, 11, 12.* so we; at the day of judgement.

Let us so live, that we may have God a witness of our innocency and well-doing, and we shall have him a mercifull rewarder: Amen.

We must hereby be provoked to repent of our secret finnes.

VERSE 9. — For God is my witness, &c. that without ceasing, I make mention of you.

By saying that, *Psalm 138. 2.* I have a prayer for you, by the will of God, so come unto you.

And here signifies to the Romans, that hee alwayes prayes for them, and that they might bee the better persuaded hereby, hee bindes it with an oath of the Lord.

Now, that he remembers them in his Prayers.

This is amplified, by the continuance of his praying: without ceasing, and alwayes.

Secondly, by a speciall petition, in those his prayers, expressed; That he might come to them.

And this is the third.

This is set forth, 1. from the meanes of coming; *by some meanes*; what if as a prisoner? even so.

2 From the time: *at one time or other*.

3 From the manner: *prosperously*.

4 By a limitation: *if God will*.

That *I make mention of you in my prayers*: This *Paul* signifies to sowe love in their hearts towards him; and indeed we are obliged to them who pray for us.

It is not onely curtesie in *Paul* to pray for them, but office and duty: For there are two parts of the Duty of a Minister, to preach, and to pray for his people, 1 Sam. 12. 33: *Act. 6. 4.*

What was the summe of *Pauls* prayers for them, may be gathered out of other his Epistles, *Phil. 1. 9. Col. 1. 9. and Rom. 15. 5. 6. 13.*

He prayes not once or twice, but *without ceasing, alwayes*: the doubling of the Adverb notes great affection.

That he might come to them; he prayeth not for this onely, but principally for their increase in grace, whether he come to them or no; but for this also, *if God will*.

By some meanes at one time or other: these note wonderfull love. *I might have a prosperous journey*: prosperous in regard of the good successe of his Ministry, that hee might come to them with the abundance of the blessing of the Gospell, *Rom. 15. 29.* this *Paul* accounts prosperity.

By the will of God: well put in, for it shall so be or not be, according as God willet; not as *Paul*.

All our purposes and desires are ruled, and over-ruled by God; *Pr. 16. 9.* looks *Pro. 27. 1. James 4. 13, 14, 15.*

This is manifest in the story of *Paul*, whom God brought to Rome by such strange meanes, as *Paul* could not conceive.

We may observe that God hath brought things to passe concerning our selves, by meanes unknowne to us.

This he doth to keepe us from arrogating glory to our selves: and to teach us to cast our care on him, and to rely upon his goodnesse, wisedome, and power, who is able to bring all things to passe according to his will: This also teacheth us to pray to him for successe.

By the will of God: This may be referred to every parcell of this verse: He desireth to come, if it be the will of God.

By such meanes as God will. At some time when God will. And prosperously, if God will.

As *Paul*, so we are to submit all our courses to Gods will; to renounce our owne will, and to yeeld to Gods, in our parents, children, health, estate, &c.

Not my will but thy will be done, saith our Saviour to his Father, *Mat. 26. 39.*

The dearest and lovingest remembrance of our friends, is to pray for them, *Phil. 1. 3. 2 Tim. 1. 3. DoB! Phil. 4.*

Paul prayes without ceasing: Godly men are frequent in prayer. It is the note of a *7th 1.* wicked man not to pray, *Psal. 14. 4.*

We should delight to pray often: because,

It makes us heavenly minded; for prayer is a lifting up of the minde to God, and a talking with him.

By prayer we obtaine courage to resist and overcome in temptation, *Mat. 26. 41.* We must needs be overcome of our lusts if we pray not often.

Zeale in godlinesse is by prayer.

It is wonderfull that in such a summer and light of knowledge, there should be such a winter and coldnesse of religion. The cause is, that men heare much, and so knowledge increaseth, but pray seldome, and therefore godlinesse decreaseth.

The reverbération and rebounding of the beames of the Sunne from the earth, causeth the heat in summer; so when any beame of the word striketh upon the conscience, if it rebounde backe againe by faithfull prayer; this causeth fervency in the wayes of God.

That wee may be heavenly minded, courageous and valiant in temptation, and zealous

zealous of good workes : we must pray often.

Use 2. True love to our friends causeth us to pray for them; the truest signe of the truest love. Christ manifesteth his love to us, by the intercession he makes for us even now : we shall never have the comfortable fellowship of a friend, if we pray not for him; for all things are sanctified to us by prayer.

Use 3. Our love may be discerned by our remembrance : of things loved, that is best beloved which is best remembered : out of sight out of minde, is but poore love.

A Mother forgets other children, but not her owne, for her love to them : and God forgets not us, for he loves us, *Psalm 137. 5.*

Let us hereby examine our love to the Sabbath, to the word, to our owne soules, to heavenly things : our little remembrance of these things in comparision of bodily and earthly things, shew that they are lesse beloved.

Yea, our love to God for the most part is behinde our love to vanities, which must needs argue us to be wretched sinners. So are wicked people described, *Deut. 32. 18. Psalm 10. 4. Jer. 2. 32.*

Use 4. Paul measures his prosperity not by his liberty, riches, health of body, but by the blessing of God upon his Ministry.

He is sent to *Philippi, Act. 16.* there he converteth *Lydia* and the *Taylor*, but he is sore scourged and imprisoned, yet he accounts he had a prosperous journey.

So long as we have the liberty of the Gospel, and the blessing of it upon our soules, we prosper and thrive, howsoever it be with us in worldly matters.

And to grow rich in gold and silver, &c. and to be without the blessing of the Gospel, is not to thrive nor prosper.

True prosperity is when the soule prospers by the word.

Use 5. We ought to love them which pray for us heartily unto God, that wee may repent and be saved. For this *Narius* Emperour of the Medes and Persians bountifully rewardeth the Jewes for the building of the Temple, *Ezra 6. 10.*

VERSE 11. For I long to see you, that I might bestow among you some spirituall gifts to strengthen you.

12. That is, that I might be comforted together with you, through our mutuall faith both yours and mine.

THe third part of the Preface begins in these words : which is *Pauls* desire to see the Romans, set downe in these verses, and amplified in some verses following.

This part is inferred as a reason of that speciall Petition mentioned *ver. 10.* Hee prayes to come to them, for he longs to see them : He earnestly prayes, because his desire was earnest.

Here are two parts : *Pauls* Desire, and the End of it.

His Desire, *I long to see you* : where wee consider the Matter, and the Manner of his Desire.

The matter, to see them : he loves them for their faith, and desires to see them out of his love : such is the nature of love : Hee desires not to see the goodly things of the City, but the good Christians there.

The Manner, He longs ; as a woman with childe : Wee desire to see a kinsman advanced ; so *Jacob* to see *Joseph*, so *Paul* to congratulate with the Romans. their advancement to the faith.

Obser. The children of God love the brethren though unknowne, *1 John 3. 14.*

The End, *That I might bestow, &c.* It is three fold.

1 In respect of *Paul*, *That he might bestow among them some spirituall gift,*

2 In respect of the Romans, that they might be strengthened.

3 In respect of them both, *That they might be comforted together by their mutuall Faith.*

The first end is subordinate to the second ; and the third issues from the first and the second.

1 That I might bestow some spirituall gift : Here we have the gift, and the manner of giving.

The gift, the preaching of the Gospel, for their further confirmation.

A Spirituall gift: *Paul* might say as *Peter*; *Acts* 3. 6. *Ye have heard that I was formerly a Pharisee, and persecuted the Church: but now I am a penitent, and have obtained mercy of our Lord Jesus Christ, for hee* *Obfer.*
Not as Peter and *Paul* is the Pope. He cannot say; *Gold and silver have I none*, for hee
 robs all Countreyes: Neither can he say; *Rise up and walk*.

That I might bestow: That which he received, he is ready to impart to the Church.

So are we to use our Talent to the benefit of our Brethren.

Not as *Paul* did, doth the Pope. The Pope sells all Spirituall gifts for money, and the *Obfer.*
 Proverb is true of their Fricks; *No penny, no Pardon*. His selling of Pardons, the first *Obfer.*
 occasion of *Luthers* discovering the nakedness of that purple whore. *Luther.*

3 To strengthen you. The Romans were newly converted, and began, in many things, to stagger. *Paul* desires to strengthen them: so ought we to be carefull of young beginners in Christ.

That I may be comforted, &c. This is added to prevent offence, and is set forth by the cause; *Their mutuall faith.*

Nor Ministers, nor others, are losers, when they exhort their Brethren, they give and *Obfer.*
 receive comfort, if there be mutuall faith.

Difference of faith, breeds desolation; Vnity of faith, consolation.

All Consolation comes from faith.

We are to desire the fellowship of the faithful for our mutuall comfort. 2 *Cor.* 1. 14, 15. *Phil.* 1. *Obfer.*
 7, 8. 2 *Ioh.* 11. 3 *Ioh.* 14. *Doct.*

When God gives to Believers safely to assemble for holy things, the blessing is the *Use 1.*
 greater, that hereby we see one anothers face. If the winde and storme of persecution,
 should separate us from our comforts, we would be the more sensible of the benefit. The
 Lord continue our sweet liberty.

True love breeds a desire to possesse alwayes the thing beloved: Friends cannot satisfie
 themselves in each others presence, and separation is grievous.

Doe we love Christ, then we will long to meet with him in his ordinances, where he *Use 2.*
 promises his presence. Thus *David* longed *Psal.* 42. 1. and the spouse of Christ, *Canticles*
 1. 7.

If we can be contented to part with the word, on any termes, our love to Christ
 is little.

It is our love to him that must make us willingly to dye, and to desire to be dissolved,
 to be with him: Thus doth the Church desire the consummation of things, *Come Lord*
Jesus, Revel. 22. 20.

Doe we love Faith and Repentance, then we will desire them more then gold: As
Pauls love to the Romans made him to desire and pray to come to them by any means;
 so our love to these, will cause us upon any termes to desire them, and to loose all our-
 ward things rather then them.

Abolon wishes to be a Iudge, so *Amnon*, *Ahab*, and *Esaú* sets more by his hunting and
 a messe of portage, then the birth-right: But the children of God resolve as *Mophib-*
osheth concerning *David*, 2 *Sam.* 19. 30. Let *Ziba* take all, so I may have the favour of
 God, &c.

In this we must bewaile our carnall and earthly mindes.

Ministers must be carefull to confirme their Hearers, *Revel.* 3. 2. *Ezek.* 34. 4. So did *Use 3.*
Paul, *Act.* 14. 22. and *Act.* 15. 36. and where he could not in person be present, thither
 he sent his Epistles.

Hearers must especially desire of their Teachers to be confirmed in grace. If we could
 bestow gold and silver, we should have many more Disciples; but wee have a better
 treasure, though not desired.

Plants must be watered: there are many tentations, we are weake, Satan is malici-
 ous, the best have beene overtaken: therefore let us follow *Peters* exhortation,
 1 *Pet.* 2. 2.

The fellowship of Believers is comfortable; as a sweet perfume, *Pro.* 27. 1. apply al- *Use 4.*
 so *Pro.* 27. 17. It is a remedy of our dullness: As firebrands laid a slender, and toge-
 ther: So.

Make this use of the society thou hast with Believers, to doe or to receive good,
 or both.

Keepe company with Believers, *Psal.* 16. 3. and 119. 63. *Pro.* 13. 20.

Avoid the company of the wicked, *Psalm 26. 5. and 119. 115.*

If a beleever meet with a beleever, there will be mutuall comfort : but if a beleever keepe company with an unbeleever, there will be danger : We readier receive infection from the diseased, then conveigh our health to the diseased.

VER 13, *Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have bene let hitherto) that I might have some fruit also among you, as I have among the other Gentiles.*

IN this verse and some following is an Occupation whereby *Paul* amplifies his longing desire spoken of, *ver. 11.*

For thus some might object : If your desire be such, who lets you to obtaine your desire ? why come you not ?

Paul answers, that he hath oft purposed to come, but hath had great impediments, otherwise he had long ere this bene with them.

In this Occupation are two parts : First, a purgation or clearing himselfe : secondly, Reasons of the same.

His purgation is in these words : *Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you, but have bene let hitherto.*

In this Purgation is an Insinuation, and a Declaration.

The Insinuation hath a title of love, *Brethren.*

Obser. Ministers must lovingly perswade their hearers, though when just occasion is offered they must also severely reprove.

Also Saint *Pauls* care that the Romans should conceive no ill of him, nor suspect that he dissembled, in saying he longed to see them in these words, *I would that ye should not be ignorant.*

Obser. We are ready through corruption to suspect one another without cause : So *Elis* suspected *Annah* to be drunken, *1 Sam. 1. 14.* so *David's* brethren suspected him of pride and malice, *1 Sam. 17. 18.* so *Irijah* suspected *Jeremy* to be a traitour, *Jer. 37. 13.* so the Barbarians suspected *Paul* to be some murtherer, *Act. 28. 4.* so lest the Romans should suspect his true meaning and good affection, hee is carefull to take all scruple out of their mindes.

If we be suspected to be riotous or prophane, because of our haunting to suspected places with suspected persons, and neglecting the holy assemblies ; let us take away such suspition, by avoiding ill company, and sorting our selves with the children of God, &c.

Let us prevent all evill suspition, or take it away by our good lives, &c.

The Declaration is of two things : first, His purpose to come to them : secondly, that he was hindred and let hitherto.

He purposed and set oftentimes to come ; but there were impediments.

What the impediments were, or who hindred, is not here set downe, but the Impediment principall is gathered from *Rom. 15. 20, 21, 22.*

God hindred him, *Act. 16. 6.* also Satan, *1 Thes. 2. 18.* God justly, Satan maliciously, whom God many times permits to shew his vile nature, for his greater confusion.

Obser. Satan is and was alwayes busie to hinder the preaching of the Gospell, at Rome, and in all other places, because thereby his kingdome comes downe : The more he labours to hinder, the more let us labour to further it.

The Reasons are two, whereby he shewes that he hath truly so purposed as he writes : The first from the end of his purpose : the second from his office and duty.

The end in these words, *That I might have some fruit also among you, as among other Gentiles.*

His office and duty is put downe in the next verse.

Fruit, not money, nor preferment : but their faith and obedience he calls fruit, the fruit of his preaching, which he hoped.

Obser. He saith not he will make fruit : but that he might have or receive and gather fruit : As the Husbandman cannot make the corne grow, nor his trees beare ; so nor *Paul* the Romans to beleve, that is Gods worke : preachers are but servants, by whose labours God works grace, who can also without them. Though we heare the best Preacher, if it were *Paul* himselfe, yet we must not forget to pray to God for a blessing.

That

That I may have fruit: and yet their faith is not a fruit to *Paul*, but to God; as the ground beares corne to the Lord and owner, not to the servant which holds the plough. Such is the nature of the godly, that they account Gods gaine, to be gaine to them; as those who desire not to live, but that God may be glorified.

This end is amplified by example; as among other Gentiles: *Pauls* preaching is fruitful at Corinth, at Ephesus, &c. so he hopes at Rome.

The experience of Gods blessing upon the labours of Ministers, is a great incouragement to them to labour.

We must to receive and obey the Gospell, as that we may provoke others: so the other Gentiles provoke the Romans.

We must be provoked by others good example: It may be a shame to the Romans if *Pauls* preaching, which hath done so much good to others, should doe them no good.

The good orders we observe in other townes, and families, should provoke us to use such orders, and good courses, 2 Cor. 8. 7, 8.

The holy purposes of holy men are oft times hindered, Acts 16. 6. 1 Cor. 17. 1, 2, 3.

If we purpose that which is good, we shall have many impediments. Pray the more earnestly that God would remove impediments, and that as he hath given power to purpose, so that he would to performe.

Be also the more diligent to observe and lay hold on all good occasions and opportunities.

And though thou be crossed in thy godly purposes, yet faint not, neither give over. God tries hereby what mettall and courage is in us. Give not over: *Paul* purposed oftentimes, and was crossed; but in the end he obtained his purpose.

Though we be crossed, yet our purposes please God, and he will reward them: as in *David*, 1 Chro. 17. 4. and so to the end of the 15.

The holy purposes of holy men are hindered by God: I verily then beleve that God will confound the mischievous plots and projects of wicked men against his Church, though for a time he suffer them: He is able, and hath promised, Ps. 33. 10.

Ministers of the word are Gods servants to gather his fruit: Wee are the Lords husbandmen, and harvest-men, *Mat. 9.* last verse: 1 Cor. 3. 9. and the Apostles are said to be reapers, Job. 4. 38.

Let Ministers see they diligently labour, and carefully, that none of the Lords corne be lost. We have good wages in present, and better to come, it were a shame for us to be idle.

Let hearers see they bring forth their fruit: Wee are the Lords Bailies to gather his Rents: Faith, Repentance, &c. are the Lords rents; if hearers refuse to pay, they forfeit their copy-hold, even their estate in the kingdome of heaven.

This is the time of Harvest; where is your fruit? Christ, the Lord of the Vineyard, saith, Cant. 7. 12: *Come, let us goe to the vines, and see if they have budded the small Grapes*; and the Church answereth, vers. 13: *Behold, in our Gates are all sweet things, new and old; my Welbeloved, I have kept them for thee.*

Where are then your fruits? Where are the lusts you have mortified? the sinnes you have conquered? where's your faith, humility, &c. Is there no fruit? Then read Luke 13. 6, 7, 8, 9. God hath expected of some men, this ten, twenty, or thirty yeares, and yet they have no fruit ready; such must needs be cut downe.

The figge tree, *Mat. 21. 19.* had leaves, but because it had no figges, it was accursed: Shewes will not serve, the Lord requires fruit.

If such be the fearefull estate of the fruitlesse, what shall become of them which have store of fruit, but cursed and bitter, as blasphemy, drunkenness, &c. *Every tree that bringeth not forth good fruit, shall be cut downe, and cast into unquenchable fire.* Read *Mat. 3.* from the first, to the eight verse. *Heb. 6. 7, 8.*

Be ye fruitfull: See that you have some fruit, at the least some unfained sorrow for sinne, some true desires of heavenly things, some holy purposes, &c.

The Figge tree, if it had had but a few Figs, had escaped the curse, &c.

Doct.
Use 1.

Use 2.

Use 3.

VERSE 14. *I am a debtor both to the Gracians and to the Barbarians, both to the wise men and to the unwise;*

IN this verse is the second reason, whereby *Paul* cleereth himselfe that he did indeed purpose to come to *Rome*.

It is taken from *Pauls* office by which he was obliged unto them.

An honest man which acknowledgeth his debt, is to be thought seriously to intend and purpose to pay it. But *Paul* acknowledgeth himselfe a debtour to the *Romans*. Therefore, He is indebted to all the Gentiles, therefore to the *Romans*.

The Antecedent is proved by an Induction, where the Gentiles are distributed by their Nation, and by their quality.

All the Gentiles are either Greekes or Barbarians, wise or unwise. But *Paul* is indebted to such: Therefore to all.

Here are two things. 1. An acknowledgement of *Pauls* Debt: *I am a debtor*. 2. The persons to whom *Paul* is indebted; *To the Gracians and Barbarians, to the wise and unwise*.

I am a debtor. The Debt is the preaching of the Gospell, as appears in the next Verse.

He came into this debt by his calling, and by the gifts which God bestowed upon him for the Ministry of the word.

God called *Paul* to be the Apostle of the Gentiles, and gifted him thereafter, that he should carry the name of Christ to the Gentiles for their salvation. Now *Paul* is first indebted to God therefore: also to the Gentiles, because *Paul* was so called and gifted that they might be converted by him.

That *Paul* was made a Christian it was for himselfe: but he was made an Apostle and a Preacher for others; namely, for the Gentiles.

To the Gracians and Barbarians: that is, to all the Gentiles.

The Gracians were a noble people, inhabiting a small part of *Europe* Eastward from us; there was *Corinth*, &c. now it is under the power of the *Turks*.

The Barbarians are all other Nations, so called of their rude pronouncing of the Greeke tongue, and of their rude behaviour in comparison of the Greekes. For the Gracians were the most elegant, civill, neat, fine, and Gentile people under the sunne; where all arts were refined, and whither all men of note travelled, for good breeding in all good literature, and for understanding of all good discipline for peace and for warre.

The Romans first of all other Nations, learned from them the good Arts, and Military Discipline, having commerce with them by reason of the apt situation of their Countries: and they so profited, that some part of Italy was called Great Greece: by which meanes it came to passe afterwards, that all Countries that were ignorant of the Greeke and Latine tongues, and were not subject to the Roman Empire, were accounted Barbarous, though before the Romans were themselves ranged among the Barbarians.

And it may be observed, that we owe our civility, and knowledge of Arts and good Lawes to the Conquest of this our Land by the Romans; whereas others being unconquered by them, are far different from us in their behaviour.

Also one of another language is called a Barbarian, 1 Cor. 14. 11.

Gracians *vs.* 16. is otherwise taken then here, *vs.* 14.

To the wise men, and to the unwise. All the Gracians were not wise, nor all the Barbarians unwise. By the *wise* are meant the civillest and of ripest understanding: by the *unwise*, the rude and uncivill multitude.

Now among which of these soever the Romans reckon themselves, *Paul* is indebted to them.

Dott. Ministers are indebted to their people to preach the Gospell to them. 1 Cor. 9. 16. A necessity is laid upon me, saith *Paul*, and woe be to me if I preach not the Gospell: and for this is hee so earnest with *Timothy*, 2 Tim. 4. 1, 2, 3.

Wfe. Ministers are to be admonished faithfully to pay their debt, and diligently to preach: they are bound by their calling, and it is the end of their gifts bestowed upon them by God. When *Esay* had received a gift, he puts himselfe forward, *Esay* 6. 6, 7, 8. So *Ezech.* 3. 17, 18. &c. They

They ought to preach according to their gifts: he that hath greater gifts and ability, is to performe more then he that hath fewer.

Many gifts, the greater honour, so the greater debt and burthen, according to *Luke 12. 48.*

How will such Ministers answer it which have no ability to pay, and such which having ability, use not their talents.

Prov. 11. 26. may be there applied: for the word is the food of the soule.

The people are to know their right, and to call for it: their Ministers are in their *V/6. 21* debt to teach them heavenly knowledge.

We call for money owing at the day: but many would willingly forgive the Minister his debt of preaching, though it be to the damning of their soules.

But howsoever you should not desire it, yet we are tyed to God also: and therefore we must tender payment on the day appointed, which is the Sabbath especially, and at the usuall place: if you come not to receive your due, we are discharged of the forfeiture, and the danger lyes on your owne heads.

We are indebted to you all; to the poore as well as to the rich: for every soule is Gods.

We are indebted to the rich, to charge them not to trust in uncertaine riches, but in the living God, and to be beneficiall to the poore.

To the poore, that they beare their poverty patiently, trusting in God, and walking faithfully in their callinge.

To the wise in worldly things, that they feare God, which is the beginning of true wisdom: to the unwise, that they may be wise in God.

To the good, that they hold on in goodnesse: to the bad, that they leave their badnesse, and turne to the Lord.

To the penitent soules, that they be comforted in hope of the promises which are made to such: to the impenitent, that they tremble at the judgement which is to come upon them.

We are indebted even to the drunkards, and such wretches; but it is to denounce the judgements of God against them, and they shall be sure of checke or payment, if they repent not: thou shalt be damned thou drunkard, if thou amend not: this is the payment I owe thee, &c.

We are all indebted to our neighbours, for, and by the gifts we have received: If thou beest strong, thou art indebted to the weak, *Rom. 15. 1.* Even the King is indebted to his people, to governe them in peace by good Lawes.

The rich man is indebted to the poore man, though the poore man be seldom out of his debt. *Dives* thought he was not indebted to *Lazarus*, but afterwards he found it otherwise to his cost:

Three things make us indebted to each other. 1. The law of Nature: we must not hide our selfe from our owne flesh, *Eloy 58. 7.* Evca enemies are to be beloved for the communion of Nature.

2 The Law of Redemption: for hereby we are made fellow-members of the body of Christ: as the members of our bodies, so we are to serve one another by love, *Gal. 5. 13.*

3 By our severall Callings and gifts. Every one ought to examine his calling and gift, how he hath used it; what good he hath done: if we can remember that wee have well used our Talents, it will comfort us in death.

The Excellency of the Gospell appeares, that it is for Grecians, and Barbarians, &c. *V/6. 4.* *for all*: so is no other Art or Science.

The written law was onely for the Jewes.

Philosophy onely for them of the Gentiles, which had the finest wits.

Every man is not fit for the profession of the Law, or Physicke. No handycraft is fit for all, neither are all fit and apt to learne and practise every manuall Science.

But the Gospell is fit for all, men, women, children, fit for the King, and it makes the Beggar herein equall to the King: for there is no respect of person with God.

The Reason; because humane Arts consist of principles demonstrated by reason: but the Gospell of principles revealed by God, and beleeved by faith, and faith is the gift of God, of which the unlearned are as capable as the learned.

Celsus.

Celsus, a Heathen Philosopher, derided the Gospell, because it is obvious to the simplest understanding: but as the Sunne is the more admirable because it shines to all, men, and beasts, so herein is the Gospell, and the goodnesse and wisdom of God the more to be admired, who causeth it to be propounded in that manner, that the poorest, and meanest may beleve and be saved. Nay, many times he hideth this Doctrine, from the wise, and revealeth it to Babes, *Mat. 11: 25.* and *1 Cor. 1. 27.*

Let the wise come hither, and be astonished at the mysteries of the Gospell; and let the unwise come, that hee may be wise, even with the wisdom of God: *Psal. 119. 7. 1 Cor. 2. 8, 7.*

None are so wise, but they stand in need of the preaching of the Gospell; nor none so unwise, but they may become the Disciples of Christ.

Let no man say, I am not booke-learned; for many a silly soule takes heaven by violence, when great Schollers, with all their bookes, are shut out.

Blessed be God, who hath care of Barbarians as well as of Greeks; and of the simple and unwise, and dull of understanding, as well as of the wise and quickwitted, &c.

VERSE 15. *Therefore as much as in me is, I am ready to preach the Gospell to you also, that are at Rome.*

16. *For I am not ashamed of the Gospell of Christ.*

IN the 14. verse *Paul* confessed his debt: here hee shewes himselfe willing and ready to pay it: the signe of an honest minde.

Here are two parts. A declaration of his readinesse to preach the Gospell to the Romans, *ver. 15.* and a confirmation of it in the first part of the 16. *verse*, and so the Preface endeth.

Paul is ready to preach to them, and to pay his debt at the day, when God shall appoint.

This is amplified: first, from the integrity of his readinesse; *as much as in me is*, saith he: that is, whatsoever is in me, is ready: I am very ready, even to day before to morrow, if God will: He signifieth that there was no inward impediment of his coming; no thought, no conceit, no affection or faculty of his soule, but was ready and prepared thereunto: and for outward impediments, it was not in his power to remove them; God is to be prayed unto to take them away.

Obser.

Note the benefit of a willing and ready minde: wee many times omit the doing of some good things enioyned; but if there be a ready minde it shall not be imputed.

We are bound to meet at the holy assemblies on the Lords day, if wee be letted by sicknesse, yet if we have a ready minde, we are accepted: Our fault is, that many times when God hath taken away outward impediments, yet our affection and minde is not ready within.

We must see there be no inward impediment of our Omissions.

The second amplification is by a figure, called an increase of speech: *Paul* is ready to preach to Græcians, to Barbarians, to the Romans also: where hee could not doe it without danger.

Obser.

Pauls courage is for the imitation of Ministers: that when God calleth, they are to feare no mortall wight, but to doe their office with due discretion.

Ministers are to be bold: These times require bold teachers, for sinne is growne impudent, and sinners have whores foreheads.

It was dangerous for *Paul* to preach at Rome then; it is more dangerous now to preach the Gospell at Rome; yet we must labour for such boldnesse, that if God should call any of us to that service, to be ready to performe it.

The reason of his readinesse, is set downe *ver. 16.* from *Pauls* great affection to the Gospell: *I am not ashamed, &c.*

It is brought in as an Answer to an Objection: Some might say, Art thou ready *Paul* to preach at Rome? Alas, If thou knewest the cold entertainment thou shouldst have, and how basely *Nero* and the Lords of the Senate &c. doe esteeme of the Gospell, thou wouldst not shew thy head at Rome.

Now *Paul* answers: I am not ashamed of the Gospell, and so not of the preaching of it;

And

And this is set downe as a Protestation wherby *Paul* publisheth to all the world, that he is not ashamed of his profession.

The Gentiles accounted the preaching of the Gospell, and the Gospell it selfe, foolishnesse, *1 Cor. 1. 23.* they held it so, for the matter and manner of it.

For the matter, because it teacheth to beleve in one that is crucified: And they said as those wicked men of *Saul*, *1 Sam. 10. 27. How shall he save us?*

For the manner, because it is not preached with eloquence, and words of humane wisdom.

So, when in a City, any, especially of note, received the Gospell, they would say to him, Art not thou ashamed to trust in one crucified? And the Christians would answer them, Wee are ashamed to worship a whoremonger, a murderer, &c. (such were the Heathen gods described to be,) but wee are not ashamed of the Gospell of Christ.

This protestation of *Paul* is adorned with two figures:

The first, *Liptote*; so called, when lesse is said, and more signified: *I am not ashamed*; that is, I account it most glorious, and that it is the greatest honour God can doe me on earth, to preach the Gospell at Rome, though it should cost me my life.

Paul esteemed not any thing worthy to be knowne, but Christ crucified, *1 Cor. 1. 2.* and he gloried in nothing else, *Gal. 6. 14.*

The second figure, is a *Synecdoche*; so called, when under one kinde, many are understood; as shame, here put for feare, or any other affection that might avert *Paul* from preaching at Rome.

Hee names shame, rather than feare, though hee might have cause enough to bee afraid.

1 Because shame hinders our readinesse most: A man may bee willing and ready unto that which he dares not doe for feare. But shame eateth up both the willingnesse it selfe.

2 If hee had said, *I am not afraid*, it had bene his owne commendation: But when he saith, *I am not ashamed*, he commendeth the Gospell, namely, to be a Jewell to be beloved, and in the possessing whereof, we have cause to reioyce and glory.

3 Hereby also he would signifie that they, *viz.* the Romans, should not bee ashamed of the Gospell: and that when he should come to them to preach, they should not be ashamed to come to hear him.

If a Minister would not have his people ashamed to be forward in Religion and godliness; let him himselfe not be ashamed. Where the Minister shall shrink and faile, and be backward and ashamed, it is a great hinderance to the people.

The Gospell is so glorious, that we should be ready to professe it without being ashamed. *1 Tim. 1. 16.* *Doll.* 11, 12. *2 Tim. 1. 8.*

Pauls readinesse admonisheth Ministers so to dispose their affaires, that they may not unfit them for preaching the Gospell. *Use 1.*

Their houses and families must be cared for; but principally Gods house and family must be provided for, *1 Pet. 5. 2.*

When the people are gathered together, especially on the Lords day, the day of the solemne Assembly, which he hath appointed to be a day of publike payment: the Minister may not say, he is not ready, or not at leisure.

One offered to King *Antipater*, a good booke: Hee said hee was not at leisure: Be not then, saith the writer, at leisure to be King: So may be answered to Ministers that are unready and unfit for their calling:

To say we have no gifts, is a fearefull excuse. And all employments, not having a iust necessity, must give place to the duties of his office.

Pauls saying to the Corinthians, *1 Cor. 9. 16. What shall I say if I preach not the Gospell*, runs in every good Ministers minde:

And as we must be ready to preach, so must you be ready to heare; as it will not serve our turnes, to say, *I am not ready*, *I have no leisure*; so nor you. Both pastor and people must be ready.

We must labour to be ready to every good worke, *Ti. 3. 1.*

Many are ready, if they be called to vanity, to drunkennesse, &c. but if they be called upon to any good and holy duty, some thing or other is in the way; they are not ready, *Use 2.*

not at leisure. But wee should be like *Paul* here, and like *David*; *Psal.* 57.7. who sang,
My heart is ready, &c.

I with your readinesse in foure things :

1 To the duties of your severall callings, to doe them conscionably.

2 To resist temptations : The Divell is alwayes ready to tempt us : we ought not to be to seeke to withstand his tentations : If the souldier have his sword and armour to fleeke when the enemy comes, &c. So, Stand ready as a watchfull Souldier; *Ephes.* 6. 14.

3 To the duties of Gods publike worship in the times commanded. Therefore God gave an item in the fourth Commandement, *Remember, &c.* that wee should not be unready. So now you shall bee invited to the holy Communion in your severall places, I warne you to make you ready, that you may obtaine a blessing.

4 For the Crosse : *Iob* was ready, as appears in his godly patience, *Iob* 1. 21. He fore-thought of death of children, losse of goods, *Iob* 3. 21. So let us doe : or else it will bee hard to keepe our patience.

Also for death, the last crosse. Thou knowest not whether thou shalt dye this day. If God should now call thee, Art thou ready ? Reade *Mat.* 24. 44. and the Parable of the wise Virgins : *Mat.* 25 The Lord prepare us.

Vs 3.

Though the world esteeme basely of the Gospell, yet let not us : but rather account our selves happy in the profession of it.

The Papiests among us are ashamed of the Gospell, as of a novell, and base Religion. But we are ashamed to worship Images, to trust in our workes, &c. and to prostitute the chaste Spouse of Christ, to that impure Satyre of Rome, but we are not ashamed of the Gospell.

In these dayes of peace, many of our politicks are ashamed to appeare forward beyond the Statute, and zealous in Religion.

O monstrous ! that any man or woman should not be ashamed to bee filthy, drunke, false, proud, &c. and yet ashamed to goe to a Sermon, to be strict in their conversation, &c.

That wee should not be ashamed of the devill, and yet ashamed of Christ.

Let not us be ashamed wheresoever we come to shew what we are, though wee bee scorned by men, and in danger : *Psal.* 119. 46. *Acts* 24. 14. *1 Pet.* 4. 16. *Esa.* 51. 7, 8.

Christ, for our sakes, despised the shame : *Heb.* 12. 2. and *Mark* 8. 38. Let us bee ashamed of all sinne, *Eccles.* 41. 17. &c. but let us not be ashamed to be true Protestants, in word and deed, making manifest in all times and places, that we love and beleeve the Gospell of our Lord Iesus Christ. Amen.

VERSE 16. — For it is the power of God unto salvation, to every one that beleeveth, to the Jew first, and also to the Grecian.

These words looke two wayes, to that which goeth before, and to that which followeth, being the end of the preface, and the beginning of the principall matter of the Epistle.

In regard of the manner of bringing them in, they belong to the words immediately going before, wherein *Paul*, upon occasion, protested that he was not ashamed of the Gospell, to preach it even at Rome.

Here a reason is rendred, taken from the salutarious nature and efficacy of the Gospell in the preaching of it : Thus,

Whose preaching saves, of that we need not be ashamed.

But the preaching of the Gospell saves.

Therefore we ought not to be ashamed of it.

Obser.

Ignorant prophane people, who understand nor, nor discerne things that are excellent, account the Gospell base, and deride and persecute the profession of it : But a Pearle is a Pearle, though. *Elopi* Dung-hill Cocke preferres a Barly kernell before it.

Be not thou discouraged so long as thou knowest and feelest the saving power of it in thy Conscience.

In rendering thus this reason, the Apostle most artificially slides into the principal proposition of the whole Epistle, which is, that Iustification is by faith, which is the summe of the

the seventeenth verse. and hereunto doth the speech of the Apostle flow, as of its owne accord.

I am not ashamed, &c. for it is the power of God, &c. for by it the righteousness of God, &c.

So in the substance of the sense it belongs to that which followes, introducing the principall proposition, which is the foundation of the summe of these words:

Onely beleevers are saved, *vers. 16.*

Because onely beleevers are justified, *vers. 17.*

For the words, in themselves considered, they afford a Commendatory definition of the Gospell consisting of the generall Matter, and the Difference.

The generall matter of the Gospell; *It is the Power of God*: where are the thing, *Power*; and the Author, *God*:

The difference: *Unto Salvation, to every one that beleeveeth, to the Jew first, and also to the Gracian.* Where we have the thing, *Salvation*; and the subject to whom it doth belong, *The Believer*; set forth by a note of universality, implying all particulars, *Every one that beleeves*: and this is expounded by a distribution; all Beleevers being divided into Beleeving Jewes and Gracians: where are the Persons, *Jewes and Gracians*; and their order, *first the Jew, then also the Gracian.*

The Power of God: He might have said, the Grace, the Truth, the Counsell, the Wisdom of God: but he rather, and much more effectually, saith, *Power*, both in regard of the summe of the Gospell, which is Christ; who powerfully rescued us out of the power of Satan by his merit, and also for the effectual application of this merit, in the ministry of it.

The Jewes and Gentiles esteemed the Gospell preached, a weake thing: But God hath chosen the weake things of the world to confound the mighty; *1 Cor. 1. 27.* having wrought more wonderfull things by the foolishnesse and weakenesse of preaching, than *Alexander the Great*, or the Roman Emperours could ever worke by their deepe policies, and mighty Armies. For the Gospell is the *Power*, not of men, or Angels, but even of *God*.

And yet the Gospell is not the Essentiall power of God, but the Instrumentall, by a Figure; *Power*, for a powerfull Instrument in the preaching of it.

And yet not a Naturall Instrument, which produceth Salvation, as Physicke, health, whether you thinke of it or no: but Arbitrary, when, and to whom God will.

Unto Salvation: There is Difference of Power;

There is a Power unto Creation; but that unto Salvation is greater: God having no resistance when he would create all things; but mighty enemies opposing, when hee would save sinfull man; as the Flesh, the World, the Divell.

There is a Power unto the preservation of things created: but this is more excellent: For what should it vantage a man to be, though rich, beautifull, honorable, &c. if not saved.

There is a Power of God to distraction, *Mat. 10. 28.* but this is comfortable, being unto Salvation. That is not to be forgotten, because by that, this is set forth.

When we deserved to be damned, 'twas in his power to save us; and when it was in his power to damne us, it was his pleasure to save us. O mercy! Let sinners be thankful which beleeve and repent: The Power of God is terrible, separated from Salvation; But the Gospell is his Power unto Salvation, presenting him to the penitent soule, appeared in Christ.

Unto Salvation: Not Corporall, though *Aquinas*, with his followers, allow a Magicall use of it, by hanging it about the necke, or laying it written to the place affected, abusing thereto, the Testimony of Saint *Augustine*; and the practice of the Saints, who wore the Gospell about them, even in their bosomes, not for the vertue of the letters and words to cure the diseases of their bodies, but for the promises therein contained, which laid hold on by faith, have vertue to comfort and cure the Conscience.

Unto Salvation then Eternall, begunne here in Grace, and consummate in the world to come, in glory.

The Law and Gospell differ: The Law is the Power of God to precepts, and terrours, and wrath; but it is too weake to save, *Rom. 8. 3.* unto this the Gospell is the power of God; To

To him which beleeves : Beleevers are they which shall be saved : Onely by Faith wee receiue the saluation offered in the Gospell.

To every one that beleeves.

Obfer. The beleeving Beggar shall be saved as well as the beleeving King. In things of this world there is difference betweene such; not in things of another world.

Obfer. Note a difference betweene the Law and Gospell. The voyce of the Law is, *Do this and live*: The voyce of the Gospell, *Beleeve, and be saved*.

To the Jew, and to the Gracian. Once saluation was restrained to the Iewes : now it is extended to the Gentiles also.

To the Jew, and to the Gracian, Paul mentioneth both out of very good reason.

The Jew had the Law, and the Records of Gods worship : The Gracians excelled in all Arts and good learning ; unto whom the rest of the world are beholding for moralities, good lawes, and civill policy. Now, lest for these things they should thinke the Gospell not necessary for them, he mentions them both, shewing that neither Jew nor Gracian can be saved without the Gospell,

Collection If nor Jew nor Gracian can be saved without the preaching of the Gospell, then none can; for if it be needfull to them to whom it might seeme lesse necessary, then much more for all others.

First to the Jew, in regard of the order of calling, and justly too, in regard of their privileges. And yet is not our state the worse, because they are first: nor our saluation lesse, because we are last. As Adam hath not more saluation than the last beleever; nor at the Communion, the first receiver beleeving, more grace than the last.

The Jew may boast of his priority; and we have cause to be thankfull, that at the last we are received to mercy.

Obfer. Many times, the first are last, and the last first: The Jew hath lost his priority through unbeleeve, and is become the last of the Nations : Let the Gentiles looke to it, and let England bring forth fruit, lest, &c.

Doct. The preaching of the Gospell is the power of God to save beleevers, 1 Cor. 1. 18. Jam. 1. 21.

Use 1. There is great reason we should delight to heare the Word preached : For it is the power, &c. The Minister that preacheth not, and the man that hindreth the preaching of the Gospell, may be accounted enemies to the principall good of man, which is, saluation. For the Gospell is the Power, &c. And such who refuse and neglect to heare, are condemned of themselves ; For nothing but the Gospell is the Power, &c.

Use 2. Great is the Power of Gods word ; compared to fire, and a hammer, Jer. 23. 29. to a sword, Heb. 4. 12. to mighty weapons, 2 Cor. 10. 4, 5. It is able, and doth save and convert many abominable sinners ; wholly transformes men from earthly mindes to heavenly, makes men forsake all, deny themselves, and follow Christ.

That heart which the power of God peirceth not, nor converts, must needs be desperately hard : and to be impenetrable to this word, must needs be a fearefull signe : For 2 Cor. 4. 3.

As it is able to convert the most grievous sinner; so to comfort the most afflicted conscience, Ps. 119. 49, 50. The promise of the Gospell, yea, one sentence of it is able to fetch a man out of hell into heaven, if it be beleeved. Let us acquaint our selves with the promises, and score them up, they will be pretious in the day of need.

Use 3. The power of the Gospell is from God, not from the Preacher : wee sowe this immortall seed, as Eccles. 11. 6. But the Spirit bloweth where it listeth, Job. 3. 8. Sermons and Exhortations thrive as God will.

Remember it is the power of God, and heare reverently : Samuel will sleepe at the voyce of Eli, but at Gods voyce he addresseth himselfe to attend.

Because the power is from God, pray when thou art to heare, that this saving power may be manifested upon thy Conscience.

If it have bene powerfull to convert thee, prayse God. For no power but of God himselfe, can convert a sinner, apply Eph. 1. 19, 20. Having felt this power to Saluation, let us live answerably.

Use 4. It is the power of God to save all Beleevers, and onely beleevers. As a medicine; as the light to a filmed eye.

It is a savour of life to life to beleevers, but of death to unbeleevers. As the Beetle, and the Dove.

The

The Gospell saith, that Christ came into the world to save sinners; but the blessing thereof is onely upon the hearts of the beleevers.

To our reading and hearing, and speaking, we must adde faith, or the Gospell profiteth not, *Heb. 4. 2.* The Lord give us faith.

VERSE 17. *For by it, the righteousness of God is revealed from Faith to faith.*

IN these words is a reason to prove, that the Gospell is the Power of God, &c. v. 16. And thus *Paul*, with much Art, falleth into the maine of the Epistle, which is, That we are *Iustified by Faith*.

In the setting downe hereof, *Paul* observeth this order: first, he setteth downe a Proposition in these words of the 17. Verse. Then he putteth the prooffe of it from thence; to the end of the 4. Chapter: And lastly, he sheweth the effects of this Doctrine, in the three next Chapters. The inward effects, as Peace, and Consolation, Chap. 5. and Sanctification, and good life, which are the outward effects, Chap. 6, 7.

The reason why *Paul* useth such Art in bringing in this point of Iustification, was, because he might feare, that otherwise, many would not have given him the reading of his Letter. For the Jewes held Iustification onely by workes; and many of them, which became Christian, held Iustification partly by workes, and partly by Christ: And it is our Nature, not to heare that which contraryeth our fore-conceived opinions. Thus wisely doth our Apostle, with a holy cunning, as doing another thing, declare that Truth which he would have them beleeve for their salvation.

To prove Iustification by Faith, is his maine purpose; but he bringeth it in as a Reason of something before, as if he spake of it onely by occasion.

The Reason is drawne from a proper and naturall effect of the Gospell; thus,

That which revealeth the righteoutnesse of God from faith to faith, is the power of God to salvation, &c.

But the Gospell so revealeth, &c. Therefore:

Or thus;

That which is the Power of God to Iustifie beleevers, is the Power of God to save them,

But the Gospell is the Power of God to Iustifie them: Therefore.

The force of the Reason is from the neere and indissoluble conjunction of Iustification and Salvation, that what causeth the one, causeth the other; For, *whom God iustifieth, he glorifieth, Rom. 8. 30.*

To consider these words by themselves, we may divide them into two parts:

The 1. an Affirmation; *The righteousness of God is revealed.*

The 2. an Amplification, by a double instrument; revealing the Gospel, receiving Faith. *The righteousness of God*: It is two-fold; Essentiall, whereby he is righteous in himselfe: or given to man, whereby man should be righteous. This is here meant; and it is two-fold: Imputed, whereby sinfull man is Iustified in the sight of God: and Infused, whereby he is sanctified to lead a righteous life before men.

The first is here onely meant: as may appeare, *Rom. 3. 21, 22. Phil. 3. 9.* And this is confirmed by the iudgement of *Augustine*, who expounds the righteousness of God to be that which God gives to man, that he might be righteous by God: And *Musculus*, a learned man, thinks it might be translated, The Iustification of God, that is, whereby God Iustifies a sinner beleeving, is revealed to be by faith, which is the meaning of these words.

The righteousness whereby we are Iustified in the sight of God, is called often by *Paul*, *The righteousness of God*.

1 Because it is given us of God.

2 Because it is approved of God.

3 To distinguish it from mans righteousness: as *Rom. 10. 3.* So

Beza.

4 To these I adde, Because it is a most perfect righteousness, even such a one, with the which God himselfe can find no fault with.

5 Because it was, and performed by a person, which was God. For the righteousness

Calvin
Both these are given by *Calvin*, and yet the righteousness of Sanctification, is also given of God, and approved by him: but Imputed righteousness is approved in it selfe: and the righteousness which we performe, not in it selfe; because it is imperfect, but in, and for Christs cause.

Arg.

teousnesse by which we are iustified, is the righteousness of Christ, apprehended by faith; we having his righteousness, as he had our sinnes, 2 *Cor.* 5. 21. that is, by imputation.

Is revealed: To reveale, is to uncover a thing, and to take that away which hindereth sight, as a vail or maske. But here it signifieth more, namely, so to uncover, as to exhibit and bestow the thing revealed; by a custome of speaking familiar to the Hebrews, who by the Antecedent Verbe, understand the Consequent: as *Pro.* 25. 22. where the word translated lay, signifieth, Take. Thou shalt take coles, that is, to lay upon his head: so God hath caused his righteousness to be revealed, that wee might have it of his gift.

So is Revealed used, *Mat.* 16. 17. and expounded, *Rom.* 3. 21, 22. manifested upon Believers: and *Gal.* 3. 23. given.

And unlesse it be so meant, *Pauls* Argument holds not: for the Gospell saves us not because the Doctrine of Iustification is therein opened; but because by the Preaching of it, Iustification is given and assured unto us.

But he saith, Revealed, rather than any other word, for two Reasons:

1. Because unlesse this Doctrine had beene revealed by God, we could never have understood it: Philosophy could not teach it, nor the Law: For these consist of principles knowne by Nature, and to be comprehended by Reason; but the Doctrine of Iustification transcends all the Reason of man.

Obfer.

We ought to make much of the Gospell, which discovereth such a sweet and saving secret unto us, &c.

2. Because now this Doctrine is more plainly declared, then it was under the Law; then it was veiled and covered under divers figures; but now it is revealed: and not the Coverings onely of the Tabernacle, but the Tabernacle it selfe taken away.

Obfer.

As things are now more plaine, so our fault the greater, if wee have not a greater measure of grace: and in as much as God hath now broken open, as I may say, his Treasury; he that now is poore, and becomes damned, can allege nothing in excuse, because grace is so plainly offered unto us.

By it: that is, the Gospell; the summe whereof, is, the promise of Iustification and Salvation, if we beleeve.

From faith to faith: The words are to bee read and understood thus: The Righteousnesse of God which is from, that is, by faith, to faith: or thus, The Righteousnesse of God is revealed to be from faith to faith: or rather to supply a word out of *Rom.* 3. 21, 22. thus; The righteousness of God is reveal'd, that is, given to Believers, by faith to faith.

Faith is manifold:

1. An Historicall faith, whereby we know and assent to the word of God, which may be in Reprobates, and is in the Divell.

2. A Temporary Faith, which beside the former, hath some little affection and delight in the Word, begotten by light causes, as sweetnesse of knowledge, favour of great Personages, &c. and therefore the profession which is from this, faileth in temptation and persecution.

3. A Faith of miracles, which is a perswasion by some speciall promise or revelation of a miraculous effect to come to passe.

4. A Iustifying Faith, which hath such knowledge of the Scriptures, and assent, that we thereby receive Christ with his merits, and have confidence of salvation by Gods mercy in him onely.

This Faith is here meant, and this we place in the minde, and in the will: For the Divine Truth, which is the Object of it, not onely declareth, but offereth something: now by Faith, as it is in the understanding, we beleeve the truth of the promise: and as it is in the will, wee receive the thing offered in the promise, for the comfort of our soules.

In this Faith we note three parts: 1. Knowledge: 2. Assent: 3. Confidence.

The Papists finde fault because we make Knowledge and Confidence, parts of Faith; and also because wee place it at all in the will. But of these in the more due place.

The phrase is to be noted: *From faith to faith:* that is, from a lesser Faith to a greater; not noting two Faiths, but one and the same Faith, by encreasing tending

tending to perfection: The like phrase is, *Psal. 84. 7. 2 Cor. 3. 18.*

The meaning, as if he had said, None can have this righteousness, but hee that hath Faith; and the more Faith we have, the more doe we, by experience, discern that there is no other righteousness whereby we should be Iustified in the sight of God.

Hence S. Aug. expounded these words, *From the faith of the Preacher, to the faith of the Hearer*: whether Preachers, or Hearers, all iustified by this righteousness.

Ambrose: From the faith of God, to the faith of Man.

Chrysostome: From the faith of the Old Testament, to the faith of the New: so that there was never any that was or shall be Iustified otherwise.

Hence *Aquinas* collects, That Faith is necessary for every age.

Hence *Parus* collects, That we are Iustified onely by Faith; which, after, *Paul* doth in effect, affirme: *Rom. 3. 21, 22.* For he saith not, from workes to Faith, or from Faith to workes, both which are affirmed by the Papists: but from Faith to Faith; that is, onely by Faith.

The Gospel revealeth Iustification by Faith onely; or the righteousness whereby we are iustified through faith, is revealed by the Gospel: Therefore is the Gospel called, The ministration of righteousness; *2 Cor. 3. 10.*

The righteousness of God is revealed by the Law, or by the Gospel: But not by the Law, *Gal. 2. 21. and 3. 21, 22.* See also, *2 Tim. 1. 9, 10.*

The righteousness whereby we are Iustified, must be an absolute and perfect, even the righteousness of God: our owne is too weake and imperfect to serve the turne; which must teach us to be humbled for our defects, and to begge mercy, and the righteousness of Christ. Here are to be reprov'd,

1 They which thinke any service or obedience will please God.

2 Those which trust in Civill righteousness, *Mat. 5. 16.*

3 Those which receive not the righteousness of God offered in the Gospel.

From faith to faith: our Iustification is by Faith, let us grow in Faith, that wee may grow in the consolation and peace which comes by Iustification by Faith. As wee have formerly gone from vanity to vanity, from sinne to sinne, so now let us goe from vertue to vertue, from faith to faith.

Let others goe from Infidelity to Contumacy, from Contumacy to Damnation, but let us goe from righteousness to righteousness, from faith to faith; that we may also goe from death to life, from shame deserved, to undeserved glory: which God grant.

Let us endeavour soundly to understand, and constantly to maintaine the Doctrine of Iustification by Faith: the rather, because Satan, as formerly, so now, opposeth it.

In *Pauls* time the question was, Whether our owne workes, or the satisfaction of Christ, severally or ioynly, were the cause meritorious of Iustification.

But now the Papists goe farther, and call the whole Doctrine into question: as, whether Iustification consist in a naturall transmutation of a sinner from inherent unrighteousness, to inherent righteousness: or in the pronuntiation of a sentence of Absolution, by God as Iudge, for the satisfaction of Christ: We affirme this last, and the Papists the first.

They say our opinion is absurd, as that a man should be Iustified by so light a thing as Faith, without satisfaction for our faults.

We answer, that we teach satisfaction, but performed by Christ, not by our selves: and as light as they make of Faith, why did not then *Judas* beleeve? In the trouble of Conscience, they will finde it to be the hardest matter in the world to beleeve; neither is any man able so to doe, unlesse it be given him of God.

They say also, that our opinion brings in licentiousness, because we say we are righteous by Faith.

We answer, that though we distinguish Iustification from Sanctification, yet we doe not dis-ioyne them.

And it were to be wished, that all Protestants would be careful so to live, that they might really confute this cavill of the Papists: For he which saith he is iustified by faith, and yet lives wickedly, gives iust occasion that men should thinke he holds such opinion to have liberty to live as hee list. Let us stop their mouths by our good fruits, &c.

VERSE 17. ——— *As it is written, The iust shall live by faith.*

THAT the righteousness whereby we are justified in the sight of God, is not only discovered, but exhibited in the Gospel to believers by faith, is affirmed in the first part of this verse, and confirmed in these words, by a testimony out of the Prophet *Habakkuk 2.4.*

This is brought in by way of prevention of an Objection, which Interpreters many judge rather to be intended by *Paul* herein, then a direct probation; because he saith, *As it is written*, not for, or because it is written.

It is very likely that both Jewes and Gentiles then, as the Papists now, might accuse this doctrine of justification by faith, in the sense before declared, to be both novell and absurd; as namely, that a wicked liver should presently become righteous by faith, before he have made satisfaction in his owne person, and done good workes: and that therefore *Paul* shewes that this doctrine was long agoe before preached by one of the holy Prophets. And yet I see not why we should not take it as a direct and good argument, in as much as *Paul* so useth it elsewhere, *Gal. 3. 11.*

In the Testimony we have the quality of it: It is a written Testimony: and the substance of it, where there lyes an Argument in these words, *The Iust, &c.*

As it is written: Paul useth a written testimony for confirmation. Hence observe,

Obser.

That Ministers are to prove their Doctrine by the written word, and the people to receive such doctrine, and no other. The voyce of Christ is more then the voyce of all Fathers, Councels, yea then the voyce of the Church on earth. Wee neede not be ashamed of that Doctrine which is warranted by the Word, if God so command and teach, as *Ierobo to Moise, Exod. 18. 23.*

Obser.

The maine Doctrine of our Religion ought to be delivered in such tearmes wherein the spirit of God hath set it downe; and no new phraes brought in, but the usuall and ancient speech of the Church to be followed, lest we make way for Heresies.

Obser.

The consent of the Propheticall and Apostolicall Church in this capital Doctrine, is to be marked: there is one way of Iustification, in which the Patriarks, Prophets, Apostles and holy men and women of all times have walked; wee may the more confidently hold this way which we teach, as the most beaten path to heaven.

The substance of the Testimony: *The iust shall live by faith.*

This sentence is exceeding short, but the sense almost infinite. Here wee might treat of justice, of faith, of life; but we will hold us to the argument.

The Prophet upon occasion denounceth Indgement to the proud hypocrites, that trust not in God but in themselves; but pronounceth that the Iust shall live by his faith.

The Prophet speaketh of temporall deliverance, but because such were figures and seales of spirituall, and the polity of the Jewes was continued, for Christ which was then yet to come, therefore *Paul* aptly alleadgeth it in the point of Iustification.

These words are a simple proposition, in which are considerable; the Subject, or first part, and the Prædicate or following part of it.

Interpreters a little vary in setting down these parts, without prejudice of the sense.

Some make the Subject to be the Iust by Faith: and that which is declared of such; *He shall live.* And thus are two things declared:

1 That we are Iustified by Faith.

2 That not civill Iustice, but onely the righteousness of Faith, hath right to eternall life. Others say, *The Iust*, and that which is declared of him, to be, *Hee shall live by faith.* If it be thus taken, then this terme by faith must necessarily be understood in the Subject: For a man is not first iust, and then he shall live by faith, but he that is iust by faith, shall live by faith: and indeed both in the Hebrew and Greeke, this terme by Faith, is so set that it may be referred to either, or rather is to be referred to both, as was now said.

The Arguments disposed in this proposition, are the cause, Iustice; and the effect, life; both these amplified by their Instrumentall cause, Faith.

That which is to be proved, is, That we are Iust by Faith: it's proved, because wee live by Faith: thus,

By what we live, by that we are Iustified.

But by Faith we live, or are saved. Therefore, &c.

The

The Reason of the Proposition, is from the close and inseparable union of justification and salvation, that whatsoever causeth the first, necessarily inferreth the second; and whatsoever causeth the second, necessarily supposeth the first.

And here may be applied the rule in Philosophy: Of what we consist, by that wee are nourished: and on the other side, Of what we are nourished, of that we consist.

Shall live: that is, well and spiritually, say some: which is true, for a godly life riseth from a lively faith; but this is not to the meaning of the Apostle, who alwayes distinguisheth betwene iustification and sanctification.

Shall live; that is, shall be iustified, saith a learned Jesuite. This seemes to be sound: but their gloss corrupts the Text, for he meaneas the former. Iustified, that is, iust by, not an imputed, but an inherent righteousness.

The Papists use the same words that we doe in this doctrine, as namely, that we are iustified by faith; but there is as great a gulf betwene their meaning and ours, as is betwene Hell and *Abrahams bosome*. *Obser.*

We say with Saint Paul, that to be iustified by faith, is for the righteousness and merit of Christ apprehended by faith, to be pronounced iust unto eternall life, by God the iudge of all: and that a iustifying faith hath, beside knowledge and assent, a confidence of the pardon of sinne by the mercy of God for Christ his sake.

They deny both, and accurse, in the Councell of *Trent*, their maintainers:

They affirme that Faith is onely a knowledge and assent unto things to be beleaved, which, they say, are not onely things revealed by the Scriptures, but the commandment of the Church, the Decrees of Councils, &c.

To be Iustified by Faith, they hold to be nothing else, but assenting to the word of God in generall, to receive grace, whereby wee may obtaine an inherent righteousness, by which we should be Iustified in the sight of God, and deserve eternall life.

And thus they make Faith to be nothing else, but a disposition, or preparation to Iustification, or the roote and beginning onely thereof.

Shall live; that is, with comfort of conscience in this world, and with everlasting life in the world to come.

From this that he saith, *Shall live*, observe;

That there is a life to come, after this mortall life.

That though this life be subject to a thousand deaths, yet that life is everlasting; *Shall live*, implying a perpetuall act of life. *Obser.*

Shall live by Faith; That is attributed to the Instrumentall cause; which is Faith: which is proper to the principall, which is Christ: So is it to be understood in this phrase, *Iustified by Faith*.

This confutes the distinction of the Papists concerning the first and second Iustification: The first, they say, is for the Habit of Charity, freely infused for Christs sake. The second, for the performance of the workes of Charity, by which wee obtaine more righteousness than that is, which is infused for Christs sake, and so deserve eternall life, as a due reward unto the workes done in charity. *Obser.*

Thus contumeliously doe they attribute more to their owne workes, than to the merit of Christ.

Thus also doe they exclude Faith; when the Apostle attributes both Iustification and life to Faith: Yea, if there were a first and second Iustification, he attributeth them both to faith, as in the verse before, *from faith to faith*.

By Faith: By whose faith? Some Greeke Copies of *Habakuk* have, *My faith*; that is, Gods faithfulness, truth, and mercy, in redeeming us by Christ.

But the Hebrew is, *In*, or *By His Faith*: *The Iust shall live by his faith*: Now though this Pronoun *His*, be not expressed in the Greeke, yet it is, in the nature of that to be understood. *By his faith*; notwithstanding, not to be understood as coming from himselfe; for faith is the gift of God: and so the Greeke Copy of *Habakuk*, might be expounded, *My faith*, that is, *which God gives*.

Faith may be called ours, both because it is so necessary for us, which wee use to receive the righteousness of Christ withall, &c. and also because gifts once bestowed, are proper to the possessours.

Obfer.

He that would be justified and saved must have a faith of his owne: another mans Faith will not save me; as *Abrahams* faith did not save his wicked posterity. Another mans faith or good workes, may profit my body and estate, or be a meanes to allure me to Christ, but cannot iustifie or save me.

Thus in these words by an Inimitable brevity (as *Bre* faith) are three excellent things delivered in this Aphorisme.

1 That the righteousness whereby we are justified in the sight of God, is the righteousness of Faith.

2 That Faith is the instrument receiving and laying hold on that righteousness.

3 That the fruit of the righteousness of faith, is eternall life.

Iustice and life are by faith, Gal. 3. 11, Mar. 16. 16. Iohn 3. 15, 16. 1 Pet. 1. 9.

Dof.

Use 1.

All unbelievers are in the sight of God unjust and unrighteous, howsoever they seeme to themselves and before men.

Now no unrighteous person (so continuing) shall be saved, *1 Cor. 6. 9.* Therefore we had need to try whether we have a justifying faith.

In a justifying faith, there is an application of the promise, and of the righteousness of Christ: This may be discerned by inward notes, in the minde and will, and by outward notes in the life.

1 The minde iudgeth the Promise the richest thing in the world, and that wee were happy if we were partakers of it.

2 The will then earnestly desireth the favour of God, the righteousness of Christ promised, and power to lay hold on it: this is hungry and thirsting after righteousness.

3 When it is offered, the will embraceth it; as *Zachary* entertained Christ, when he told him that he must abide at his house, *Luke 19. 5, 6.*

4 The will having received the promise, delights in it as in the richest in the world.

5 The outward note, is a conscionable and holy life: For wheresoever there is such a minde, and such a will, and such a faith, there cannot be a love of sinne, &c.

Faith is most excellent: by it we are Iustified and saved, not onely Eternally; but even we live here in all estates with comfort; without which, life is rather to be accounted a Death.

Use 2.

Faith upholds in all dangers: *Heb. 10. 37, 38.* It is that shield, *Eph. 6. 16.* and that victory, *1 Ioh. 5. 4.* But for Faith, *Abraham, Iacob, David, &c.* had sunke in their troubles, as *Peter* began sometimes, when his faith failed. This upholds in poverty, sickness, crosses, in distresse of Conscience, in the hour of death; deservedly called by *Peter*, more precious than gold, *1 Pet. 1. 7.*

If Christ will pray that *Peters* faith faile not, *Peter* will not be afraid to combat with Satan, &c. Give thanks for faith.

Use 3.

The lust shall love: No hope of salvation without righteousness; wee ought then to live holily, &c.

VERSE 18. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousnesse of men: ———*

THe principall Proposition of the Epistle, is, That the Righteousnesse whereby we are iustified in the sight of God, is by Faith. This is set downe, *vers. 17.* and there amplified by a Testimony out of *Habakkuk*; whereby both the Antiquity of such Doctrine is declared, and the truth of it confirmed.

In this verse *Paul* beginnes a large probation by Reason and Arguments artificiall.

His order is this: First, he dealeth by way of Confutation, Negatively: shewing by what we are not Iustified, namely, by workes, from the beginning of this V^{se}, to v. 31. *chap. 3.* then Affirmatively; shewing by what we are Iustified, viz. by Faith; from thence to the end of *chap. 4.*

He first disputeth against workes, in which both Iewes and Gentiles trusted: and this appeareth by the Coherence in the first word, *For*: which Causall rendreth a reason of the Proposition, by way of prevention: As if he should say, We are Iustified by Faith. For, as for workes, we are so farre from being Iustified by them, that the wrath of God is revealed against them.

From

From *Paul* disputing first against workes, and taking away their Confidence, observe,

The right way of Iustification, is to manifest unto men their misery, that they may observe the necessity of a Redeemer, and to drive them from the hold of their own righteousness, that they may seek for the righteousness of Faith.

It was a bold attempt of *Paul*, in the very beginning, so to tax Gentiles and Jewes, and to paint them out in their colours: But our rebellious nature requireth this course, seeking for fig-leaves. Therefore *John Baptist* begins with the Doctrine of Repentance, and therefore we reprove sinne: and therefore ought hearers patiently to suffer the words of Admonition and Reproofe; that being convinced of sinne, they may be for pardon and Iustification by the faith of Iesus.

Paul then here first disputeth against workes: the whole process at once to be conceived: thus,

We are Iustified either by faith, or by workes.

But not by workes: Therefore by faith.

Not by workes, is proved thus: Nor Jewes nor Gentiles are Iustified by workes: Therefore none. Not the Gentile, to *ver. 17. chap. 2.* Not the Jew, from thence to *ver. 21. chap. 3.*

He first begins with the Gentile: both that the Jew might take the lesse offence to be reprov'd, and also because he is the Apostle of the Gentiles.

A Minister hath authority, and may be the more bold with his owne.

The Gentiles are not Iustified by workes: this is proved in these words, by an Argument taken from the contrary effect of workes, which is, Wrath and Condemnation: thus;

For which comes Wrath and Condemnation, by that comes not Iustification.

But the Wrath of God is revealed against the workes of the Gentiles. Therefore,

Here are two things declared: 1. What the workes of the Gentiles are: viz. Ungodliness and unrighteousness: 2. What they procure, The wrath of God, &c.

Concerning this wrath, foure things may be noted: 1. The Author of it, The wrath of God. 2. The manifestation of it, it is revealed: 3. The place from whence, from heaven: 4. The Object of it, The ungodliness and unrighteousness of men, set forth by this general, All.

The wrath of God: not of man; In man wrath is a desire of revenge, with perturbation for contempt. In God there are no Affections or Perturbations, and therefore Anger is said of him onely after the manner of men; which in God is nothing else but his Aver-sation of sinne, and will to punish it: called wrath, because it seemes so to them which are punished, and to make us afraid to sinne. The Judgements of God, as Famine, the Pestilence, the Sword, &c. whereby he scourgeth the world, are called his wrath.

God can be angry; and they shall finde it so which repent not: Let us not flatter our selves to continue in sinne, because he is mercifull. It is not safe to provoke him: If his wrath be kindled but a little, wee so the wicked and impious, but blessed are they which trust in him, *Psal. 2. 12.*

Is revealed: In the Gospel by accident: in the Law written, properly. *Rom. 4. 15.* but neither here meant, because the Gentiles, of whom he speakes, knew neither. But revealed is a reall manifestation of wrath, by inflicting of punishment; so that all men, by experience, might see that God detesteth wickedness. God left not himselfe without witness hercof, by the Flood: the destruction of Sodom and Gomorrah, &c.

The Gospel revealeth the righteousness and mercy of God: but tak away the Gospel, and there is nothing revealed but wrath. We ought to bless God for the Gospel, which presents unto us, God appeareth in Christ. The Lord continue it among us.

From heaven. From whence we may expect blessings, if we repent; and curse, if we doe not repent. By naming the place, two things are signified, The Authority, and the power of God.

By the first, chance and fortune are taken away, to which the Gentiles attributed many of their plagues: *Paul* shewing by this phrase, that they came from a wise and iust God: as may appeare by comparing *Luke 19. 29.* with *Gen. 19. 24.*

The Judgements which are inflicted upon the world, are by the Authority and appointment

pointment of God. In trouble therefore we must neither go to a witch, with *Saul*, nor to Belzebub with *Ahaziah*, nor with the Papists to the Virgin *Mary*; but unto God, who can wound, and who only can make whole.

By the second is signified, that Gods anger is not a weak anger, but powerfull and unresistible: So in the Lords prayer, *which art in heaven*, notes the power of God to bless us.

Obfer.

Ioxas his anger is to little purpose; but Gods anger is fearefull, because of his power: Who knows the power of his wrath? saith *Moses*, *Psal. 90. 11.* and *David* dreads no torment or punishment so much, as Gods wrath, *Psal. 6. 1.* Wicked men shall feele the strength of Gods arme, in vengeance, if they repent not. We preach of this anger every day, and yet who trembleth at the mention of it? If the Lyon roare, all the Beasts of the forrest tremble; and if the Prince frowne, the Nobles quake: and shall wee not be moved when God is angry? O that wee could with teares seeke to pacifie the wrath of God.

Against all ungodlinesse and unrighteousnesse of men.

By ungodlinesse, finnes against the first table; by unrighteousnesse, finnes against the second table may be meant. God is angry for both.

Obfer.

Neither bragge of thy civill righteousness, if thou keepe not the first table, as doe our civill men, nor pretend obedience to the first table; if thou endeavour, not to keepe the second, as doe many dissolute professors: for the wrath of God is revealed against both.

Note.

Ungodlinesse and unrighteousnesse of men: that is, ungodly and unrighteous men: but the holy spirit saith, as in the Text, to note, that when God punisheth, he aimeth more at the sinne, then the persons of men, and would not punish our persons but for our sins.

All ungodlinesse and unrighteousnesse: There is no sinne so hidden by our cunning, nor so small in our accounts, but shall be rewarded with Gods wrath, if we repent not.

Against all ungodlinesse, &c. The word signifies, *Vpon all ungodlinesse*, to note the terror of Gods wrath; and that the unrepentant are the proper Subiects of wrath and vengeance.

Obfer.

Wrath is for unrighteousnesse; but righteousness is by Faith: The wicked are vessels of wrath; The Belcevers; of mercy: O precious Faith! Lord *encrease our Faith.*

Doct.

The Reward of ungodlinesse and unrighteousnesse is the wrath of God: *Ephes. 5. 6. Collos. 3. 6.*

Use 1.

Here wee are taught wisdom, to collect, that where wrath is, there is sinne; and where sinne is, there will be wrath, if it be not prevented by repentance.

To our finnes we may impute all calamities and iudgements, publike, private; ordinary, extraordinary; the contagion of the Aire, the unseasonableness of the Weather, the dearth of Corne, diseases, household dammages, &c. wee have tasted of many bitter Iudgements, and yet we suffer not God to lay downe his rod of vengeance: We may iustly expect that our punishments shall encrease, seeing that encreaseth in us which deserves to be punished.

Art thou chastised in particular? then search, and thou shalt finde contempt of God to be the cause of it: either some outward notorious transgression, of omission or commission; or some inward poysonous lusts, as Pride, Covetousnesse, &c.

Art thou guilty of wickednesse? then looke for wrath; for God is iust.

Use 2.

God revealeth his wrath by examples of wrath executed, or else we would little care for it: for we are like naughty servants which will not be chastized by words; *Pra. 19. 19. See Iob 33. 14, 15, 16.*

Here we may note our hardness, though we be convinced by examples, yet wee scarcely continue in sinne.

Wee have heard, or read, or scene Iudgements upon drunkards, uncleane persons, theeves, murderers, &c. one would thinke that such as live in such finnes, should take warning, and yet behold no amendment.

Doth God reveale his wrath? and darest thou contemne it? When thou seest thy companion in sinne plagued, wilt not thou stoope? Ah wretch, the wrath of God shall be revealed upon thee, and thou shalt be made an example to others, who wouldst not be

bee warned by the example of others.

Oh my brethren, the fire of Gods wrath wasteth other Countreies, and if wee be not too blind, we may discern the smoake of it in our owne; and smoake is a signe of fire within: let us repent before it breake forth to the confusion of us all.

Miserable are the wicked, because their plague comes upon them from heaven. There is no resisting, 1 Cor. 10. 13. we cannot clime up into heaven, to plucke the sword out of Gods hand. Use 31

There is no running away: for which will we goe from his presence? if wee be under the cope of heaven, that wrath will fall upon us.

There is no hiding our selues: though we call to the mountaines and rockes to cover us, yet it will not serve our turne, Psal. 129.

There is no fence to keepe off that wrath: it is like a tempest of haile, like the breach of a high wall: it comes upon wicked men like a thunderbolt, and is not to be avoided.

There is onely one way to be delivered from this terrible consuming fire of wrath, viz. namely, to beleeeve and repent, which graces God grant. Amen.

VERSE 18. — which withhold the truth in unrighteousnesse.

IN the former part of this verse, Saint Paul charged the Gentiles with ungodlinesse and unrighteousnesse: and lest they should plead, Not guilty, he doth in these words, and in the verses following, shew how, and wherein: How, to the 21. verse: and wherein, from thence to the end of the Chapter.

Here then he beginneth in the Generall, to prove the Gentiles guilty: thus,

They which with-hold the truth in unrighteousnesse, are ungodly and unrighteous.

But the Gentiles with-hold the Truth in unrighteousnesse,

Therefore they are ungodly and unrighteous.

The Article in the Greeke, shewes that a reason is rendred: and is put causally, and not by way of distinction: which that is, because they *with-hold*.

Hee meanes not that some of them did not so with-hold the Truth, for they are all guilty: but he onely proves the imputation of ungodlinesse, &c.

That which here he layeth to their charge, is, *A with-holding of Truth*.

In this are two things: 1. That about which the sinne is committed, which is, *Truth*.

2. The corrupt action concerning this *Truth*, or the Abuse of it, which is, to *with-hold it*.

Truth is of divers sorts:

There is a *Truth* of the tongue, when our speech agrees both with our minde, and with the thing: now to *with-hold*, and not to utter truth in our spech, is very evill: but yet Truth is not so taken here, though this fall within the compass of the with-holding of truth, as all sinne doth.

There is a *Truth* of the heart, which is sincerity and uprightness: as Nathaniel was called a true Israelite, Job. 1. 47. the contrary to this, that foule, and to be detested, sinne of hypocrisie: But this not meant.

There is a *Truth*, which we may call incarnate, which is Christ, who calls himselfe the *Truth*, Job. 14. 6. Neither is this meant.

There is a *Truth*, called Revealed, which is the word of God: Thy word is truth, saith our Saviour, John 17. 17. to hinder the passage hereof, and to with-hold it from men, a grievous sinne; but not meant here, though it may by proportion be brought in, in Application.

There is a *Truth* which is called, Inbred, or Igrafted Truth: which is the light and knowledge we have by nature concerning God, and goodnesse: and therefore, in some Translations, rendred the Truth, of, or concerning God.

Adam, by Creation, knew God, and his will, perfectly in all things, and whatsoever was good, iust, or profitable for man. By his fall, this heavenly light was extinguished, onely pleased God that some little sparks of it should remaine, whereby we might discern so much as might serve for the preservation of society amongst men, as, that there is a God: that we must give every man that which is his: that wee must not hurt our neighbour, but doe as wee would be done to, &c. These are called Common Notions; or Naturall Truth, consisting of speculative principles, and practical, as that there

there is a God, and that he is to be worshipped, &c.

Of this Truth we shall ſpeake more in the next verſe, where it is called, *That which may be knowne of God*: And chap. 2. v. 15. it is called, *The Effect of the Law written in our hearts*. It was from the principles of this Truth, that the Conſciences of the Gentiles either accused or excuſed them.

The Abuse of this Truth, for which *Paul* challengeth the Gentiles, is, the withholding of it; ſet forth by the bands in which it was holden: namely, in the bands of unrighteouſneſſe.

The meaning is, that the Gentiles had a light within to direct and teach them many things concerning God and their Neighbour; but they would not walke according to this light, nor obey it, but wilfully ſuppreſſed it, and kept it in, that it ſhould not appeare in their actions; and ſo ſinned againſt the light of Nature.

The word is ſignificant, declaring that the Gentiles played the Tyrants, imprifoning Truth, as Tyrants doe Innocents. To imprifon a Theefe, is juſt: but to imprifon a true man, muſt needs be unjuſt. To imprifon thoſe Strumpets, lying, falſhood, hypocriſie, &c. is commendable Juſtice: but to imprifon ſo beautifull, harmeleſſe, and profitable a Lady, as is Truth, being of a Divine breeding, muſt needs be abominable Injuſtice.

Truth loves no corners, as we ſay, and is aſhamed of nothing ſo much, as to have her beauty hid den, and her light covered under a Buſh.

To with-hold the Truth then, is to ſtrive againſt; and to reſiſt the Truth, ſhewing us the right and good way, and to doe contrary to the ſame. So obedience is called, *Doing the Truth*, Job. 3. 21.

Unrighteouſneſſe: not that this Truth may bee with-holden in righteouſneſſe: ſome Truth, I confeſſe, may be juſtly with-holden; as Chriſtian Wiſdome directs, ſometime, not to ſpeak all the Truth we know: and there is a Truth which is not to be caſt to dogs or ſwine; *Mat. 7. 6.* but the with-holding of this Truth is hereby declared to bee alwayes unrighteouſneſſe.

Juſtice is to render to every one that which is his; and Injuſtice, contrary: and Injuſtice is here more largely taken than in the firſt part of the verſe.

Here it implies all injuries to God and man: ſo that Religion is called, a Juſtice toward God.

There are three bands wherein Truth is unjuſtly with-holden.

1. Opinion, which many times violenceth the Truth through doubting, and in the end, comes to call light, darkeneſſe; and darkeneſſe, light.

2. Concupiſcence, which by the ſmoak of divers noyſome luſts, obſcures the brightneſſe of this little light remaining. As *Medea*, and *Dido*.

3. Evil workes: for as water quencheth fire, ſo theſe the light of reaſon.

The ſumme is: The Gentiles are poſſeſſed of a porcion of Noble Truth; and by Reaſon and Diſcourſe, they gather many things belonging to good life, but they obey not accordingly, but doe contrary; and from hence comes the ungodlineſſe and unrighteouſneſſe which *Paul* imputes to them.

Doct.

It is a grievous thing to with-hold the Truth, and reſiſt the light of Nature. Hence is it that Paul oftentimes convinceth men thereof. Rom. 1. 32. 6. 16. 1 Cor. 5. 6. — 9. 24. 11. 14.

Uſe 1.

That we take knowledge of the inſtimable treaſure of knowledge, that yet remaineth in corrupt nature, which though it be as nothing in compariſon of that we had: yet it is ſuch, that thereby men might attaine unto much goodneſſe and vertue.

It is not ſo much as that we can be ſaved by it; but it is ſo much, that if men would frame their lives according to the rules of Reaſon, they ſhould be a great deale the leſſe ſinfull, and the more vertuous.

It is admirable what many Philoſophers, and famous men have attained unto by this light; ſuch Juſtice, Temperance, &c. that in ſuch moralities and civil righteouſneſſe, they have out-ſtripped many of us, who have alſo the light of Gods Word for direction.

This is that Lady Reaſon, magnified ſo much by the Philoſophers, as the Queene of vertue, and the continuall exhorter unto the beſt and wortheſt actions.

And indeed, it wicked men that give themſelves over to all lewdneſſe, would but examine

mine their courses by naturall reason, it would much otherwise informe them. As *Cyrus* at the feast of *Astyages* refused to drinke wine, &c.

Let us also make much of this inbred Truth, and so improve and husband it, that we may be furthered by it to good life.

We have lost enough by the fall of *Adam*, this little that remaineth, would not also be squandered away, and unregarded.

Let us not imprison Truth, but our vile and noysome affections, which breake out to the infecting of the very Ayre and Earth, and to the poisoning of others, and offence of God and good men.

But wee preferre our lusts before the Truth, as the Jewes *Barabas* before Christ.

We ought to bewaile our losse by the fall of *Adam*, and to seeke a recovery by a renovation of the Spirit, through Christ.

Truths greatest enemies, are our greatest and most notorious sinners. The reason alleged by Christ; *Iob* 3. 20. *He that doeth evil, hateth the light.* These are such of whom *Iob* speaketh, *Iob* 24. 13, 14, 15, 16, 17. 1 *Thes* 5. 7. These are such of whom *Iude* speaketh, *Iude* v. 10. They blindfold the Truth, as the Jewes did Christ, and then they buffet it. They gagge their Consciences, as the Papists have done the Protestants, that it should not either direct them aright, or controll them for their wrong.

This Truth tells them, they may not lye, steale, be uncleane: they say, Hold thy peace Truth, for I must have my pleasure and profit.

But though they imprison Truth for a while, yet she shall be set free. She is the daughter of Time, and Time will come, when God will set her at free, and heare her plea against such wretches.

If Angerbee revealed against the Gentiles for with-holding of Naturall Truth, and not obeying it, much more against many of us, who also resist Truth revealed.

Let us say, Great is the Truth, and prevaieth: let us suffer it to teach us, and to overcome us: let us love, and doe the Truth. *Amen.*

VERSE 19. *For as much as that which may be knowne of God, is manifest in them: for God hath shewed it unto them,*

Here the Apostle beginnes to prove that the Gentiles *with-hold the Truth in unrighteousnesse*, and the Argument may be thus formed:

To whom God is manifested, and yet they glorifie him not, they are guilty of *with-holding the Truth in unrighteousnesse.*

But to all men, even to the Gentiles God is manifest, and yet they glorifie him not, nay, they dishonour him.

Therefore they with-hold the Truth in unrighteousnesse.

The first Proposition is manifest.

The second is in this Verse, and those which follow: the first part of it, namely, that they manifestly knew God, in this Verse and the next: the other part, that they have not glorified him as God, in the 21. Verse, and so to the end of the Chapter.

The summe of this, and the next verse, is brought in by an Occupation: For thus the Gentiles were ready to reply:

They which know not God, cannot bee said to with-hold the Truth in unrighteousnesse.

But we, said the Gentiles, never had the knowledge of God.

Therefore we have not with-held the Truth.

The Apostle answereth, denying the second Proposition, and in this, and the next verse, proveth that they knew God, and so taketh away that ordinary excuse of Ignorance.

Hee sheweth that they did know God. For there are three Books whereby God may be knowne:

1. The Booke of Nature: 2. The Booke of the Creatures: 3. The Booke of the holy Scriptures. They had the two first, but they wanted, indeed, the last, and the best.

In this Verse, *Paul* tells us that they had the booke of Nature.

And

And in this Verſe, are two parts : Firſt, that which is affirmed : namely, that that which might be knowne of God, was manifeſt in them. Secondly, a reaſon to prove that which is affirmed, from the Author of ſuch knowledge, which is God. God hath ſhewed it unto them.

In the Affirmation are two things : The thing manifeſted ; *That which may be knowne of God* : And the manner of ſuch manifeſtation ; *Is manifeſt in them.*

That which may be knowne of God. This is that Truth ſpoken of in the 18. Verſe, and thoſe common Notions of God and goodneſſe imprinted in the hearts of men, of which we have ſpoken before.

That which may be knowne : For there are many things of God which cannot be knowne of us : neither doth he underſtand that which may be knowne any manner of way, but onely by the ſtrength and light of nature ; as, that there is a God, that he is moſt wiſe, good, juſt, doing good to the good, and puniſhing the bad, &c.

Here are excluded theſe myſteries, namely, the Trinity, the Incarnation of Chriſt, the Juſtification of a ſinner by faith, the Reſurrection, and ſuch like. Theſe may be knowne, but not by Nature, but by Faith, and ſpeciall Revelation, as appeares, *Mat. 11. 25, 26, 27. and Mat. 16. 15, 16.*

Farther, we are to know, that all things of God cannot be knowne by Faith, not for any defect in God, but becauſe of our weakeneſſe to endure ſo much light, which is ſuch that no man can attaine unto, *1 Tim. 6. 16.* and becauſe it hath not pleaſed him to reveale it, it being his good pleaſure to reveale ſo much of himſelfe as we might be able, and might be profitable for us to know.

Martyr.

Is manifeſt in them. Peter Martyr tranſlated it, *Among them* ; but a great deale better it is to read it, *in them*, which is the proper ſignification of the propoſition here uſed.

In them ; that is, in their mindes and hearts, as *Rom. 2. 15* though they followed not ſuch light ſhining within them, by reaſon of their concupiſcence and vicious affections.

For God hath ſhewed it unto them ; or, *in them*, as the Cyrian Tranſlatour readeth it : Now God ſheweth that which may be knowne of him, unto the Gentiles, not onely by the creatures, as in the next verſe ; but alſo by imprinting certaine notions of himſelfe, and of good and evill in our mindes, of the which he ſpeakes here.

God, in the Creation, placed in our mindes certaine bright, cleare, and noble representations and figures of things divine and humane : Theſe were wonderfully blurred and blotted by the fall of *Adam* ; and yet, by the goodneſſe of God, there remains in our mindes ſome ſparks of that heavenly light, like the ruines of ſome ſtately buildings, waſted by a devouring fire, by which ruines, this at leaſt may bee diſcerned, *viz.* that there had bene ſumptuous houſes there.

Theſe Notions which remaine, containe Principles ſpeculative, and praſticke :

Speculative, as that there is a God, that no effect can be without a cauſe, &c.

Praſticke ; that God is to be worſhipped, that we ought to deale juſtly with all men, &c.

Theſe Principles, without us, are the Seminary of Arts, Sciences, Discipline, Phyloſophy, &c, which are profitable for the maintaining of naturall life.

Within us, they are the ſhop of Conſcience, which from ſuch principles of Reaſon, inciteth us to vertue, and cenſureth us accordingly.

Doct.

The knowledge of God, and of good and evill, is imprinted in the minds of all men by God : Pſa. 94. 10. Job. 1. 4. 9. All 17. 27. 28, 29.

Uſe 1.

Search not further into the things of God, than may be knowne by the Booke of Nature, of the Creature, or of the Scripture. That which God hath not by theſe Bookes revealed ; may not be knowne. As he that gazeth upon the body of the Sunne, ſees not the more, but the leſſe ; ſo is it with them who are curious in ſearching further than is revealed. *Deut. 29. 29.*

Uſe 2.

We ought to give thanks for the light of Nature, for it is the gift of God, which may well be called light, becauſe it is as pretious as the light, and becauſe as the Sunne hath it ſelfe to the world, ſo this light unto man.

It is wonderfull what is compaſſed by this naturall light of Reaſon which is in us, both concerning the comfort of Naturall life, and concerning direction for a vertuous life.

Hence

Hence come good lawes for the governing of Common-wealths; hence the knowledge of Physicke; without which, we could not live comfortably among our selves; hence comes the Noble Science of the Mathematicks, hence Astronomy, Geography, the Art of Navigation, without the which, we could have no commerce with forrainers. Hence comes the pleasant Art of Musicke, &c. Hence come the Mechanicall Arts, as to worke in gold, silver, brasse, yron, &c. Hence comes that profitable Science of Husbandry. *Esay 28. 2.* If God hath enabled us in any of these, or the like, let us be thankfull to God, for he hath shewed it unto us; and God is to be intreated for enablement unto such things in our callings.

As the unthankfull are to be reprov'd, so they which make no use of this remainder of knowledge and reason left within us. Many, through an idle sluggishness, and for want of improvement, suffer these naturall abilities to decay in them, who might otherwise have beene profitable members in the societies wherein they live; and many hopeful wits are drowned in drunkenness and luxury, to the great offence of God. How shall we expect the gift of supernaturall light, who have beene unfaithfull in the Naturall.

From this light we may also fetch notable directions for vertuous living: The Philosophers by study and reason, attained to the knowledge of the first and second table of the law: and for Temperance, Sobriety, Chastity, Iustice, Truth, and such moralities, many of them were very famous.

We have such naturall light as they had, and we have over and above, the Word of God, which giveth light to the eyes, and wisdom to the simple, *Psal. 19. 7, 8.* It may bee a shame to us to suffer Heathen men to goe beyond us in any goodnesse.

As this Naturall Light we speake of, is the gift of God, so we should use it to his glory. But there are many that wretchedly abuse it: As Heretickes to overthrow the Truth; the witty Iesuits for the maintaining of the kingdome of Antichrist: Some for the oppressing of their neighbours; others for the inventing of vanities, tending to the corruption of good manners: Many, the more witty they are, the more wicked they are in their lives; yea, many of excellent naturall parts doe so abuse them unto lewdnesse, that the very bruite beasts may rise to censure them, and these not to be found onely in the East or West-Indies, but even in the Church of God, which beside the naturall light, have the light of Gods holy Word shining among them. *So Esay 1. 2, 3.*

Our reason is a singular prerogative and dignity which wee have above the beasts; *Iob 35. 10, 11.* and yet many doe so ill bestow it, that they neither acknowledge the giver, nor so use it, that in their actions, they any way, save in shape, differ from the bruite beasts.

There are many found among us, which know no more of God than a beast, and which are no more moved by the promises of the Gospell, or threatnings of the Law, than a very beast. And too too many in eating and drinking, and in other uses of necessary things, shew as little reason as the very beasts. Goe to the Pissaire, thou sluggard; goe to the horse, thou drunkard and let him reprove thee for drinking more than is sufficient. *Be not like the Horse or Mule, which have no understanding.* God hath made us men, let us not make our selves beasts; even for the honour of man-hood and woman-hood, be sober, &c.

That which may be knowne of God, is manifest in us: let us in our actions and lives manifest that we know and regard God, and cease to rebell against the light of Nature, and against the light of Gods Word. *Amen.*

The excellency of the light now remaining in us, should provoke us to bewaile the unconceivable losse we sustaine by the fall of *Adam*, and earnestly to seeke for a renovation of that primitive light and Image of God by the holy Spirit through Iesus Christ. *Amen.*

If Naturall light be from God, much more Spirituall and Supernaturall.

VER. 20. *For the Invisible things of him, that is, his eternall Power and God-head, are scene by the Creation of the world, being considered in his workes, so the intent that they should be without excuse.*

IN this verse the Apostle sheweth, that the Gentiles did, or might have knowne God by the booke of the Creatures, in which his name is written with great letters, so that he which runneth, may read.

This strengtheneth the former booke: For if the Gentiles shall say, that the Notions of God, imprinted in nature, are so weake, that they ought not for their neglect, to be accounted so guilty: It is here answered, that God hath confirmed the certainty of them, by exhibiting the booke of the Creature, which hath three leaves, the Heaven, the Earth, and the Sea: and the particular Creatures in each of them, are so many severall letters, by which, being by the helpe of reason put together, wee may spell the name of God.

The summe of these words is, that, that which may be knowne of God, is manifested by the Creatures: where we have the Manifestation, and the End of it; which is, that they may be without excuse; of which, we will intreat by it selfe.

Now in the manifestation are three things; 1. what is manifested; 2. when; 3. and how.

1. What is set downe, 1. Generally, *The invisible things of him*: 2. Particularly, *His Power and God-head*: these being amplified by their eternity.

2. When; from the *Creation of the world*.

3. The manner how, set downe two wayes: 1. In regard of that wherein God discovereth his Invisible things; namely, his *workes*: 2. In regard of the Instrument whereby we attaine the knowledge of such things, which is double: 1. Outward, the sight: *are scene*: 2. Inward, the understanding: *are understood*.

The invisible things of him; that is, of God; who is called invisible, 1 Tim. 1. 17. whom never man saw, nor can see, because of the inaccessible light in which he dwelleth: 1 Joh. 1. 18. 1 Tim. 6. 16. 1 Joh. 4. 12.

Adam comfortably conversed with God in his innocency, and the Fathers saw such representations as it pleased God to use, and Moses saw his backe parts; and wee shall behold more of his glory, then either Adam, the Fathers, or Moses; but yet neither wee, nor the Angels, can beare the full revelation of that infinite glory: The Seraphims have two wings to cover their faces before the excellent glory, *Esa. 6. 2*, God revealeth himselfe so farre as he can, and will be knowne of the Creature.

Himselfe in his Essence is not scene, but his Invisible things, as his Power and Majesty; and yet these are not scene with bodily eyes, but by things visible, are apprehended of Natures Intellecually, such as are the soule of man, and the Angels.

His Power: whereby he created things that are, of things that were not, *Heb. 11. 3*, whereby he upholdeth and preserveth all things; which none can resist.

His God-head: His goodnesse, saith *Musculus*; wee may say, his incomprehensible Nature, which is in some sort expressed by the Attributes of Iustice, Wisdom, &c.

These are said to be eternall, that is, without beginning, without end, without measure.

Are clearely scene, being understood by his workes; that is, are understood by his workes which are scene.

These workes are of Creation and Providence; these are scene, and so is that which may be knowne of God, understood by them.

Hence wee may take knowledge of the Noble sense of sight, though in regard of preaching the Gospell, inferior to hearing, yet, in some things, a more certaine sense than the hearing. Without the sight, the body is an uncomfortable darke-some prison, and the soule wants a singular Instrument of knowledge; which condemneth the Philosopher *Democritus*, and the Popish Bishop, *Andreas*; and yet we read of one *Dydymus*, a blind man, but of such incomparable learning, that Saint Hierome used him, in many things, as a Schoole-master, and was wont to call him his Seer.

We see the creatures, and by Collation, and Illation, collect; and so both increase and firme our Naturall knowledge by that which is acquired and gotten.

Aristot.

Aristotle proved that there is a God, from the Creatures; *Galen*, that he was Almighty, because he could make such things: wise, because he could make them so excellent, and good, because he envied not the use of them to man. Aristot.
Galen.
Cicero.

Cicero, from the common, usuall, and naturall motion of the eye towards heaven, gathereth, that there is a power there, able to succour us:

The Grassie in the field, the Lillies in the vallies, surpassing *Salomon* in beauty, the flowers in our garden, the very parti-coloured feathers of Birds, have prints in them of the power and wisdom of God.

The Creatures argue the Creator; for to say, that these things are by chance, is to be without braines.

From the Creation of the world or from the beginning, the Creature hath never ceased to publish the Excellency and Glory of the Creator.

We may understand the invisible things of God, by his visible works, *Psalm* 19. 1, 2, &c. *Ab. Deist.* 14. 17.

The damned Atheist, that wilfully and maliciously goeth about to extinguish the light of Nature, by the Creatures is convinced that there is a God, and a Providence; to whom we may say as *Iob* to *Zophar*, *Iob* 12. 7, 8. Use 12

Here we are taught what is the right use of Natural Philosophy and of the Creatures, namely, by them, to raise our mindes to the contemplation of the power and goodness of God. Use 13

We use the Creatures for the feeding and clothing our bodies, and comfort of this life, but there is a farther use, namely, to study Divinity in them, as bookes appointed of God for the purpose.

The Papists say, that Images are Laymens bookes: but the Scripture saith, that the Creatures are Laymens bookes, and learned men too.

For this end did God make the world, that therein, as in a Glasse, wee might behold his power, and wisdom, and goodness, and a particular day appointed for this contemplation, namely, the Sabbath.

This also is one of the ends of mans Creation, to acknowledge and understand God by the Creatures. For this had hee those excellent indowments of sight and reason.

Let us lift up our eyes on high, as saith *Ezay*, *Ezay* 40. 26. Yea, Hee that hath eyes to see, let him see, as our Saviour said of hearing: for as there is nothing so worthy to be heard as the Gospell, so nothing so profitably to be seene, as the workes of God.

Let us turne away our eyes from vanity, *Psalm* 119. 37. and let us make a Covenant with our eyes, not to looke to lust, *Iob* 31. 1. but let us cheerefully behold God in his Creatures: God give us wisdom.

As we behold the Creatures, so we are to looke upon them with consideration, that by discourse, and deducing one thing out of another, we may be able to make the right use of them. Use 34

Without the use of our reason, the Creatures profit us no more than they doe the brut beasts; they see them as well as we, and have bodily benefit by them; and if we make no farther use of them than they, why hath God given us such understanding? apply *Prov.* 17. 16.

Let us then duly consider them, as they import the monition of Christ, *Mat.* 6. 26. 28. *Luk.* 12. 27. and to by the fowles and flowers, wee may learne to depend on the providence of God.

So by the Ant we may learne diligence, and to make use of time; *redemption is*, *Pro.* 6. 6. So diligence, providence, fore-sight, and constancy, *Pro.* 30. 24, &c.

David also teacheth us so, by reason, to consider of the Moone, and the Sunnes, as thereby to collect our owne baseness and unworthiness; *Psalm* 8. 3, 4. and from the eyes and eares of men, to collect the omniscience of God; *Psalm* 94. 7, 9, 10.

Let us examine by reason, why God hath made us reasonable creatures, when hee might have made us dogges: Reason will tell us, it was not that we should by a beastly life offend him.

We see that fire burneth: from hence reason inferreth, therefore put not thy hand into

it : why doe we not then, by comparison, say, sinne damneth, therefore I will not practise it, &c.

Gods Maiefty is discerned by his workes ; let our goodnesse be seene by our workes ; let us so live, that our faith, hope, piety, temperance, patience, &c. may be knowne unto all men by our workes. *Amen.*

VERSE 30. ————— *To the intent that they should be without excuse.*

IN these words is the end of the manifestation of the things of God by the Creatures ; which also is to be referred to the 19. *Verse*, that the Gentiles being convicted, both from within, and from without, might have no pretence of excuse before God.

To the intent : This notes not the intent of the Creator, but that which followeth the fault of the Creature. It came so to passe, that by such things, the Gentiles were inexcusable. The last Translation hereof, is to be preferred.

There is a double end of the precedent manifestations : one in respect of God, and primary ; namely, that man might know, and daily worship God, in performing whereof, hee should have beene happy, and this end he might have attained before the fall : for these bookes would sufficiently have instructed him to salvation. But after the fall, the Image of God being defaced, neither were sufficient : not the Booke of Nature : For the greater part of the engraved Notions were blotted out, and that which remained, was very obscure, neither doe we obey the same : and besides, the case is now altered, and a new way of salvation to bee found out, which Nature understands not. Not the booke of the Creature, for though it bee as sufficient a meanes as ever it was, yet we are not so sufficient, there is now a great defect in us : and so the primary end is gone, and an Accidentary end come in place, that if wee be now condemned for not glorifying God, we are without excuse.

There are three principall ends why God left to the Gentiles the Booke of Nature, and of the Creatures : which last, without the first, could not profit them :

1 For Discipline ; for otherwise a society could not have beene maintained among men, neither could they have found out good Lawes and Arts for the comfort of Natural life and estate.

2 That they might seeke the Lord, *Act. 17. 27.* They by the Bookes they had, knew that there is a God, and that he is to be worshipped accordingly ; but the manner of his worship they knew not, and therefore they should have sought to the Church which is as a City upon a hill, holding out a heavenly light, that so they might have knowne : but they went not to the Jewes to learne, as the Turkes come not to us.

3 *That they might be without excuse.*

We may then safely affirme, that the Gentiles not well-using, but abusing the knowledge they had, are deprived of all excuse.

And here we may note two things :

First, who are *without excuse* : Secondly, what *excuse* they are *without* :

1 All the Gentiles are without excuse : the learned Philosophers as well as the common people, and rude multitude : these, because they neither knew so much as they might have knowne, nor performed so much as they knew. The Philosophers, because that knowing so much as they did, more than the multitude, yet they were as wicked and rude as the common and baser sort.

2 The Excuse taken away, is that of Ignorance : for they were ready to pretend Ignorance, and *Paul* setteth forth these things, on purpose, to take from them that cloake.

Doct. All the Gentiles are inexcusable before God : *Act. 14. 15, 16, 17. Rom. 3. 19. Job 9. 23. Psal. 130. 3. and 143. 2.*

Vse 1. There is a great difference betweene the knowledge wee have by the Booke of the Scriptures, and that we have by the bookes of Nature and the Creature.

The knowledge wee have by these, though called wisdom, yet nor able to find God in the wisdom of God, *1 Cor. 1. 21.* and plainly called Ignorance of God, *Gal. 4. 8.*

But the knowledge wee have by the Scripture, is a saving knowledge, *Luke 1.*

77. and the Gospell called a word of salvation, *Acts* 13. 26. *James* 1. 21. and the time of the Gospell, the day of salvation, *2 Cor.* 6. 2. For in the Gospell, God hath manifested his will, and hath appointed it to be the Instrument of salvation to beleivers: *Rom.* 1. 16. *1 Cor.* 1. 21. To this word he hath tyed his Church.

Wee ought to prayse God for his Word: by the which, wee both know better that which we know by the two other Bookes, and also know more than could be attained by them; namely, the Riches of the glorious myserie of our Salvation, which is Christ the hope of glory.

As God hath given us a more effectual and sufficient meanes, so ought wee to performe worship and obedience answerable: otherwise it will bee to our greater condemnation: For if the Gentiles, which saw not so evidently, are without excuse, much more shall wee bee, if wee remaine ignorant and disobedient: if they which stumble in the darke night be reprov'd, much more they which goe out of the way at noone day.

There are many among us, who are as ignorant as the Gentiles, and come behind them in many moralities.

What can the Drunkard, the uncleane person, &c. say, why they should not be damned? They have the light of Nature, and of the Creature, nay, they have the Word of God daily preached, whereby they are reprov'd, and exhorted to better living, and yet they continue in their wickednesse.

How hardly doe we yet perswade men to beleieve that God is Just, Almighty, Omiscious, &c. Let us profit now in knowledge and godlinesse unto salvation, seeing wee have such helps. *Amen.*

Though men profit not to salvation, yet they must bee taught by the example of God. As a Physician omits no point of his Art on a desperate Patient. Either the Word shall bee to thee the favour of life, or of death, and God will bee glorified in both. If thou amend not by it, it shall leave thee without excuse; *Iob.* 15. 22.

Some have affirmed, that all Religions goe right; and there is an opinion conceived in many mens mindes, that God is pleased with any Religion, if we meane well: but that appears hereby to be most false; for notwithstanding all that which the Gentiles knew and did, they remaine without excuse.

The Philosophers spake and did many things admirably, so that some have opined, that they were saved by the Booke of Nature, and of the Creature.

And some of the Fathers, as *Tertullian* by name, have delivered things hard to bee justified; as that in the first two thousand yeares, men were saved by the Law of Nature, in the next two thousand yeares by the Law of *Moses*, and in the last two thousand, by the Doctrine of the Gospell.

But there is no salvation without Christ, *Iob.* 14. 6. and Christ was revealed to *Adam*, that he might be saved, *Gen.* 3.

We are prone to excuse our selves for our faults; which we have suckt from our first parents.

This we may see in little children, who being called in coram, presently fall to denying or excusing, though with a manifest lye.

Old folke also have not forgot this practice; for either they deny the fact, being accused; or of it be too palpable, then they affirme it to be well done, or if ill, yet not very ill, *1 Sam.* 13. 11, 12. or if so, yet that wee meant well: as *Sam.* 1 *Sam.* 15. 15, 21. or if our meaning cannot be justified, then wee have another scuse at hand, wee did it by the counsell of others: So *Adam* and *Eve*, *Gen.* 3. So *Aaron* & *his*, *Exod.* 32. 22.

Many for their faults plead ignorance, but we are bound to know Gods statutes, and the meanes to know is not wanting, but the will: our ignorance is affected, and therefore wee are twise guilty, for not doing our dutie, and for being wilfully ignorant of our dutie.

The drunkard layes the blame upon ill company; but why dost thou frequent such company, being commanded the contrary, *Prov.* 1. 10, 15, and 2. 20. and 4. 14, 15. *Eph.* 5. 11.

The Theefe excuseth his fault by Necessity, but that is no sufficient plea : for as *Tertulian* saith excellently ; There is no necessity of sinning, to them, to whom there is onely a necessity of not sinning.

The furious man that rageth with oathes and cursings against his neighbour, or any thing that crosseth him, saith, he was provoked, or else you should not heare an angry word from him : but that is a false plea ; for though iniuries offered, may be an occasion, yet the true cause of such rage, are the lusts within, *Iam. 4. 1.* Cleare water in a Glasse, being shaken, retaines the purity and cleanness ; but where there is soyle in the bottome, there the water being shaken, is soyled.

He that is negligent in the service of God, pretends businesse ; but such excuse is taken away by the reproofe of *Martha. Luk. 10. 41, 42.* and *Luk. 14. 18.* to the end of the 24.

These, and the like, are but figge-leaves, and to use these excuses, depriveth of the hope of pardon : which the Divell knowes well enough, and eggeth us thereunto.

It argues a loue to sinne to excuse it, and wee had rather excuse than amend a fault.

By excusing, we may hide God from our selves, but we cannot hide our selves, nor our faults from God.

See, *Ioh. 3. 33. Pro. 28. 13. 1 Ioh. 1. 9.* Let us then with an ingenuous and sincere mind, confesse our faults, that we may find pardon, *Amen.*

Ignorance might excuse upon foure conditions :

1 If we be not ignorant through our owne default.

2 If we live according to the knowledge we have :

3 If acknowledging our Ignorance, wee seeke knowledge by humble petition from God.

4 If God were bound to give us knowledge.

If any one of these be denied, ignorance cannot excuse.

VERSE 21. *Because that when they knew God, they glorified him not as God, neither were thankfull :*

THese words pertaine both to the latter end of the 18. ver. and to the latter end of the 20. The Gentiles with-held the truth in unrighteousnesse : For, *when they knew God, they glorified him not as God, &c.*

They also by the knowledge they had by the bookes of Nature and the Creatures, became inexcusable, *Because, when they knew God, they glorified him not as God.*

The reason hereof, because they separated those things which God hath ioyned together ; namely, knowledge, and the practise end thereof. For God hath therefore manifested himselfe, that being acknowledged, he might be duly worshipped : The Gentiles themselves haue condemned them who have doubted whether God should be worshipped or no.

The will of God is immutably that he should be worshipped, and iustice used among men : but they faulted in both, though they knew both, being both ungodly and unrighteous, as Saint *Paul* charged them, *vers. 18.* Their ungodlinesse against the first table, set downe, *vers. 21. 22, 23.* their unrighteousnesse against the second table, in the rest of the Chapter.

Their ungodlinesse and breach of the first table, is set downe two wayes : for first is noted their omission of that which they ought to have done ; secondly, their commission of that which they ought not to have done. The first in these words : the second in the rest of the words to the end of *vers. 23.*

The Omission of the due worship is referred to two heads ; *Glory*, and *Thanks* : these they performed not ; *They glorified him not* : set forth by the rule, according to which they should have glorified him ; *As God.*

Neither were they thankfull : and these two amplified by the cause which should have brought forth the performance of such duties : their knowledge ; *Whom they knew God.*

The first of these, namely, *Glory*, implyeth the Inward : the other, namely, *Thanks*, the outward worship of God.

**When they knew God :* This is to bee understood both of the unlearned and the learned ; for the unlearned might have knowne more than they did, and both learned and unlearned

ned did not according to that which they did know.

There is a double Knowledge : Of the minde alone ; and of the minde and will together : This last is of the Regenerate, who know God, and love him also with all their heart : the first is of Reprobates, and of the Gentiles of whom *Paul* speaketh.

They glorified him not : Glory is the noble fame and credit of good deeds, and well-deservings : The glory of God is the most reverent estimation and iudgement of his most illustrious perfections, appearing in the making and preserving of all things, and in the redemption of man ; but of this last the Gentiles had no understanding.

To glorifie God then, is to conceive of God a most honourable opinion, as of the giver of all good things, and the most wise, good, and iust governour of the world ; and to live purely, as he is pure.

And this not to bee understood of a slight opinion, but firme and sticking in our mindes.

As God ; that is, conceiving of God, as God ought to be conceived of ; namely, with glory suitable to his infiniteness, and Divine perfections.

A King is to be honoured, not as an ordinary man, but as a King ; a father, as a father ; so God to be glorified as God.

The Gentiles built Altars, and Temples, and offered Sacrifice ; but this was not to glorifie God, as God ; for they performed these to them which by Nature are no gods, *Gal. 4. 8.* nay, to Devils, and not unto God. *1 Cor. 10. 20.*

Neither were thankfull : Thankfulness implyeth two singular vertues : Truth, which acknowledgeth from whence benefits come, and Iustice, which studyeth, by living well, to testifie the same.

Now the Gentiles were unthankfull, and therefore lyars, taking from God the praise of his goodnesse, by attributing it to fortune, to the statutes, and to their owne, not his providence : and iniust, by denying an obligation of obedience for the benefits they received.

They knew that all things were made for man, but they would not understand that man was made for God : not that God needed man, but that man, pleasing God, might become happy.

They knew much, and did some things well, but they were excited thereunto, not for Gods glory, but for their owne glory and profit : as the Oxe cometh to the crib, not for the owners, but for his owne bellies sake.

The knowledge which we have of God, ought to bring forth due and suitable worship. This is proved by the first Commandement, *Thou shalt have none other God but me; that is, thou shalt have me to be thy God ; now because we have many things which we regard not, such a having is here meant whereby we respect God as God, and use him hereafter.* Doct.

David knew God, and used him as God, desiring none in heaven and earth to beleeve in, and to serve, but God alone.

So, *Psal. 98. 8. Iob. 4. 24.*

Our life must be answerable to our knowledge : but that which is reported of the Athenians, may be verified of us : we know as well as any people in the world that which is right, but we doe it not. Use 1.

We heare diligently, and talke excellently, but not the hearers onely, and talkers, but doers of the Law shall be iustified. *Rom. 1. 22.*

No people this many hundred yeres more learned then we ; and no people, I thinke, since the Creation, more vicious, lewd, and prophane then we are.

Study ye in the Scriptures yet more, but practice accordingly, lest the curse of the Fig-tree be upon you : for be ye assured that your knowledge what it wanteth in practice, it shall receive in punishment, *Luke 12. 47.* read also *Iames 4. 17.*

He that increaseth knowledge increaseth sorrow, *Eccles. 1. 18.* true, if hee doe not there-after.

As to eat more then the stomacke can digest, hurteth the body ; so to know more then we doe, hurteth the soule.

What did it profit *Balaam* to have his eyes opened to fore-see things to come, seeing as he lived not the life of the righteous, so he died not their death.

The windes, the sea, and things without knowledge obey, but Man which hath knowledge obeyeth not.

A certaine Philosopher wished to bee engraven, upon the dores of their Temples, a sentence to this effect, I hate them which hold the opinions of Philosophers, but live not their lives. So it were a good lesson to bee written on our Church dores, God hateth him who is a Christian in his opinion, and an infidell in his life.

Read the excellent saying of our Saviour, *Iob. 13. 17.*

Use 2.

Here wee learne the manner how wee must glorifie God, namely, as God. Nor the shewes of Hypocrites, nor the sleight manner of carnall, profane, and negligent Christians will serve the turne.

Cursed be he which doth the worke of the Lord negligently, saith *Jeremy* in a matter of iudgement, *Ier. 48. 10.* much more are they subiect to it, who are negligent in his service.

When thou hearest the Word, heare it as the word of God: when thou prayest, remember that thou prayest to the great God of heaven and earth, who (as it is good reason) will be served according to his Maiesty.

Many thinke basely of God, as appeares by their slight performance of such duties, as if God were a childe to be pleased with any thing: but take heed how ye heare, *Luke 8. 18.* take heed how ye pray, *Eccle. 5. 1.* Give to God the glory due to his name, *Psal. 29. 2.*

Mercy is one of his names, thou doest not glorifie him as God, if thou doe not earnestly seeke for the pardon of thy sinnes, that thou mayest finde mercy of him, who accounteth it his glory to forgive sinnes.

God is Iust, and hates drunkennesse, &c. if thou repentest not, but greedily committest iniquity, thou doest not glorifie him as God; for then the tenour of his justice would make thee abstaine.

God is Omnipotent: if thou ioyne this with his Mercy, thou must trust in him, or else thou doest not glorifie him as God: ioyne his Omnipotency with his Iustice, and then thou canst not but know that hee is able to destroy thee body and soule: thou doest not glorifie him as God, if thou doest not feare him, *Mat. 10. 28.*

God is Omniscious, and seeth as well in the darke as in the light; if thou takest liberty to offend him, in a secret place, or in the darke, thou dost not glorifie him as God: he sees thy very heart; if thou comest to the Word, to Prayer, to the Lords Table, without the true humiliation and preparation of thy heart, thou doest not glorifie him as God.

If wee say, that God is our Father, and our God, let us so use him as a Father, and as God is to be used, that he may use us as his people and children. *Amen.*

Use 3.

The Lord expecteth, that for all his benefits we should be thankfull. It's that which we owe, and that which God delights in, and which brings increase of blessings, *Psal. 50. 14. 23.* and *69. 32.* and *47. 1.*

The very Heathens discerned unthankfulness to be one of the most odious sinnes; and the more and greater benefits we receive, and the greater he is that bestowes them, the more odious is our sinne, not to be thankfull.

The Persians grievously punished him who required not a good turne, it being in his power; for they iudged that such a man would not sticke, in a very high degree, to neglect his friends, his country, his parents, and the gods themselves. For hee which is unthankfull is also shamelesse, and he which is not ashamed, will easily commit any villanie.

One degree of this sinne, is to deny, or extenuate, or forget a good turne.

Another degree, is, not to use to Gods glory the gifts he hath bestowed, seeing hee giveth them for such end, as appeares, *Psal. 105.* the last verse.

A third degree worse than the former, when we use Gods gifts, to dishonour him with them: of this *Saul* was guilty, who being advanced to the kingdome, grew the worse by that, by which he should have bene the better and more carefull to please God.

Of this, England is guilty above measure, which is the worse for the blessings it hath received, abusing Gods goodnesse to pride, drunkennesse, whoredome, and other most grievous sinnes, so much, that it is a hard matter to finde one who is the more reformed and religious by the blessings he hath received.

God hath preserved us from our enemies, given us peace, plenty, the liberty of his glorious Gospell, his owne Sonne to dye for us; doth hee hire us by these blessings to be the

the more vicious and irreligious : Shall wee so requite the Lord ?

If the Gentiles are accused, who knew no other gifts, but of Creation and Providence, much more must we, who have the gift of Redemption offered to us in the Gospell, if we be not thankfull.

VERSE 21. ——— *But became vaine in their imaginations, and their foolish heart was full of darknesse.*

22. *When they professed themselves to be wise, they became fooles ?*

IN these words and in the next verse is set downe the Impiety of the Gentiles, in regard of commision : for as they omitted the due worship, which is glory and thanks; so they committed the contrary, and offered contumely to God, and that two wayes: Inwardly and outwardly : the inward, in the words above written ; the outward, in the 23. verse.

The inward was their vain conceits they had of God : set downe in the 21. verse, and amplified in the 22. This is mentall Idolatry.

In the setting downe of that contumely, are three things : 1 The sinne it selfe, *They became vaine.* 2 The cause, their imaginations. 3 The effect, *their foolish heart was full of darknesse.*

The Amplification, is by an occupation, whereby the Apostle concludeth all the Gentiles, even the wisest among them, to be hereof guilty : when they professed themselves to be wise, they became fooles.

They became vaine : this imports two things : the vanity of their opinions, and the vanity of their intentions : so *Ier. 2. 5.*

Vaine is that which is empty and unsound ; such were their opinions : and vaine is that which attaineth not the end propounded ; such was their intention.

Their opinions of God were false and idle, and so they are said to become vaine : for he is said among good Authors to be vaine, who avoucheth light and empty stuffe, for that which is weighty and true.

Their intentions were vaine ; for they intended the worship of God, and by their devices and inventions to have pleased God ; but they became vaine, and missed of their end, a great deale more displeasing him.

They set up Idols instead of the true God, and so became vaine in their iudgement, and vaine in their expectation. And hence are Idols the frame of idle braines, called vanities, or vaine things, *Deut. 32. 21. Ieremy 10. 15. AEs 14. 14.* The vanity of Idols is set downe *Psal. 115.* and in the 8. verse, such as make them and worship them are said to be like unto them ; for as the Idols have eyes and see not, so have their contrivers and worshippers braines and understand not, conceiving innumerable errors and absurdities instead of the truth.

The cause hereof, their imaginations : the word so translated, significeth Disputation with a deepe pondering of the thing in hand ; and then he meanes that their false conclusions concerning God and his worship, issued from their discussing of such things by their carnall Reason : They were nimble witted, and that overthrew them, while they (not contented with the light of Nature) mused, imagined, and searched into divine things beyond the power & ability of naturall understanding : and so while they thought to become more witty then others, they became impious, and delivered many absurd things concerning God and his worship.

The Effect : *their foolish heart was darkened.*

Heart, that is, Mind : there are two principall faculties of the soule : the first, the Minde, which is a light whereby we discern things : The second, the Will, whereby we execute things propounded by the minde : both these were corrupted, but here he meanes the first.

Foolish, is, not understanding, or rather refusing to understand : for they withheld the truth, and chose their Reason for Direction, which in things Divine is a most blind and erring guide. By which meanes they became full of Darknesse, having suppressed the light of Nature.

When the minde is full of darknesse, and the affections stubborne and disordered, what can be expected sound and true, either concerning God or his worship.

verſ. 22. *When they profeſſed themſelves to be wiſe, they became fooliſh.*

Here is the Occupation: Some might ſay, you except *Paul*, I trow, the Philoſophers, and Lawmakers in Greece and Rome. No, ſaith *Paul*, I except none: Theſe are rather to be blamed for miſ-leading the reſt. They had a ſhew of wiſdome, but the chiefſt part of it they wanted, which is concerning the true God and his worſhip.

They well underſtood the Creature, but erred concerning the Creator, where a little error brings great danger: and as children delight in toyes, neglecting things of value, ſo they for the true God, ſet up to themſelves puppets and mawmets, and Idols of their owne deviſing, as is to be declared, ver. 23.

Instances of the vanity of their imaginations, and of their fooliſh heart:

Some of them by their reaſonings, came to deny God, or to doubt.

Some held that he medled not below the Moone, and ſo denied his Providence.

Others confeſſing the Providence, but thinking it to be too much for one God to looke to all things, brought in a multitude of Gods, allotting the Heaven to *Jupiter*, the Earth to *Pluto*, the Sea to *Neptune*, the Ayre and Elements to *Iuno*: and to theſe alſo they added many under-gods and goddeſſes.

Nay, they came to this madneſſe, that they tooke upon them to make and conſecrate gods whom they pleaſed, as the Pope makes Saints: Thus the Romanſ made their Emperours and Empererſſes, gods and goddeſſes; concerning which, there are two memorable ſtories of the Senate of Rome, one concerning Chriſt, another concerning one *Agriflanus*.

Concerning the worſhip of God: from their Naturall reaſon came Images, becauſe they could not ſee Gbd.

From the ſame fountaine, they being willingly darkened, and deluded by Satan, came their ſacrificing of men, the proſtitution of their women in honour of their feined Deities, and their odious licentiousneſſe.

When their Philoſophers, and chiefe law-makers, thus erre, what ſhould be expected from the multitude.

Doſt.

Humane wiſdome waxeth vaine and fooliſh, in determining and deſining Divine things. Pſal. 94.11. 1 Cor. 1.20 and 3.19.20.

Uſe 1.

This ſhewes that there is ſmall ability in us, before grace received, to prepare our ſelves of congruity to juſtification.

Uſe 2.

Naturall reaſon ſufficeth not to inſtruct us concerning God and his due worſhip. In naturall, civill, and morall things, it is to ſingular purpoſe, but in things Divine, it is vaine, till it be enlightened.

Hence we are to praife God for revealing himſelfe and his worſhip, by his Word; which things, otherwiſe, we could never comfortably have knowne: For, 1 Cor. 2.14.

As the world without the Sunne, ſo is mans minde, without the Word; which thing appeareth, not onely in the abſurd conceits of the Gentiles, but in the ridiculous devices alſo of the Papifts.

The ſharper wit, the more vanity and folly, if it meddle with things Divine, yea, and the more enmity alſo to the truth: and from hence it was, that ſome of the Fathers called the Philoſophers the Patriarks of Hereties.

We are to bound our thoughts of God, by his Word; for when we doe otherwiſe, we become vaine and fooliſh.

Uſe 3.

It is imputed to the Gentiles, that their thoughts of God were vaine: Not to ſpeake onely, or write, but to thinke amiſſe of God, is a ſinne. Wee, many times, ſay, that thought is free; but even our thoughts are tributary to God; 1 Pet. 3.15. Hee knowes them, and will judge them, Rom. 2. 16. and thoughts ſtand in need of forgiveness, Mat. 8.22.

Make not an Image of God with thy hand, no nor in thy conceit, for that is Idolatry alſo; Eſa 48.18. Though thou killeſt not with thy hand, yet if thou hateſt thy neighbour, thou art guilty: thou robbeſt not by the high-way ſide, yet if thou coveteſt thy neighbours good, thou art faulty.

Vaine and idle thoughts muſt be answered for; for the Law is ſpiritually, Rom. 7.14. and God muſt be loved with all the heart.

Make conſcience of thoughts: an evill thought is the eldeſt daughter of the Devill: watch

watch sin where it begins to breed; destroy the Serpents eggs. Let us serve our thoughts as the children of Babylon were to be served, *Psal. 137. 9.*

No Philosopher deserved the title of wise: they are vaine and foolish, saith *Pam. 1/4 4* though they excelled in the knowledge of natural things, yet they erred in things divine: they knew not God in Christ.

They are true wife who feare God, *Pro. 1. 7. Psal. 111. 10.*

So are they which live godly, *Deut. 4. 6. Mat. 7. 24. James 3. 13.*

Wife men walke circumspectly, *Eph. 5. 15.*

Wife men being admonished of sinnes and iudgements, avoid them, *Pro. 22. 3.*

They are more carefull for the soule then the body.

They neglect not the holy Sacraments, because they are pledges of Gods love, and assurances of their being in the Covenant.

They provide for the time to come, so living here, that they may be blessed, and live eternally in another world.

These and the like, while many neglect, like the five foolish Virgins, they shew themselves fooles, and shall misse of the blessing, if they repent not, and be shut out at the coming of the Bridegroom.

God make us wise unto salvation: *Amen.*

VERSE 23. *For they turned the glory of the incorruptible God, to the similitude of the Image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.*

THE first word of this verse implieth here a reason to be rendered of some thing going before, and so some take it; but the Greeke word properly signifies *And* (and therefore it rather sheweth the other kinde of contumelious worship, whereby the Gentiles dishonoured God, which was externall Idolatry, both in setting up Idols to themselves instead of the true God; and in worshipping the true God at, in, before, or with such Idols and Images.

In this verse there are two things.

1 An Expression of the sinne of Idolatry.

2 An Amplification or Aggravation of that sinne.

The sinne is expressed in these words, *They changed the glory of God into the likeness of an Image*; which is a phrase much used by the Spirit of God; *Psal. 106. 20. 1er. 2. 11. and so, Rom. 1. 25.*

The sinne is aggravated by the consideration of the thing changed, *The glory of God*; and of the thing into which it is changed, *The similitude of the Image of man, birds, fourfooted beasts, and creeping things.*

Both these things being also illustrated by their Attributes: God being said to be *incorruptible*; man, and the rest, *corruptible*; these being here opposed, to note the grosse sinne of their Idolatry.

The glory of God is the renowne which is due to him for his most excellent perfections appearing by his workes of Creation, Providence, Redemption:

These perfections to be considered in himselfe, or in relation to us; viz. that he alone is so perfect, or that we are to acknowledge it to him.

Both these they changed: but the change of the first is not in the thing changed, but in their opinion: For it is not in the power of man, to change the nature of the unchangeable God; but they attributed a Divinity unto things, men, and their Images, which had no Divinity in them.

The change of the second was not, it may be, in their Intention, but in the Event: They intended not their sacrifices, their prayers, their kneeling, &c. to the Images, but to God, but it came so to pass, God so accounting of it.

Of the *incorruptible God*: for the God-head is eternall, and void of all alteration: Hee is not onely immortall, as are, by his gift, both Angels, and the soules of men and women; but also Incorruptible, which neither Angels nor men are, as appears by both their falls.

Into the *similitude of an Image*: All manner of Images here understood, made either to represent God, or to worship God by. Molten Images, carved and painted Images, Images

images wrought with the Needle, or any other way devised by the Art and cunning of man.

Of Man, of birds, of fourefooted beasts, and creeping things: *Saint Paul* proceedeth from the more worthy to the lesse worthy creatures, that the grosse-ness of their Idolatry might the better appeare: And these foure are put for all other kinds.

Corruptible Man; both in respect of soule and body: and if mans body, much more are other things corruptible.

He saith not sinfull man, lest any should thinke that the Images of good men might be worshipped, though nothing were more sinfull then the men whose Images the Heathen did set up: but he useth such an Epithite, which may agree to men, both good and bad.

Of Birds, fourefooted beasts, and creeping things: The *Ægyptians* exceeded in this grosse-ness, worshipping Bulls, sheepe, dogs, cats, rats, &c.

The Romans went farther, for they made sheepe a god, and not the vertues onely, but vices they made goddesses, as Anger, Envie: sicknesses also, as the Fever, palenesse: yea, they had gods for places and actions of basenesse.

It is not lawfull either to represent God by an Image, or to worship God in an Image.

The first is proved, *Deut. 4. 15, &c.* the reason is, the disproportion betweene the incorruptible God, and the corruptible creature: so *Psalm. 115. 3, 4, &c. Ezech. 40. 18, &c. and Ezech. 44. 9:* to the 22.

The second branch is sufficiently proued in the second Commandement.

Use 1.

To represent God by an Image, or to worship an Image, is a Heathenish practice, and doubtlesse from thence it hath crept into the Church of God.

Hereof the Church of Rome is grossely guilty.

The Papists call it Honour, but indeed it is the greatest contumely.

To set up an Ape, a Dogge, or an Asse to resemble a King, and to put the Kings Crown on the head of such creatures, would be accounted treason; much more to set up an Image to resemble God: because an Image is a dead blocke, the other a living creature, and therefore more justly deserving to be worshipped.

We use to call fooles and ideots, blocks, and stockes: now to turne the glory of God God into that which is in disgrace attributed to ideots must needs be an abominable offence.

But the Papists say, they know these things are not God; neither doe they worship Images, but the true God before or in those Images.

To take away this shift: It is to be understood that the worship which is intended to God by an Image, is not the worship of God, but of the Image, *Psalm. 106. 19.* compared with *Exod. 32. 4, 5.* also *1 Cor. 10. 20.* and also *Rom. 1. 25.*

They say farther, that the Scriptures and ancient Fathers onely reprove the Images of the Gentiles, because they were of false Gods; and not simply, because they had Images, but because they used them in an unlawfull manner.

But the Scriptures condemne all Images for worship, even of the true God; as appeares in the golden Calfe, and brazen Serpent: and the description of Images forbidden agrees to all Images whatsoever, *Psalm. 115. 4, 5.*

Also all Imagery in divine worship is heathenish, *1 Cor. 12. 2.* neither can the Papists shew us out of the Fathers or Scriptures any rule for a lawful worship of Images, more then for lawfull adultery.

To condemne not the Arts of carving, painting, &c. for which the Turkes are to be re-proved, but it pleaseth God they should doe so, that they may the more severely take vengeance of Christians for their Idolatry.

Use 2.

We are to praise God, for delivering this Land, as of old from Paganish, so of late from Popish and Romish Idolatry: and that God hath given us his Word, whereby we see the vanity of such things by which our progenitors have beene misled.

Let us not looke backe to the Images of spirittuall *Ægypt*; but let us so study the Word, that we become not a pray to the subtile Iesuites. They saw that Images are Laymens bookes, and *Bellarmino* among the fixe utilities of Images setteth this in the first place; namely, that Pictures doe better sometime teach us, then the Scriptures, *Brill. 2. Tom. 2. Booke of the Images of Saints, chap. 10.*

If their Laity have no better teachers, its a shame for their Clergie.

If they be so profitable, why doth God so oft forbid, and so grievously punish the use of them.

If they be Bookes, they are such which speak vanity, & teach lyes, *2 Cor. 10: 2. Hab. 2. 18.*

In as much as God hath delivered us from such lying books, & given us his holy Scriptures, a better & more certaine booke, let us be thankfull, and so apply our selves to know and obey it, that we may abhorre Idolatry and all iniquity. *Amen.*

VER. 24. *Wherefore also God gave them up to their hearts lusts, unto uncleannesse, to defile their owne bodies betwene themselves.*

25. *Which turned the truth of God into a lye: and worshipped and served the creature, forsaking the Creator, which is to be blessed for ever. Amen.*

THe iniustice of the Gentiles begins in these words to be set downe; which is either against themselves in these two verses, and the two next: or against others in the rest of the verses of this chapter to the last.

They which doe wrong to themselves and to others, are iniust.

But the Gentiles did so, and so. Therefore they are iniust.

The Apostle useth singular art herein: for he not onely sheweth them to be such, but that they are such by the just judgement of God, whom he bringeth in as a just Iudge punishing their Idolatry after this manner, that they should grow brutish in all manner of sinne.

The uniujustice against themselves, is uncleannesse, of which he noteth two kindes: fornication in these two verses, and Sodomitry, in the two next.

In these two words may be noted the sinne of the Gentiles, and the Amplification.

The sinne is two wayes set downe: generally, being called *uncleannesse*: Particularly, fornication or adultery, described to be a defiling of their owne bodies betwene themselves.

The Amplification is from the Cause, which is threefold: 1 Meritorious, in the first word, *Wherefore*, and repeated in the 25. verse. 2 Vindicative, *God gave them up to uncleannesse*: where wee have the revenge, a giving up to uncleannesse; a dreadfull and just revenge: and the revenger, God. 3 The next efficient procreant, *the lusts of their owne hearts*.

Wherefore, namely, for their Idolatry, *ver. 21, 22, 23*, because they were impious, therefore they became iniust: repeated again, that it may be the better marked, in the 25. *ver.*

Which turned the truth of God into a lye: the truth of God, that is, the God of truth, or the true God, *into a lye*; that is, into an Idoll: called a lye, because it teacheth lyes: because it deceives men, as a lye doth; and because it seemes that which it is not: it seemes to have some Divinity and power, when it is but a very stocke or blocke: So are Idols called, by Saint Paul, nothing; *1 Cor. 8. 4.* not for their matter, or their forme, but for the opinion men have of them, that they can helpe when there is no such thing.

Or rather, *which turned the truth of God*, that is, the true Notions of God, *into a lye*, that is, into vaine and lying imaginations and conceits, as before, *ver. 21.*

And worshipped and served the creature, forsaking the Creator, which answereth to the 23. *ver. Who is to be blessed for ever. Amen.* Which shewes our duty, which is to blesse God, and not an Idoll: and that at the mention of God, we should some wayes adde some token of honour: and that notwithstanding the impiety of Idolaters, God is for ever blessed; and that we should affectionately acknowledge it, which is implied in this word, *Amen.*

God gave them up to uncleannesse, to defile their owne bodies betwene themselves. Here are two Questions: 1. How this can be a punishment: 2. How it can be attributed to God, so to punish.

1. Fornication and Adultery seeme to have no penalty in them, but pleasure: But it is to be understood, that some punishments have nothing but sharpnesse and paine: and yet they have this good in them, that the punished are many times amended by them, and that they are also an example to others: There are other punishments, which are both punishments and sinnes; with the which the more a man is punished, the farther he is from God: and thus did God punish the Gentiles.

God hates and forbids uncleanness: how then doth he give up to uncleanness? namely, thus, as a iust iudge: He neither infuseth uncleanness into them, nor approves it being committed, nor compels them to be such against their wills, nor barely permitte them to be such; but he leaves them in the lusts of their own hearts, for so are the words properly to be rendred; that is, they being by their lusts prone to uncleanness, God (they deserving it) takes away his restraining grace, and also gives Satan power over them, whereby they are carried headlong into all iniquity.

And this is the punishment of *Talio*; for as they turned God into beasts, and beasts into God; so God turned them into beasts, and delivered them unto their owne vile lusts to be tormented. A great revenge, For what can bee to man more unhappy, than that the Noble minde, which ought to governe, should be made subject to filthy lusts: This the Poets shadowed out in the Fable of *Alison*, who was devoured by his owne dogges.

Lusts: to note the many noysome lusts, to which, by the fall of *Adam*, we are subject.

Of their owne hearts, to distinguish inordinate concupiscence, and desire, from those ordinate and moderate affections created in us.

To defile or dishonour their bodies; whoredome is a dishonouring of the body: for the delights of the sense of touching, are common to the bruit beasts as well as to us, and therefore sinne committed in them, so much the more reproachfull, because they are more brutish and beastiall.

Of this sinne the Gentiles were full, as it followes, *ver. 29.*

Go punisheth Idolatry, by delivering up unto uncleanness: *Psal. 81. 10, 11. Osee 4. 12, 13.*

God iustly punisheth sinne with sinne; but of this specially in the next two Verses.

Beware of Idolatry and contempt of Religion, because of the direful punishment here mentioned. True and sincere worshippers, are governed by the holy spirit, and kept from such fearefull transgression.

Piecy and Honesty are two sisters: So idolatry and uncleanness: when *Salomon* multiplies his wives and Concubines, he falls to Idolatry, and being once infected with that sinne, he increaseth his uncleanness.

This is the cause of Israels whoredome with the daughters of *Moab*; they ate of their sacrifices and bowed downe before their gods. *Num. 25. 1, 2.*

This also is notorious in the Papists; witnesse the maintaining of Stewes by publike Authority, and the filthinesse committed betweene their Fryars and Nuns, cloaked under the habit of Devotion. As there are none so filthy, so none which more violate the first table than they doe.

This is also to be discerned among our selves: what is the cause that there is so much uncleanness and drunkenness committed? Surely this; Though, it may be, they be not Idolaters, yet they contemne the Word and Sacraments. For this cause, are many sick in body: and for this cause many iustly forsaken of God, to degenerate into beasts, by such abominable practices: Let us make conscience of Gods worship, that we may be preserved from such defilements.

It's a grievous iudgement to be delivered up to our owne hearts lusts: Good men are not without lusts, but they have withall, the Spirit mortifying them: but the wicked are delivered up unto them.

And this they thinke no punishment, because they feele no smart, when this is a great part of their misery: For a wicked man is then sore punished, when hee is spared: It were better, a thousand times, by any rigour to be corrected, than to prosper in sinne, and to be suffered to walke in the wayes of our owne hearts.

This were the Gentiles punished, *Ab. 17. 16.*

Read also, *2 Maccabees 6. 12, 13, &c.*

Saint *Augustine* saith, that there is nothing more unhappy, than the happiness of sinners; and wissheth men to tremble at this iudgement.

Saint *Jerome* saith, that it is great anger, when God is not angry with sinners.

Socrates said, that he was very miserable which did ill and was not punished for it; and that he was lesse miserable a great deale, which having done amisse, suffered condigne punishment.

The Cretians, when they would most bitterly curse their enemies, would wish that they might delight in an evill custome.

So

Dott
Ver. 1.
Ver. 2.

Ver. 3.

August.

Jerome.

So fearefull a thing is it to be left to our owne will and desire.

Many thinke that it is a happinesse, if they can satisfie their filthy lusts, whether it be by uncleannesse, or revenge, &c. but this is a grievous punishment: for this is to be given into the hands of our enemies, 1 *Per.* 2. 11.

A lunatike person wounds and hurts himselfe, and laughes and delights in that for which his friends weepe and lament: He is not the more free from punishment because he delights in such things, but for this is the judgement the greater, because hee knowes not his misery. So, &c.

A man sicke of a Peaver delights in cold drinke, and thinkes it a kind of happinesse to take his fill of it; but the physician, and they that are sound, know, that it's the way to death, to let them have their desire: So wicked men thinke it a happinesse, but what doe good men thinke, who are able to judge the truth?

Let children have their will in all things, and it's easie to conjecture what will become of them, as it appears in the Prodigall child, *Luk.* 15.

To be delivered to another to be tormented is grievous, but for a man to be his owne tormentor is most fearefull. Hell onely is a more grievous punishment.

Let us pray to bee delivered from this punishment of all other, and that howsoever God deale with us, he would be pleased himselfe to rule in our hearts. *Amen.*

Whoredome is especially to be abhorred, because it defiles and dishonors the body; no sin so much, and therefore it is observed to be the most blushing sin of all others. *U/ 4.*

The body is in it selfe, by Creation, a most honorable creature: but whoredome deprives it of all honor, as of health, and beauty, such, which no visible creature obtained; to name the loathsome diseases and disfiguring which filthinesse hath brought many unto, were to offend your stomackes and eares. Besides, it deprives of the Kingdome of heaven, 1 *Cor.* 6. 9. and so to the end of the Chapter, *Heb.* 13. 4.

Whatsoever dishonours the body, and pollutes it, is to be avoyded: Fornication does not this onely, but drunkennesse also: Hate them both therefore.

Thou thinkest a foule garment dishonours and disgraces thy body, and doest not whoredome and drunkennesse much more?

Our bodies are Gods Temples, and Christs members.

When *Balthasar* polluteth the holy vessels of the Temple, the hand appeared, *Dan.* 5. 3, 4, 5.

We have beene at the Lords Table, and have once againe dedicated our bodies to God, let us take heed we pollute them not. *Amen.*

VERSE 26. *For this cause God gave them up to vile affections; for even their women did change the naturall use into that which is against nature.*

27. *And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and man with man wrought filthinesse.*

THe punishment mentioned, *vers.* 24. is here repeated with an Increase: That was grievous, this is more grievous.

In these words is the punishment it selfe, and the Amplification.

The punishment; *A giving up to vile affections.*

The Amplification; from the meritorious cause: *For this cause.* From the revenging cause, God: from the penall effects set forth by a distribution of Subjects; both the women and men were faulty, as in the Text.

For this cause; that is, for their Idolatry and fornication: for now is their Idolatry aggravated from the uncleannesse accompanying it.

God gave them up, not infusing vill into them, nor compelling them to be such, but as a iudge, forsaking them, and delivering them up to their owne hearts, and so Saran.

God is no way the Author of sinne, as sinne.

In every sinne there is something positive, and something deficient, and these are conioyned: as halting cannot be without going: nor hoariness of speech without speaking: the first is from God, the second from man: that a man walkes, is from the locomotive faculty given of God, that a man limps, is from his lame legge.

God doth not positively produce sinne in the wicked, as he doth vertue in the Saints:

but he forsakes and bestowes not grace: hee suffers them to be tempted and ruled by their lusts: hee propounds objects, which occasionally bring forth and manifest hidden corruption, for tryall, correction, or revenge; and he orders all to good, as the Physician doth poyson.

To vile affections: these words import more then the word used, ver. 24. for that signified uncleane desires of the naturall life: these vile motions void of all reason, unto that which is contrary not onely to justice, but even to Nature.

The word here signifieth passions, which are when a thing is drawne beyond the order and course of it owne nature; as in water het by the fire, the water may be said to suffer: so a man is said to be given to his passions, when (whether he be agent or patient in the act of uncleanness) he is not guided by reason, but as an unreasonable beast, is carried whither his affections move him: he then seemes to suffer rather then to doe.

Vile affections: which make a man vile and dishonourable; neither doth the vice or persons guilty, deserue to be named: that is ignominious.

For even their women, &c. The copulative here is not exaggerative, as noting either that women are more prone to uncleanness then men, or that they first invented and practised this detestable sinne, as some have thought; but rather partitive, shewing that both men and women are guilty, and that neither these by shamefastness, nor those by the vigour of reason were restrained.

Did change the naturall use: he saith not the conjugal use, but that which nature teacheth.

They changed: noting that they had the naturall use, but changed it: and this change implies a custome in this abominable practise.

Into that which is against nature: that is, against the nature of man.

Two wayes a thing may be said to be against the nature of man: 1 In regard of the constitutive difference of man, which is Reason, and so all sinne is against mans nature: 2 In regard of the *Genus* of man, which is *Animal*, a living creature: now the sinne here spoken of is also against mans nature in this last respect: for such filthinesse is not found among the beasts; for God hath ordained that the male and female should couple together, and not the female and female, nor the male and male: but in this horrible manner did the Gentiles practise.

And likewise also the men, &c. This is that most foule sinne, which is called Sodomy, from the men of Sodom, not to be named but with detestation.

The particulars of this sinne we desire not to know, and blessed be God that we are ignorant of it.

Aristotle. It is a sinne that is repugnant, not onely to nature in her greatest depravation, but which fighteth with the nature of beasts.

This may be comprehended under that head which *Aristotle* calleth Ferity, or Beastiality, contrary to vertue called Heroicall and Divine.

As the Heathens did account their vertuous persons most excellling, gods: so they accounted such of whom *Paul* speakes of, Beasts; but a Sodomite is worse than a Beast. Of this sinne were the Romans, especially, guilty; also the greatest Philosophers, Law-makers, Poets, Orators, Princes of Gentiles. These did *Iosiah*, in his reformation, put downe. 2 *King.* 23. 7. and these did *Constantine* the great take away, till whose time, boyes were mingled with women in their common stews.

As the Gentiles submitted themselves to the Images of beasts, which were under them, so God adindged them to become more vile than beasts:

Doth: When God forsakes us, wee are ready to doe things which the very beasts abhorre, *Iob* 11. 12. *Ier.* 2. 23, 24. 2 *Pet.* 2. 12. *Iude* 10.

Use 1: Beware to adde sinne to sinne, for as sinne increaseth, so doeth the punishment of it. One sinne brings death, as a bird taken by one claw is the Fowlers prey. What have we then cause to feare, whose finnes exceed the number of the haire of our head.

It is too much to be drunken once; but where it is often committed, how great shall the revenge be!

Use 2: Let us breake off the course of our sinning, by repentance.

Idolary is to bee hated for the punishment of it, which is a giving up to this hellish iniquity. This is practised at Rome; yea, licenced, nay, commended of a Popish Bishop, and that in print. O beasts without shame! O lust Re-

com-

compence ! O infinite patience of God ! Let us detest a Religion that brings forth such fruits : Let us praise God that we are delivered from it : let us pray that wee may be still delivered ; and that the Lord would destroy that strumpet which hath made the Nations drunke with the cup of her fornications, and is her selfe drunke with the blood of the Saints.

How grievous is the estate of such, who are given up to their vile affections ? there is *Verse 3.* no sinne so brutish, which they will not practise.

We have cruell monsters within us, to which if God give us over, we must needs be tormented and destroyed.

Is a man covetous ? If God give him over to it, he will make no conscience of lying, theft, murder, even of betraying Christ with Judas ; and so of other affections.

Let us feare God who is able thus to punish, and let us pray for power to mortifie our lusts. Amen.

VERSE 27. — *And received in themselves such recompence of their error as was meet.*

GOD delivered up the Idolatrous and uncleane Gentiles unto vile affections, to doe things abhorring to Nature. The end why, is set downe in these words, *viz.* that they might suffer a condigne punishment according to their deserts.

Here are three things : A iust punishment : 1. *It is a recompence as it meet* : 2. The Cause, *Their error* : 3. The Subjects of this punishment, *Themselves*.

They received : not from themselves, for they onely minded their lustfull pleasure ; nor from Satan, for he regarded not the iust recompence, but the contumely of God, and perdition of man. *They received such recompence from God*, a most wise and iust Iudge.

That they were so sinfull, was from themselves ; that they were so punished, was from God : and punishment as punishment, is good : It is not evill to be punished, but to deserve punishment.

Yet we asseme, that Satan also, and themselves have a hand herein, *yes*, wholly as it is sinne : God gives them up as a iust Iudge ; Satan gives them up, and provokes them to evill by his malice ; Themselves of their owne will, run violently and greedily into such sinnes : *Eph. 4. 19.* God is the Iudge, Satan, and themselves, the Executioners.

In themselves : It is grievous to bee punished in our goods, our children, &c. but ten thousand times more to be punished in our owne selves : To be murdered by another, is grievous, but to be our owne tormentors and executioners, is most fearful.

Recompence : Good deeds are recompenced, so are ill deeds ; the punishment of which, is called wages, *Rom. 6. 13.* A wicked man is the devils souldier, and servant ; but God hath appointed his pay, and assailed his wages, which is death.

The Interlineary gloss expounds, and the Syrian Translator renders the word, *Revenge* ; and so is the meaning : *Such Recompence*, that is, *such Revenge as was meet*.

Eternal life is called a reward or recompence, not of debt, but of favour ; neither is there any equality between the worke and the reward. So Death and Vengeance is called a recompence, by a word here of great signification, which needeth an equality between sinne and the punishment of it : after this manner also *Paul* speaketh, *Heb. 2. 3. 3 Thes. 1. 9.*

Of their error : Error is ordinarily taken for a fault committed of ignorance, or infirmity, that which we usually call an oversight : but not so here ; for the sinnes here spoken of, as Idolatry, and Sodomy are of the deepest damnation : by a figure then, Error is put for the greatest transgression.

What error ? *Bona* saith, obscurely, an Aberration from the way which Nature shewes, *2 Pet. 2. 15.* which may both be referred to their Idolatry, and their unnatural uncleanness.

Grynæus plainly saith, that their unnatural sinne is meant : and then our word shame should bee the meet recompence ; but they were not ashamed of it, but defended it, as Verse the last.

Their Idolatry then, was their error ; their abominable filthinesse, the iust and meet Recompence.

As was meet : that they should be given over to such filthinesse, was a meet punishment of their Idolatry. For how can they keepe the order of Nature, which forsake the Author of Nature, *such a sentence*. And it was fit that the most grievous offence should

should be revenged through the most foule, fordid, base, and vile affections and practices.

Doct. God most iustly punisheth sinne with sinne. 2 *Thes.* 1. 10, 11, 12. Examples, *Pharaoh, Ab'olon, Ahab, Indus, &c.*

Vse 1. Miserable is the condition of sinners, for euill pursueth them, even in the Iustice of God: *Pro.* 13. 21. *Heb.* 2. 2. 2 *Thes.* 1. 6. *Rom.* 6. 23. for God is of pure eyes, and cannot behold iniquity, but he must punish it: *Hab.* 1. 13.

Hast thou committed drunkennesse? &c. Ah wretch! God should not bee iust if hee should not damne thee: if God be iust, thou must perish. How desperate then is thy estate!

But this is the voyce of the Law: There is a voyce of the Gospell which is most sweet and comfortable.

Dost thou repent and beleeeve? Why then God should not be iust, if hee should not save thee, 1 *Iob.* 1. 9. For he hath promised mercy to such, whatsoever their sinnes have beene, *Esay* 1. 18. and he keepeth his promise for ever, *Psal.* 146. 6. *Esay* 55. 3. And Christ hath satisfied for such. O that we could beleeeve and repent.

Vse 2. Here is a strong reason to disswade from sinne. For sinnes goe not single, but by troops and companies: Yeeld to Idolatry, and uncleannesse will follow: yeeld to drunkennesse, and swearing, filthinesse, and prophaneesse will follow: so that wee may say as *Leah* at the birth of *Gad*, Behold a company, *Gen.* 30. 11. The Devill will not be content with one sinne.

Yeeld in a litle sinne, and a great one will follow: As *Eliab*'s cloud rose like a mans hand, but by and by the whole heaven was overcast with it; such is the increase of sinne.

How many sinnes followed *Ab'olons* murder! How many *Indus* his covetousnesse! Alas, alas! Let the children of God consider seriously of it by the example of *David*: How many sinnes seized upon him, when once Adultery had fastned on him: Drunkennesse, Murder, Dissimulation, Security, Hypocrisie, &c. How had these, like so many Wolves, rent out the very throat of his soule, had not God beene mercifull to him.

Our Saviour hath given us a faire warning; telling us, that when the uncleane spirit returneth, he taketh seven spirits worse than himselfe, and bringeth with him: Let us pray, and be watchfull against all sinne:

Vse 3. Let us examine whether this punishment be upon us or no. If wee goe on from sinne to sinne, then certainly this Iudgement hath taken hold of us. For God punisheth sinne with sinne.

Many thinke themselves safe, which are in extreme danger, and under most grievous wrath. They are merry in their sinne, and feele nothing, whose estate is so much the worse.

It's a most terrible punishment which hath no smart, but pleasure in it.

A punishment that hath smart, may bring us from sinne; but that which hath pleasure, increaseth iniquity.

A sharpe water cleareth the eye, but a pleasing punishment blindeth the minde, and hardeneth the heart to destruction.

A wise man being punished, the lesse he fees, the more he fears; but fooles, because they feele no smart, sinne with greedinesse.

Punishment hath a defect of that good which is convenient to Nature, and a presence of the contrary.

Such good is either delightfull, profitable, or honest.

Hence our blindness, if we be crossed in our pleasures, and profits, and suffer things contrary, we esteeme it a punishment, but to want vertue and grace, and a good conscience, we account no punishment, when indeed it is the greatest, in as much as honest is better than delightfull, and profitable.

Is the losse of a house, of a friend, &c. so grievous? and is not the losse of heaven, of our soules, of God, much more?

Consider *Dives* and *Lazarus*. *Dives* was the worst punished of the twaine.

Though *Lazarus* was poore, and wanted his health of body, yet his soule was blessed.

fed with grace here, and with glory in *Abraham's* bosome. His blessings were farre greater than his crosses;

Thou maist bee rich, and yet punished with the worst punishment: If thou hast no grace, that's a grievous punishment.

Sinne is the punishment of sinne, and vertue is the reward of vertue. It's a great blessing to bee vertuous and godly: If thou beest such, thou art an heire of blessing.

Amen.

VERSE 28. *For as they regarded not to know God; even so, God delivered them up to a reprobate minde.*

IN these words, and so to the end of the 30. verse, is set downe how the Gentiles were unrighteous toward others; and this also is brought in as a punishment of their Idolatry.

In these words are two things: The Fault, and the Punishment.

The Fault, *They regarded not to know God*: where is the thing about which the fault is committed, which is God: and the faulty action in regard of God.

They regarded not to know him: and here are two degrees of this fault: 1. They know not God: 2. They regard not to know him.

In the Punishment are divers things: 1. The Author, God. 2. The Subject of it. The Minde. 3. The Forme; Reprobate. 4. The Manner, *God delivered them up to a Reprobate minde*. 5. The Equity of it, As they regarded not, so God delivered them, *even before the effects of such a minde in the words following, to the end of the 30. verse.*

They regarded not to know God. It's a great imputation for a man not to take notice of his friend: also not to regard an honest man, *Psalm 14. 4.* or to neglect vertue: for a child to neglect his parents: but a thousand times more, not to regard to know God, in whose knowledge is eternall life, *Iob. 17. 3.* For sinners are aggravated from the circumstance of persons committing, or against whom they are committed.

To know God: The words are so placed in the *Greeke*, that some have taken God here, not for the object of knowledge, but for the person knowing; thus, *They regarded not that God knew them and their doings*, *Whom they saw as Men, sinners before the Lord*, *Gen. 10. 9.* such as are many sinners among us, that provoke God against his face.

If we take it thus, it is a grievous sinne, and deserves a grievous punishment. Others have expounded it of a vacuity of the feare of God; that they had not God in their minds, or before their eyes, which is a fountaine from whence proceede all outrageous sinning; *Gen. 22. 11.*

But that which best agrees with the punishment inflicted, and with the premises in this Chapter, is to understande it of an acknowledgement and reverence performed to God, according to the knowledge he hath vouchsafed us of himselfe; which, who so loveth, hath God resident and dwelling in him, and who so loveth not, is forsaken of God, as the words in the last Translation import, which are well rendered, *To retain God in their knowledge.*

They regarded not, or liked not: The word signifieth, to indgeachting to be precious and profitable: now it is affirmed here then, that the Gentiles rejected the knowledge of God as a thing vile and unprofitable.

This was most hairous: For good is in it selfe desirable, and to be desired; but they contemned the Chief Good, which is God; and prophandy sacrificed and mocked at the Truth of God, *As. 17. 18.* and reproached the God of the Iewes, who is the only True God, *1 King. 19. 10.*

God delivered them up into a Reprobate minde, not reprobate as opposed to Election, but only passively, as condemned by God and good men, but actively, as prostrate, as approving of nothing which is right and good.

In the soule are two principall faculties: The Understanding, whose office it is to consider and iudge of things: The Will, whose office it is to desire and rest in the object, (as good) propounded by the Understanding.

There are two Hand-maids attending on these jointly: The one, *Synaresis*, as a Treasurer, preserving the speculative and practiell principles, which in a practiell Syllogisme alwayes makes the proposition. The other, *Synesis*, which is the Conscience,

as the Controller, which makes the Assumption and Conclusion.

In a reprobate minde, neither of these doe their office, and the understanding is blinded, and the will hardened, and then nothing can follow but an abounding in all sinne.

Secs. M. Beza well renders it, Voyd of Iudgement, and the Syrian Translator, Vaine, or Empty.

Reprobate then is a minde, not understanding, nor propounding, nor allowing, nor following truth and goodness.

God delivereth up; that is, as a Iudge; God made them not such, but finding them such, so leaveth them, and delivereth them to Satan, that they may become brutish, and not understand the difference of good or evill.

As, even so; elegantly noting the equall proportion betweene their fault and the punishment, which might have bene rendred in the causall.

It is equall, that he who in his iudgement disapproveth of God, should bee either of no iudgement, or of a corrupt one.

Deil. *It is iust that they who account basely of the knowledge of God, should be vilified of God.* 1 Kin. 9 6. 7. 8. 9. 2 Chron 15. 2. Psal. 18. 26. Osee. 4. 6.

V/e 1. Herby is confirmed that which was before taught, that sinnes following, are punishments of sinnes foregoing.

V/e 2. To be delivered up after this manner, is a punishment most grievous, and this is the third *Item* of it, that we might consider it.

Many thinke, that there are no other punishments, but banishment, imprisonment, fire &c. in this world, and hell fire in the world to come.

But there is a worse punishment, even in this world, but it is secret, and that is, *A Reprobate minde*; which, notwithstanding, is not all the punishment contemners of God shall have, but they shall be sure, if they repent not, to inherit also unquenchable fire in the world to come.

A Reprobate minde is the cause of all confusion and lewdnesse in our whole life, *Eph.* 4. 19.

If the Guide erre, needs must they which are guided wander out of the way. Where the Horses are wild, the Coach must needs be in danger, but where the Coach-man is also mad, or drunke, and blinde, there can be no hope. So is it with us, if our reason be blinde, and our minde reprobate.

Let us therefore pray that God would enlighten us, that wee may be able to discern betweene good and evill, and to approve and follow that which is good, hating the evill.

V/e 3. The cause of this fearefull Iudgement, Contempt of God and his Truth. Wee complaine of the blockishnesse of men, that they cannot see the filthinesse of drunkennesse, whoredome, &c. No marvell though they are thus grievously punished, seeing they are so deeply guilty of the fault which causeth such punishment.

Have we not many *Pharaohs* among us, *Exod.* 5. 2. Have wee not many prophane ones that say as *Iob* 21. 14, 15? Have we not many contemners, which say as *Psal.* 10. 11? Have we not many mockers, and scoffing Atheists, that thinke to laugh religion out of countenance, and deride the expectation of the last Iudgement? *2 Pet.* 3. 3, 4. Have we not many that love their pleasures and lusts more than God? *1 Tim.* 3. 4. Have wee not many that account so basely of preaching the Gospell, that they will not vouchsafe to heare it, but contemne all such as regard it?

What should the Lord doe other with such persons, than punish them with Reprobate minde? If the Gentiles were so punished much more we.

The punishment of this kinde, upon us, proclaimes us guilty of a fearefull contempt of God and his word.

There are many who call evill good, and good evill, to whom is denounced woe, *Ez.* 5. 20. Devotion is Hypocrisie with them, and Zeale, madnesse; but drunkennesse is accounted good fellowship, Coverousnesse, Frugality, &c.

There are many, who, if God should strike them while they are drinking and quaffing, or stealing, &c. with bodily blindnesse, as hee did the men of *Sodom*, would, it may bee, account it a Iudgement, who yet are spiritually blind, and no way sensible of it.

Do we not also see men pitying their friends for the losse of an house by fire, for the buriall of a child, &c. which yet have no pity for the losse of their soules? From whence comes this blindness?

A man loves a drunkard, &c. speaks in his behalfe; but hates them which feare God, and is alwayes railing on them. What's a Reprobate minde if this be not? From whence comes this blindness and soule mistaking, to make much of a man because the Divell is in him, and to abhorre him because God is in him?

Surely this punishment is from hence, because men contemne the knowledge of God, and despise his Word. Will they not see with their eyes? Then put out their eyes, *E. say 6. 9.*

How often (saith our Saviour to Ierusalem) would I have gathered thy children, and yet would not. Will they not be gathered? Then let them bee scattered as vagabonds over the earth, *Luk. 13. 34.*

Just it is, that that minde should forget it selfe, which forgets God; and that man should live in perpetuall darkenesse, who preferreth darkenesse before the light.

Let us beware how wee contemne God or his Word, let us delight, and walke in that blessed light, then shall wee have more light; *To him that hath, shall be given: To the first grace shall be added a second, a third, and a fourth grace, and wee shall increase in the heavenly gifts of Gods holy Spirit, for our everlasting comfort. Amen.*

VERSE 28. ——— *To doe those things which are not convenient.*

29. ——— *Being full of all unrighteousnesse.*

THe Effect of a Reprobate mind, is generally set downe in the latter end of the 28. Verse, and particularly in the 29. and 30. Verses, by a speciall enumeration of divers foule vices, which are amplified by the measure of their guiltinesse, they are *Filled, and with All unrighteousnesse.*

By things *not convenient*, he means grosse transgressions, as appears in the Catalogue of finnes following.

Convenient, comprehends in it, necessary and essentiall duties of godlinesse, and the fitnesse and comelinesse required in things of indifferent Nature.

Not convenient; when men have neither respect to the former, nor to the latter, committing iniquity, without making difference betweene good or ill; or regarding sex, age, place, calling, or any thing: So fornication, covetousnesse, sithinesse, &c. are called things not comely, by a word like to the word here, *Eph. 5. 4.*

To doe, signifies action ioyned with great delight: *as, Job. 3. 34. 1 Job. 3. 4. 8, 9.*

Filled; they were full, and God delivered them to a Reprobate mind, that they might be more filled, with evil actions, as well as with evil inclinations.

He saith not, infected, but filled, signifying that their whole life abounded with often, divers, and enormous examples of all unjustice.

All unrighteousnesse, that is, all manner of unrighteousnesse.

Whether every Gentile had actually committed all the finnes following?

If the Gentiles are considered as one body, then there is no doubt: But hee means that the most part of them were guilty in committing most of them, and there were none free from many of them. And they were filled with all, in regard of the habit: the seeds of all sinne being unmortified in them, and, upon all occasion, being produced into act, no man abstaining from any sinne of Conscience. They were full of all unrighteousnesse, as *Adam* was full of all righteousness: and one of their own^a said, that all vices are in all, though they be not extant in all.

*Quest.
Answer*

Scandal

It is a signe of a Reprobate minde to be opprest with sinne, Esay 1. 3, 4. 14. Ifrael not understanding, is laden with iniquity, and their hands are full of unquity, Hoes. 4. 1, 2. Lev. 4. 31. Eph. 4. 19. Such an one was Elymas, Act. 13. 10.

The cause of all confusion in a kingdome, is, or the want, or the contempt of the true Religion. A bad Religion is rewarded with bad manners, as in the example of the Gentiles, the Turks at this day, and among the Papists is to be seene.

And where true Religion is contemned, such contempt is revenged after this manner as is to be seene among our selves.

If people could be brought to love and embrace true religion, it would breed better order than the force of lawes.

To

To what outrage would many among us runne, if our Magistrates were not Religious, and did not establish it.

Vse 2.

Sinne is not convenient: There is nothing which more deformeth us than sinne, nor which graceth us, than righteousness, *Psalm. 45. 10, 11.* The one maketh us fall below the beasts, the other maketh us like to the Angels.

Wee are easily perswaded, to leave off a garment which becomes us not: but there is nothing more misbecommeth us before God, and good Angels, and men, than sinne.

In a Civill state, how comely is it, when all degrees carry themselves, and are carried accordingly: much more comely a sight is it, when professors of the Gospell live suitably to their calling. Christ himselfe commends it in his Church, *1 Cor. 1. 17.*

How well doth it agree, when Magistrates and Subiects, Minister and People, Fathers and Children, Masters and Servants, Men and Women, the Aged and the young ones, the rich and the poore, doe that which is convenient to their place and calling.

See *Eccles. 25. 2. Prov. 17. 7.*

How odious is it to see a professour without good workes. How inconvenient and unseemly to see men attired like women, and women like men? How ill doth drunkenness in the life; and swearing in the mouth of a Christian, &c.

Even for this let us abstaine from sinne, because it is against our dignity and high calling; a thing nothing convenient for them which are called to bee Kings and Queenes, and the children of the most high.

Vse 3.

To be full of sinne, is a miserable estate. When the finnes of the Amorites are full, they shall receive such vengeance, *Gen. 15. 16.*

Notes of this fulnesse: 1. to commit sinne without any striving against it: *For where Grace is, there is fighting against the Flesh, Gal. 5. 17.* 2. Delight in sinne, for where grace is, there is a great dislike of it, and mourning for it, *Rom. 7. 15. 24.* 3. Continuall practice: *2 Pet. 2. 14.* but where the Spirit is, it is otherwise: *1 Iohn 3. 9. and 5. 18.*

Let us empty our soules of sinne by repentance, and labour to be full of good workes, that we may have a full reward.

Vse 4.

As often as we read this Catalogue of finnes, let us conceive it to bee as a glasse set before us to view our selves in.

Let us see whether wee doe not see a picture of our selves: let us examine whether these finnes, some of them, reigne in us or no. If they doe, wee are not regenerate, and so have no hope of salvation. If they doe not, and that wee be regenerate, let us prayse God, and live to his glory, that it may bee said of us, as of that sinfull woman, *Luke. 7. 47.* *Many finnes are forgiven her, therefore she loveth much. Amen.*

V E R S. 31. *Which men, though they knew the Law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but favour them that doe them.*

IN this Verse is an Augmentation of the guiltinesse of Gentiles: Many evill finnes have beene mentioned, but this is worst of all.

Here are two things: An Accusation, and an Aggravation.

The Accusation: *They doe things worthy of death.*

The Aggravation is double: the first from their knowledge, *They knew the Law of God, how that they which commit such things are worthy of death, and yet they doe the same.* In this knowledge, is the thing knowne, *The Law of God*; and the exposition of it, *That they which doe such things, are worthy of death.*

The second Aggravation is from a comparison of unequals, *They not onely doe the same, but favour them that doe them.*

They know, that is, acknowledged:

The Law of God, or the righteousness of God; or rather the Iudgement of God, as the new Translation hath it; The word signifieth an inflicting of punishment for evill doing, or a dooming sentencing, and adiudging of a malefactor to punishment.

That they which commit, though but once, such things, for there are many other finnes which are not rehearsed by the Apostle.

Are

Are worthy of death; Temporall and Eternall. *Draco* a law-maker of Athens, appointed death a punishment of divers fautes: and the Barbarians of *Megara* iudged murder worthy of death, *Mat. 23. 4.* So also the Heathens acknowledged a place of eternall Blisse, for well-doers, which they called the Elysian fields; and a Hell of torments for evill doers; such as *Tantalus*, *Taxion*, *Sisyphus*, &c.

They knew this, but not by *Moses* Law, either Morall or Iudiciall, nor by the sayings and sentences of wise men, nor by the decrees or rescripts of Emperors: How then? Three wayes.

1 By the light of Nature, which teacheth what is good, and what is evill; whose voyce is, Doe well and have well, and on the contrary. Such knowledge is imprinted in us, which Philosophers call the Law of Nature, and Lawyers, the Law of Nations. It differs from the Law written, not in substance, but in the measure of knowledge, and the meanes of revealing: so that to transgresse the Law of Nature, is to transgresse the Law of God.

2 By Conscience; for loy, and a kinde of sweet quietnesse of minde followes well-doing, and a gnawing, and torment, evill doing, as is reported of *Alexander*, how his Conscience was galled for the murder of his friend *Clitus*.

3 By examples of vengeance upon the doers of such things, of which, histories, and their daily experience informed them. As passengers, by the Gybbets, set up by high-ways, take knowledge of the Iustice of the Magistrates, and conclude within themselves, that thieves, and murderers, &c, shall be so punished. So.

Not only doe the same: to doe, is taken as before, *vs. 28.*

But favour them which doe them: The word signifieth, with pleasure and good liking to approve the sayings and doings of others; and so sometimes translated to consent, to favour, to applaud, to maintaine, &c. And thus he meeteth with two excuses, which the Gentiles might make; namely, of Ignorance, or Infirmitie. They knew, &c therefore they were not ignorant: They did such things, and maintained and favoured the doers, therefore they sinned not of weakenesse.

There are two notes of a most fearefull estate: To doe things which we know are worthy of Death, and to favour, encourage, and maintaine the doers of such things.

The first is proved, *Luk. 12. 47. Job. 9. 41. and 15. 22. Iam. 4. 17.*

The second is proved, *Pro. 2. 14. Hosea 4. 8. Esay 3. 12.*

The Papists from hence would prove their distinction of Veniall and Mortall finnes; *Observe* they may as soone squeeze oyle out of a flint.

In regard of the Event, wee hold that some finnes are pardonable and veniall, but that they are so by their Nature, that God in Iustice cannot punish them with more than a temporall punishment, that they are pardoned without repentance, and that God is not offended with them, as many of their learnedest affirme, wee utterly renounce as false, blasphemous, and dangerous.

They place many foule finnes among them which they call Veniall, as to curse and blaspheme in ones rage, without deliberation. Scurrilous and filthy speaking in iest, going to Church, and fasting out of vaine-glory drunkennesse also, &c.

But the wages of all sinne is death, and cursed is every one who continueth not in all things written in the Law to doe them, *Gal. 3. 10* taken out of *Deut. 27. 26.* and we find that God hath punished smaller sins than their venials, with great severity, as *Lots* wife's looking backe: *Gen. 19. 26.* *Pharab* touching the Arke, *2 Sam. 6. 7.* and our Saviour hath taught, that to say Foole to his brother, deserveth hell fire, *Mat. 5. 22.* and that we must give account of every idle word, *Mat. 12. 36.*

They which doe such things, are worthy of death. This ought to admonish us of sin for the time past, and present. For the time past, to repent of our evill deeds; otherwise, in the iudgement of God, wee must dye for them. For the time present, to avoyd all sinne; because of the death following. If thou doest ill, vengeance lyeth at the dore, *Gen. 4. 7.* and followeth thee as the shadow followeth the body. If *Eve* had thought of the shame and death following, shee would not have thought the forbidden apple so sweet.

When Satan tempteth to sinne, thinke of the end of it: it will bee bitternesse in the end; it is like the strumpet, *Pro. 5. 3, 4, 5.*

1.ooke upon sinne as it goeth from thee, if thou wouldest discerne it aright: And in as much as all finnes are mortall, and thou must come to iudgement, avoyd all sinne.

Vse 2.

It is fearefull to sinne against knowledge. See before, v. 18. and 19.

Vse 3.

All finnes are not equall, yet the least deserveth death: which, I would to God, wee might marke, to drive us from the conceit which many have of themselves, that they are not the worst; when to be ill in any degree, brings in danger of hell.

But the greater sinne, the grievouser punishment. True; but also remember that the punishment of the least sinne is intolerable and unutterable.

A poore comfort will it be to a Sodomite, that a Capernait is more grievously punished, when himselfe is in hell.

Let us bee wise, and avoyd all sinne, that no degree of hellish torments lay hold upon us.

Here are to be reprehended all such who any way favour, consent to, maintaine sinne.

Vse 4.

Magistrates, which for bribes, winke at faults, and execute not iustice.

Ministers, which passe over g off: finnes with silence, or with a cold reproofe.

Parents, which suffer their children, and countenance them in wickednesse, because themselves were such in their young time.

He that consenteth to the doing of evil. *Deut. 9. 20. Acts 12. 20.*

He is also guilty, that when a malefactor is sought for, conceales him, and sends him away.

He that hindereth not evil when it is in his power so to doe. A company of disordered persons appoint a meeting in a Towne; if the Townsmen heare of it, and hinder it not, they are guilty.

He that excuseth bad, and lewd persons, and practices, and pleads for drunkards, &c. like the Israelites pleading for *Baal*, *Iudg. 6. 31.* and like the Ephesians pleading for *Dianna*, *Acts 19. 34.*

He that incitereth and encourageth others to sinne, *Matt. 5. 19. Abac. 2. 15.* crying to a wretch in his evil, 'Tis well done, and approving it by laughing and shouting. Dost thou encourage to wickednesse? and canst thou laugh at it? So would not *Loss* righteous soule, *1 Pet. 2. 7, 8.* nor *David* have done, *Psal. 119. 136.*

To provoke men to sinne, and to be a maintainer of disorder, is to play the Divels part. Christ came to destroy the workes of the Divell, he must needs bee accursed that upholds them.

Let us not draw men to hell, and to the Divell, his kingdome prospers fast enough: let us plucke men out of hell; let us bring them to Christ; let us further mento godlinesse; let us maintaine Religion, and discountenance wickednesse; let never any wickednesse have any favour; but let us, to our uttermost, favour the Gospell, and the conscionable professours of it.

Let all the blessings of our righteous God, both in this world, and in the world to come, be heaped upon his head which shall favour righteousness, and further the building of Ierusalem. *Amen. Amen.*



AN EXPOSITION Vpon the SECOND CHAPTER OF THE EPISTLE OF SAINT PAUL TO THE ROMANS.

VERSE I. *Therefore thou art inexcusable, O man, whosoever thou art that judgest; for in that that thou judgest another, thou condemnest thy selfe: for thou that judgest doest the same things.*



In the first Chapter, Saint Paul had convinced the Gentiles generally to be grievous offenders, and so to be condemned, not justified by their works. In this Chapter, he particularly dealeth against the more modest and civill sort of them, as namely, their Law-makers, Philosophers, Orators, Poets, &c. convincing them in like manner.

Saint Paul handles this part by way of preventing objections.

From the last verse of the former Chapter, the Gentiles did thus object; We confesse that they which maintaine evil doers, are worthy of censure, and we deny not, but that there be many such: But what say you to *Socrates, Aristides, Lycurgus, Solon, Cato, Seneca, &c.* who have both spoken and writ so much against sinne, and for vertue, censuring so severely at evil manners, that it is thought the Sunne will sooner alter his course, than they be diverted from vertue.

Now even these Saint Paul shewes here to bee guilty, and not to bee exempted either from the Imputation of guiltinesse, or from the execution of Judgement. The first he shewes, *ver. 1. 2.* the other, *ver. 3.* and so forward.

He shewes them to be guilty in two Courts: Of conscience, *ver. 1.* and before the Judgement seat of God, *ver. 2.*

In this first verse may bee considered: The Objection of the Gentiles, and Pauls Answer.

Many are severe censurers of the finnes of, ill livers, therefore they are not to be reputed guilty themselves.

Pauls answer hereunto hath two parts: 1. A Concession: 2. A Correction.

1 Saint Paul grants that they had Law-makers, and Philosophers, &c. which declaimed against, and punished sinne; it being the wisdom of God, that some should bee more civill and restrained from grosser transgressions, that mankind should not become brutish, and that a society should be preserved amongst men.

2 But he shewes that they deserve Correction, being so much the more inexcusable, because they did such things which they condemned in others.

In this Correction are two parts to be considered : A Proposition, and a Probation.

The Proposition is this; The Gentile which iudgeth another, is inexcusable,

The Probation from the Testimony and iudgement of his owne conscience: *For in that wherein he iudgeth another, he condemneth himselfe*: and this iudgement is avowed from the parity of the fact; *Fies doth the same things*: And like deedes, in iustice, merit like censure.

Both these are set forth by an elegant Apostrophe, wherein *Paul* speaketh as face to face to the Civill and Cenforious Gentile. *Thou O man which iudgeth.*

Therefore: this sheweth the inference of this verse from the last verse of the precedent Chapter, thus; Thou knowest that they which doe such things are worthy of death, and thou reprovest such things in others, and yet doest them thy selfe; *Therefore thou art inexcusable, &c.*

Thou; this is meant of the Gentile, not of the Romans onely, or of *Seneca* onely, but of him and them, and of all other the most civill among them.

O man: Those which were, in their owne conceit, and in the opinion of the people, Divine Creatures, and as demi-gods, he calleth by this manner of speaking, to the conscience of Humane Condition. This word here hath a great force of reprehension: for if they will but thinke they are men, they must needs hold themselves sinfull and corrupt: It here signifies more the fault than the nature of man.

Simonides his *Memento to Pausanias* may hither be applyed, Remember thou art a man: but with this difference, He aimed at the mortality, *Paul* at the sinfulness of man.

Art inexcusable: we seeke excuses, as *Adam* Figge-leaves, to cover our nakednesse, rather excusing than amending a fault: but the way to bee acquitted, is not to excuse, but to confesse our faults, and to condemne our selves for them: but of this before, Cap. 1. Vers. 20.

Which iudgeth: He speaketh not only of them which are called to the office of a Iudge, but he comprehendeth all, that by any occasion, censure others: neither doth *Paul* find fault, that men should censure evill doers, but that censuring other mens faults, they are carelesse of their owne.

In that thou iudgeth another, thou condemnest thy selfe: The Gentile thought not so, nor so intended: He formally condemned not himselfe, but Virtually: the sentence pronounced against another, reverberating upon himselfe, because alike guilty.

Thou doest the same things: that is, either the like, or as ill; and it may bee the same, if not publikely, yet secretly; if not in fact, yet in desire, and unmortified inclination.

Doth He which is guilty of that which he condemneth in another, is inexcusable, *Mat. 7. 1, 2, 3, 4, 5* and *Rom. 2. 21, 22.*

Quest. Is it lawfull to iudge another for that wherein a mans selfe is guilty? It seemes it is not lawfull by this place, and *Iob. 8. 7.*

Answ. The vice of the person, and the power of the office are to be distinguished. A Iudge, though guilty, is bound to the duties of his office, and must proceed to judgement, though with shame enough to himselfe.

It were to be wished, that Iudges were free of the crimes they censure in others: if they be not, they sinne morally, not civilly.

Vse 1. All sinnes and sinners are not in the same degree sinfull; yet the least sinne brings wrath if it be not pardoned.

Let no man therefore please himselfe, because hee is not the worst, remembering *Luke 13. 2, 3.* But let every one bee humbled for his least sinne, that hee may see the necessity of a Redeemer, and be stirred to seeke for iustification by Faith through Iesus Christ.

Vse 2. Here such Hypocrites are to be reprov'd, who seeke to purchase to themselves, the reputation of sanctity by the losse of other mens credit. Thus *Diogenes*, *Augustus Caesar*, *Cato*, became famous among the Gentiles, not by their owne goodnesse, but by taxing the sinnes of others.

If you had hard the Pharisees reprov'ing the Publican, nay, finding fault with Christ himselfe for keeping company with Publicans & sinners, and for healing on the Sabbathday,

you

you might have thought them to be very Saints : So zealous and tender conscienced they were, that they could not abide a mote in their neighbours eye, and yet these men had their beames, and were wofull Hypocrites.

The way to be accounted, and to bee truly religious, is to doe good our selves. It's the policy of the Divell to set us on worke to censure others, that he may keepe us from the examination of our selves, and discussing our owne consciences, without which, he knowes there can be no soundnesse of Faith or Repentance in us.

Shake thine owne bosome ; If thou observe the aberrations of thy owne life, and the pride, covetousnesse, malice, &c. of thine owne heart ; thou wilt have little lust or leisure to sift and censure others.

When Saint *Paul* looked into himselfe, he thought himselfe to be the greatest sinner in the world, 1 *Tim.* 1. 15.

Not other mens, but thine owne sinnes will condemne thee : Repent of these.

To have a condemning conscience, is a most uncomfortable estate, and full of horror, for such are inexcusable : 1 *Iob.* 2. 20. V/ 32

Night and day to carry about within us such a tormentor, is a very hell upon earth, witness *Cain*, *Indas*.

Though wee have not committed *Cains* sinne, nor that of *Indas*; yet if God should lay the weight of the sinnes wee have done, yea, of one of them upon us, and forsake us, it would make us as miserable as *Cain*, and as desperate as *Indas*.

Let us spare our Consciences, and live holily.

All Magistrates, Ministers, Fathers, &c, yea, all men and women, which being called thereto, or otherwise censure others, are to bee admonished to see that they bee free from any iust imputation, either of such sinnes which they reprove in others, or of any other. V/ 42

Hee setteth a Law of Innocency to himselfe, which exacteth an account of other mens lives.

It's a disgrace, and weakeneth the power of an Admonition, when the party admonishing is guilty alike. With what face or heart can a Minister, or any other, reprove drunkennesse in another, being guilty of it himselfe ?

Besides, such an one condemneth himselfe : When *David* pronounced so severe a sentence upon him who had stolen the poore mans sheepe, how did it gnaw, as a never-dying worme, upon his owne conscience, which was more guilty in the matter of *Uriah* ! Let us labour to be free from all sinne, and to repent where we faile, that wee may bee the fitter to admonish others, and bee at this more peace in our owne hearts, Amen.

VERSE 2. *But we are sure that the Iudgement of God is according to Truth, against them which commit such things.*

IN this verse the Apostle proves those Gentiles which iudged others, and yet were guilty themselves, to be inexcusable in the Iudgement of God.

The reason hereof taken from the Truth of Gods Iudgement : thus,

A Iudgement according to Truth, makes all such inexcusable.

But Gods Iudgement is according to Truth against them which commit such things.

Therefore, &c,

The Reason of the first proposition, is, because if it bee true that a man hath committed evil, the Iudgement must bee false and corrupt, if it pronounce not accordingly.

The second proposition is the Text it selfe.

In the setting downe of this Argument, are two things : 1. A Proposition : 2. The Amplification.

The Proposition : *The Iudgement of God is according to Truth.*

The Amplification is twofold : The first from the certainty of this Iudgement ; *Wee know* : The second from the guilty persons who are obnoxious to this Iudgement ; *Against them which commit such things.*

So have we foure things of this Iudgement, here set downe :

- 1 The Author, *God.*
- 2 The commendation, *It is according to Truth.*
- 3 The certainty, *We know.*
- 4 The Obiect, *Them which commit such things.*

The Iudgement of God : Iudgement here implyeth three things :

- 1 The Sentence of God concerning man, whereby he knoweth what he is, and so accounteth of him : his Iudgement of *Cain*, is, that he is a wicked murderer, &c.
- 2 The Adjudication of guilty persons to punishment; which is twofold: 1. That which is written in the Word : 2. That which shall be pronounced at the last day.
- 3 The execution of Iudgement, which is also twofold: Present; and to come.

Is according to Truth: Truth is here opposed to Appearance, and to Injustice.

Men judge according to outward appearance, and therefore are deceived: but God seeth the heart, and judgeth as things are indeed; respecting the cause, not the persons.

Men, by hatred, love, covetousness &c. corrupt judgement, but God is most iust, and cannot be corrupted, or carried by affections, or gifts.

We know: Two manner of Principles teach this: That of Nature, and that of Faith.

The light of Nature discerned, that vice deserved reproofe; and vertue, love: and that there was a Iudgement to come, and that a most iust one, for the eternall punishment of the wicked, and the eternall blisse of the vertuous: and this to be discerned out of the writings of the Heathens.

The light of Faith, which is the Scripture, more plainly and certainly sheweth this.

Against them which doe such things: this Indefinite manner of speaking, concludeth all, even such as judge other, and which are not subject to the iudgement of men.

Doct.

God is a most iust Judge. Gen. 18. 25. Psal. 96. 10. and 98. 9. Rom. 3. 4, 5, 6. 2 Timoth. 4. 8.

Use 1.

The damnation of wicked men is certaine, having testimony of the light of Nature, and of the Word. So is the salvation of the godly certaine.

These things are not to be numbred amongst them which may fall out otherwise. Our health, wealth, the disposition of the weather to come, &c. are uncertaine: But as Saint *Augustine* saith of Death, to we may lay of the last Iudgement: that this terme, It may be, or perchance, belongeth not to it.

The certainty of the Damnation of the unrepentant, may iustly astonish them; as the certainty of the salvation of the penitent, ought iustly to encourage them to godlinesse.

All Iudges are to be admonished to execute iudgement according to truth; for they execute not the iudgement of man, but of God, 2 Chron. 19. 6. And S. *Paul* saith, that the Iudgement of God is according to Truth.

Use 2.

Here is comfort to the Iust man, who is uniuersally iudged by men: But the Iudgement of God is according to the truth.

Ioseph is condemned as villanous; *Naboth* as blasphemous; yea, *Christ* himselfe as seditionous, and must dye for it, when *Barabai* the murderer is absolved.

But there is another Tribunal, where Truth onely is respected.

Use 3.

Iust men are here accounted hypocrites, unjust, unworthy to live, but their uprightnesse is knowne to God, which hee shall cause to breake forth as the morning light in due time, and they shall be found in the account of the children of God, and their portion among the Saints, *Wisd.* 5. 5.

Let us comfort our selves with this, as did Saint *Paul*, 1 Cor. 4. 3, 4, 5. the place is worth the reading

Use 4.

Labour to be approved of God, for his Iudgement is true; It's no way safe to rest on the opinions that men have of us.

The Testimony of men is not to be relied; but the Iudgement of God is only to be relied on: for *All men are liars*, but Gods Iudgement is according to Truth.

Even good men may be mistaken: *Isaac* thinks well of *Esau*, a very Reprobate, and hated of God. *Samuel* thinks my lord *Eliah* (a goodly Gentleman) to be the man whom God had chosen to be King, but hee was deceived, 1 Sam. 16. 6, 7. The Apostles held

Judas

Indas for a time as a Saint; but Christ knew him to be a Divell. *Ezechiel* may judge the best of the Elders of *Israel*, which came to him to aske counsell of the Lord, *Ezec.* 14. 1, 2, 3. and of the people which came unto the hearing of the Word of the Lord; but God knoweth the Idols they have set up in their heart. *Ezec.* 33. 30, 31, 32.

A Counter or a Copper Brooch may goe for currant Gold with a chuld; but not so with the Goldsmith: So, &c.

Many wicked men brag, they can have hands and seales for their good behaviour, the more is the pitty: but it is the Iudgement of God which is according to the Truth. Hee approves no drunkards, &c. Remember thou must appeare before him, when nothing will stand thee in stead but the Truth: If thou be an hypocrite, thou shalt be discovered.

Live so that thou maist be approved of God: thus did S. *Paul*, *Acts* 24. 16.

Here we may learne the right way to know our selves, which among the Gentiles was a chiefe principle of wisdom.

For the attaining of this, we are not to trust to our owne judgement: for wee are, in regard of our selfe-love, too partiall in our owne cases: witnesse the Pharisee justifying himselfe, when he was a very wretch. Our friends will be too favourable; our enemies too severe. Onely from Gods mouth shall we learne this; for his judgement is according to Truth; and this judgement is to be found in his Word. Examine thy selfe by the Word; that balance will shew thy lightnesse or weight to an haire.

Wilt thou say to a King, Thou art wicked? or to Princes, Ye are ungodly? Job 34. 18. But that witnesse will tell all men, even Kings, what they are, and what they shall be.

That Glasse, as an uncorrupt Iudge of our beauty or deformity, will truly represent our selves to our selves.

Looke thy selfe in this Glasse: But this is the cause why many will not looke into it; but hate the reading and hearing of it, because it tels them truly of their faults. Such are like to some women, who when they grow old are loth to looke in a Glasse, because it shewes them their witherednesse and wrinkles.

Observe a wonder; many looke into this glasse, and daily have their fautes discovered to them by the preaching of the Word, and the danger of them, and yet they never a whit amend their faults. What is the reason hereof, seeing the use of a glasse is to discover our deformities, that we may amend them?

Saint *James* renders the Reason, *Jam.* 1. 13, 24. *He goes away and forgets.* Thou art a drunkard, &c. and the Word saith, such shall be damned; forget it not, that thou maist be stirred up to repentance.

Plato was of mind, that if drunkards had understanding to behold and observe the deformity of their visage when they are drunke, they would abhor it. The like was *Plutark*'s mind of them which are angry. The Heathens made *Minerva* the president of

wisdom, and report that she delighted to play on the Flute or Cornet: but

when she perceived her twolne cheekes thereby as shee looked in the

water, shee flung away her Pipe: So thou hast, it may be, de-

lighted in some sinne; if thou seest by the Word

how it hath disfigured thee, leave

it, and repent.



AN
EXPOSITION
Vpon the most di-
vine Epistle of the Holy
Apostle Saint Paul to
the Romanes.

CHAP. VIII.



His Chapter hath two parts: First, a sweet consolation to all that are regenerate, to the 31. Verse. Secondly, a conclusion, to the end.

The Consolation is double, against two speciall sore tentations, whereby it might seeme that a regenerate man were miserable, and destitute of inward peace: the one arising from the remainder of sinne; than which nothing is more heavy: the other from the Crosse, than which nothing is more bitter.

Against the first, he dealeth frō the beginning of the chap. to the 17. ver. Against the second, frō thence to the 31. ver.

The first hath 4. parts. First, the Consolation it selfe, propounded, verse 1. Secondly, the Confirmation, to the 9. verse. Thirdly, an Application, from the 9. to the 11. verse. Fourthly, an Exhortation, from thence to the 17. verse.

VERSE 1. *There is therefore now no condemnation to them which are in Christ Iesw, Who walke not after the flesh, but after the Spirit.*

IN this verse are two things: 1. The Consolatory proposition, *There is no condemnation to them which are in Christ.* 2. A description of one of the termes, namely, *Who are in Christ; such as walke not after the flesh, but after the Spirit.*

In the Proposition (as in all of this kinde) there are three parts: 1. The Subject or Antecedent, *To them which are in Christ:* 2. The Predicate or Consequent, *Condemnation:* 3. The Bond, negatively set downe, *There is no.*

The whole Proposition in the naturall order, is thus; *To them which are in Christ, there is no condemnation.* This order is inverted for more elegancy and force.

The Arguments disposed in this Proposition, are the cause, and the contrary effect. The contrary effect negatively delivered of the cause. The cause, *being in Christ.* The contrary effect, *Condemnation.* The proper effect, *Iustification,* set downe negatively for our greater comfort: because wee are more sensible of the evill things wee are freed from, which we have deserved, than of the good things we have by Grace.

There is therefore now. Some make this particle (*now*) an Adverbe of Time, in a double relation. First, to the time past, thus: before, when you were out of Christ, your estate was damnable; but *now* it is otherwise. Secondly, to the time to come, (*viz.*)

Of the glorification of the body, thus, *Now* there is no condemnation; then there shall be no concupiscence. But it's better taken for a note of inference from somewhat going before, thus: Those which are justified, are not under the Law, but under Grace. *Now* then it followes, that there is no condemnation to such.

There is no condemnation. Condemnation is a sentence or doome given by a competent Judge, concerning the punishment of an offender, the contrary whereof, is Absolution, Acquitting, Iustification. The Judge is God. The delinquent to bee arraigned, sinful Man: the Court double; Inferiour, of Conscience; Superiour, of Christ.

To them which bee in Christ. In Christ, and by Christ, differ: by the first, effectually Vocation; by the second, Iustification is usually set forth. To be in Christ, is to be united unto him: which union is spirituall, not corporall. He in us by his Spirit, we in him by our faith.

The meaning ariseth from the conjunction of the Subject and Predicate by a Negative Bond: for though they are joynd in the Proposition, yet they are really separated.

To them which are in Christ. That is, which beleeve, and so are effectually called, *there is no condemnation* (not before men, for such are most subject to reproachfull censures, but) before God; either at the Barre of their owne Conscience, or at the Barre of Christ at the last day. The terrour of damnation is unspeakable, specially before the Iudgement Seat of CHRIST; for, if the judgement of a guilty conscience be so fearefull, as we cannot be ignorant, much more is the Iudgement of God, who is greater than our Conscience.

Joh. 3. 20.

Doct.

Those which are in Christ by faith, shall not be condemned. John 3. 5, 16, 36. Marke 16. 16. Ephes. 5. 23.

Vse 1.

1 Joh. 1. 8.

He saith not, There is no sinne, or nothing worthy to be damned, but there is *no condemnation*: for he that saith he hath no sinne, deceives himselfe: And the Apostle, in the 7. Chapter, confessed the remainder of sinne, which manifests it selfe too often, in our words, deeds and desires contrary to the Law: by which, if the most righteous man bee examined, he must appeare worthy to be damned, and hath need enough to use *David's*

Psal. 143. 2.

Prayer, Lord, enter not into judgement with thy servant.

Vse 2.

There is no condemnation *to them*. Here appeareth the prudence of the Apostle, who, when he in the seventh Chapter spake of the force of inhabiting Sinne, expressed it in his owne person, that we might know, there is no man so holy in this life, who is exempted. But when hee speakes of Comfort to such; hee speakes in the person of others, lest wee should imagine, that onely some principall and choice Christians did enjoy this benefit.

It is the fashion of Christians distressed in Conscience, to exempt themselves from the communion of this comfort, as if it belonged to others, not to themselves. Vpon this *Paul* professedly changeth the manner of his speech. Doeſt thou beleeve in Christ with a true (though weake) faith? Thou shalt be saved. Hold fast this faith: For even as a halfe-penny is current lawfull money as well as a shilling: so is the least true Faith of his weight and allowance before God. Therefore *Paul* elsewhere saith, There is laid up for mee a Crowne of righteousness. Yea, for Thee, an holy and famous Apostle. Nay (saith *Paul*) not for me onely, but for them also who love the appearing of Christ.

3 Tim. 4. 8.

Vse 3.

Miserable are the unbelievers and impenitent. There is no Condemnation. If *Paul* had stayed here, many would have applauded him. O how would the Drunkard and Blasphemer, &c. have rejoyced, and all the rout of wicked ones! If thou beeſt such, how doeſt thou wish in thy heart that it were true? But heare and tremble, thou Prophane. There is no condemnation to them which are in Christ. This is the Childrens bread, it is not for Dogges, that is, for Impenitent sinners. What then shall become of them which repent not? Woe unto them: for they shall perish, they shall be damned, for them is reserved the blacknesse of darknesse for ever, even utter darknesse, where there is nothing but weeping and gnashing of teeth. Who can tell the Misery, the Flames, the Anger, the Vengeance which shall fall downe upon the heads of the wicked as a tempest of thunder? When thou art glossing and quaffing, thinke of this Damnation. When thou art puffed up with Pride, thinke of the shame and confusion following. When thou art coveting, thinke of the wrath thou treasureſt up against the day of Wrath. Of these things

things we daily speake and write, and yet thou wicked wretch turnest not, as if it were a trifle to be damned; to be separated from the Saints, from Christ, from God, a trifle: as it were a light thing to have eternall fellowship with the Divell and his Angels. Yet, yet convert: that if it be possible, thou mayest escape Damnation: Yet leave thy Whoredomes, &c. while the doore of grace is open. He which now stoppeth his care, O, how shall he in that day call to the Mountaines and Rockes to cover him! Prevent this damnation by repentance; and though other fall into hell, labour thou to be in the number of them to whom there is no Condemnation.

Great is the Blessednesse and Security of the Godly: I say Security, not carnall, where- by the feare of God is shaken off; but spirituall, whereby the feare of damnation is overcome. There is no condemnation to them: they have peace with God, with themselves. Vnderstand, you blessed of the Father, your happinesse, and rejoyce: My life for yours you shall not perish. That tormenting flame shall not touch one haire of your heads: As the garments of the three men smelt not of the fire; so you shall bee most free. Remember this golden, this most divine Sentence, and in all distresses of Conscience conquer ye. But thou wilt say; Alas, I am led captive unto sinne, what hope therefore? Indeede in thy selfe there is none; but in Christ there is plenty. When Satan shall trouble thee, looke unto Christ, in whom thou art by Faith, and invincibly relye hereupon: There is no condemnation to men in Christ. See thou hast good evidence of thy being in Christ, and then resolve that it is as possible for Christ himselfe to be damned, as for thee. For thou art a part and a member of him, which to perish is impossible. Examine thy Faith and Repentance, and labour to feele in thy heart, thy union with thy Saviour. It is not enough to be neere him; thou must be in him. If thou finde so; Rejoyce; be thankfull; and walke worthily.

Now followes the Description of them which are in Christ: (*viz.*) All those which walke not after the Flesh, but after the Spirit: and thus he describes them from their proper effect; I say, proper; for it is as proper for Gods Children to walke in holinesse, as it is proper for the Sunne to shine, and the fire to give heat.

These words containe a double Answer to each part of the Proposi- } Affirmative.
} Negative.
tion. (*viz.*)

If you aske who are in Christ. The Affirmative answer is: *They which walke after the Spirit.*

If you aske who are not in Christ. The Negative answer is: *They which walke after the Flesh.*

If you aske who are justified. The Affirmative answer: *They which walke after the Spirit.*

If you aske who are Condemned. The Negative answer: *They which walke after the Flesh.*

Here we have three things which be of great reckoning in the Scriptures. 1. Vocation: *They which are in Christ.* 2. Iustification: *Shall not be condemned.* 3. Sanctification: *Which walke not after the Flesh, but after the Spirit.*

The generall meaning is: Those which live holily, mortifying the Flesh, and obeying the Spirit, are in Christ.

The holy life of a Christian, is compared to walking and travelling, which is not done without a Guide. Two things may be noted in those words. 1. The manner of the Metaphor. 2. The nature of the Argument. In the Metaphor are two things: 1. The Act; *Walking.* 2. The Direction or Guide; which is set downe two wayes: 1. Negatively, *Not after the flesh.* 2. Affirmatively, *But after the Spirit.* The false Guide, the *Flesh*; the true guide, the *Spirit.*

But why speakes the Apostle of the false guide?

Because most men are inclined to this guide, being wedded to their owne opinions, and taking their owne directions from the wisdom of the flesh to bee best: therefore he gives them an Item of a false guide. Object:
Answer

The Scripture usually compares living to walking; as here: So *Gen. 5. 24.* and *17. 1.* &c. the Reason; because of the suting of one to the other; for in direct things here is great Correspondence.

1. Travellers ignorant of the way, enquire after the right and neere way. So wouldest thou travell to heaven? If thou enquirest for the way of Merit, it is Christ. If for the

Iob. 5. 39. the way of our Obedience, it is the Law. There are many by-pathes. Search the Scriptures, the Rule of our Faith and Obedience.

Al. 8. 31. 2. Travellers, in dangerous and unknown wayes, seeke for a good Guide: so much he which would safely travell to Heaven: For as the Eunuch understood not without an Interpreter, so cannot we walke that way without a Guide. Two Guides will offer themselves; A false, treacherous, deceiving guide, which is the Flesh, which will boast of her cunning and ablenesse; and a true Guide, which is the Spirit. Both these are set downe in the Text. Take heed of the Flesh: Take the Spirit.

Psal. 16. 3. Travellers enquire for good Company; loth to goe alone and yet loth to goe with evil company, as with a Thiefe or a Robber. So beware thou of ill company; as of Swearers, Drunkards, Whoremongers, &c. These will draw thee out of the right way, for they travell not to Heaven-ward. Let thy delight be in the Saints, and in them that excell in vertue, that thou maist the more cheerefully walke, being holpen by their Prayers, and vertuous examples. As in a Teame, a good sure Horse, being among a sort of Iades, is many times made shuttle and untoward: so looke for no furtherance in thy journey to heaven, by the society of wicked men.

4. Travellers, especially in a long journey, clogge not themselves with things superfluous, but onely take necessities: so over-load not thy selfe with unnecessary cares and delights of the world. As an heavey burthen, or a long garment to a Traveller, so is the world to us in our journey towards heaven, a hinderance of our speed.

5. Travellers going a dangerous way, provide themselves of some Weapon, as a Sword, or a good Staffe; for they may meet with Robbers, which would lighten them of their money. So get thee a good weapon. The way is dangerous: thou shalt bee sure at one corner or croffe-way or other, to meet with the Divell, that old Thiefe, who would be glad to rob thee of Grace, and is as greedy of it, as a Thiefe of a purse.

I Iob. 5. 4. The best weapon is Faith: which serves for a weapon to fight withall, and also for a staffe to rest upon. For a weapon: therefore Saint *Iohn* saith, that Faith is the victorie that overcommeth. It is a weapon both offensive and defensive.

I Pet. 15. 9. For an offensive weapon, it is as good against the Divell, as a Pistoll against a Thiefe; so saith the Scripture, Resist the Divell, stedfast in the faith, and hee will flee from you. *Iam. 4. 7.* If a Thiefe see a case of Dags at a mans side, he will not deale with him hastily; so if the Divell perceive us furnished with faith, he will have small list to meddle with us.

Eph. 6. 16. For a defensive weapon also, there is none to this; it is a Target of prooffe, or a shield: so Saint *Paul* calls it, and exhorts, Above all, take the shield of Faith, whereby ye shall be able to quench all the fiery darts of the wicked.

Faith also serves for a staffe to rest us upon. Wee stand and are stablished by faith. *Rom. 11. 20.* Children learne to goe by the finger, or by a stoole; such a thing is faith to us. An old *2 Cor. 1. 24.* man will not goe out of doores without his staffe: so, if thou negledest faith, thou canst never be able to hold on thy journey; of which we have an example in *Peter*, who so long as he kept in his hand, in his heart this staffe, *walked on the Sea*, but when hee let it fall, *himselfe began to sinke*. *Mat. 14. 30*

Eph. 6. 15. 6. Travellers on foot prepare for their feet, that they be well shod, lest being wounded by the sharpe stones and thornes, on which they must tread, they be laid up by the way. If thou travellest toward heaven, thou must tread upon thornes, the points of Needles, burning Coles; thou canst not want shooes. These are the preparation of the Gospel; And your feet shod with the preparation of the Gospel of peace, saith *Paul*; that is, with a firme resolution, that come fire, sword, what will come, we will hold our way. *Psal. 13.* Thus was *David* prepared, *Though I walke in the valley of the shadow of death, I will feare none ill: and I have sworne, and am stedfastly purposed to keepe thy Law*. So *Paul* elsewhere *Psal. 119.* manifests his resolution and readinesse to die for Christ. *Iob. 6.* *Acts 20. 24.*

21. 13. 7. Travellers carry with them some cordiall and comfortable waters, to cheere their spirits, when through wearinesse they begin to faint. So in the way to heaven, through weaknesse thou maist faint and fall; the water of Repentance is precious, a draught of it will recover and repaire thy spirits, fill thee full of godly care, and confirme thy assurance.

Thus much of the manner of the Metaphor: now followeth the nature of the Argument, which is (as was said) a description of such as are in Christ by the effect: Such walke not after the flesh, but after the spirit; that is, live holily.

Our Union with Christ, the cause of our good life: Joh. 1. 5. 5. 1 Joh. 1. 6, 7. Doct.

He saith not, there is no condemnation to them which are in Christ, because they *Vse 1.* walke; but which walke; for hereby we are not justified, nor called; but they which are justified and called, so carry themselves. This walking is necessary, not as a cause of salvation, but as a condition, without which there is certaine condemnation.

Here we have a touch-stone, to try whether we be in Christ, or no, and so whether we *Vse 2.* shall be damned, or saved. When thou seest the Impe which thou hast grafted; to bud, and leave, and bring forth fruit, thou saist, it takes well: so if thou bring forth Holines, the fruit of the Spirit, thou takest well, and art surely grafted into Christ.

This then answers a Question of which many desire to be resolved: (*viz.*) Whether they shall be saved, or no? Examine thy walking; If in the way of Envie, Blasphemy, Pride, Drunkenesse, Uncleanesse, this is the way of the flesh unto assured condemnation: the Spirit leades not this way, thou art yet out of Christ, and therefore far from salvation. He that would be saved, must walke after the Spirit, in righteousness and holinesse. As the palpable prophane wretch is hereby excluded: so also, he that is a meere civill man, and no more; for though he seeme to be in a good way, as of just dealing, temperance, liberality, courtesie, &c. yet he walkes in these wayes after a wrong guide, which is the flesh, doing these things for the praise of men, and with the opinion of justification thereby: besides, he never descends into his owne heart, mourning for, and mortifying inbred corruption, unto which the spirit principally leades, but onely glorieth in outward moralities.

If then thou wouldest be saved, approve thy selfe to be in Christ, by walking after the Spirit. But remember thou must walke; now and then will not serve the turne; as hee that sets now one step, then, another is not said to walke; so thy walking implies a continuall motion in godlinesse, and yet not such a motion as of a Horse in a Mill; but as proceeding, and getting forward: As in walking there seemes to be an emulation betweene the feet, to be one before another; so in our living, wee must strive to bee every day more forward in goodnesse, and to be better to morrow, than we are to day.

There is nothing more irksome to the children of God, than the rebellion of the flesh, *Vse 3.* (though wicked men be not sensible of it.) And many times, weake consciences are so distressed, by the sense of their corruptions, that they doubt much of their estates. Let such wisely marke these words: He saith not, There is no condemnation to them, in whom there is no flesh; but which walke not after it: nor saith he, there is no condemnation to them which are not tempted, or which sinne not; but which walke not after sinne: For the children of God must bee tempted, and wee never receive such grace in this life, as not at all to fall, or sinne; but not to walke after it, but to strive and resist it; and, if downe through weaknesse, not to lye and wallow our selves, as swine in the myre, but by the power of the Spirit, to start up, to wash away our spots in the Bath of Repentance, and ever after to be the more vehement and strong against our corruption. It is not a willing service which they performe unto the flesh, when they are overtaken, as a man willingly walkes in his Garden; but a most unwilling; for the which, true Converts are often heard to sigh, mourne and lament, and are often scene with teares in their eyes.

Concupiscence will be in thee so long as thou livest here; but walke not after it, and then all shall be well. When thou walkest abroad, thou canst not hinder the Birds from flying over thy head; but thou mayst hinder them from lighting upon thy head, and making nests: So thou canst not be wholly void of corruption; but if thou bee in Christ, thou hast received grace, not to obey it. Thou art (it may be) much inclined to Anger? Doest thou let it remaine with thee, till being sowed, it turneth to malice and rancour, and bringeth forth revenge? Then hast thou suffered it to nestle in thy heart, and if thou lookest not to it, it will be thy destruction: so of Lust, Pride, Covetousnesse. But if thou scarre away these Harpies, as Abraham the Birds from his sacrifice, and suffer *Gen. 15. 11.* not an evill thought to lodge with thee all night, surely thou art in Christ, and never shalt be damned.

VERSE 2. *For the Law of the Spirit of life in Christ Iesus, hath made me free from the Law of Sinne, and Death.*

IN this Verse is an Argument, proving the Proposition before delivered; That *there is no condemnation to them which are in Christ.*

The Argument is taken from an effect of our being in Christ: Thus, They which are freed from the Law of Sinne and Death, shall not be condemned. But those which are in Christ, are so freed: Therefore they shall not be condemned.

The Minor is thus proved:

They which are quickned by the same Spirit which is in Christ, are so freed.

But all in Christ are so quickned:

Therefore they are so freed.

This Verse then treats of the freedome and deliverance of the Regenerate which are in Christ. Concerning which freedom or manumission, foure things may be observed:

1. From what: namely, from *Sinne and Death.*

2. The extent of this Deliverance: not from sinne and death simply in this world, but from the *Law* of Sinne and Death: that is, from the power and authoritie of Sin, which power is called a Law by the Apostle, for two reasons: 1. Because carnall men obey sinne, as they should obey a Law. 2. Because sinne holds us bound by the Law unto eternall death.

3. The subject of this Deliverance: *Mee*, saith *Paul*, meaning himselfe for instance; to be so also meant of everie Regenerate man: and therefore the Syrian Translator reads it, *Thee*.

4. The Cause: *The Spirit*: The Law of Faith, say some, which may receive a good Exposition. Others better interpret the holy Ghost: hereby proving the Deitie of the third Person. *Beza* understands it of the efficacie of the Spirit in us, which is, saith he, the Grace of R:generation. I take rather to be meant here, the roote of that Grace, rather than the Grace it selfe. The roote I call the Grace of Holinesse in the Humane Nature of Christ, which upon our union with him, is by the Holy Ghost conveyed unto us. For, he received not the Spirit by measure, but is full of grace, and of his fulnesse wee receive grace for grace. This I take to be the fittest Exposition. This Spirit is two wayes set forth: First, by the Subject in whom it is. It is radically in Christ. Secondly, by the effect; it is the Spirit of life: for if this flow not unto us, we are but dead men: with this being derived unto us, both the worthinesse of Christs obedience, and also power for the weakening and abolishing of sinne, that it reigneth not in us; nor can condemne us. And for this, I hesse, that our Saviour is called a *Quickning Spirit*. For as we have to live a naturall life from *Adam*, so have wee to live a spirituall life from Christ, being united unto him.

The meaning then is this: The power of the Spirit which is in Christ, hath freed all them which are in Christ, from sinne and death. So that as sinne could have no power over him to condemne him, neyther can it have over us; wee receiving of the same Spirit, and living the same life which was in him: For wee live not a diverse life from that which is in Christ, but the very same, as the water in the fountaine, and rivers; and the life in the head and members is the same.

Our union with Christ frees us from the power of sinne and death, Ephes. 2. 18. 22.

The cause of all our happinesse is this union. From hence is it that we serve not sinne; from hence is it that we yeeld not to every temptation of Sathan: that we have comfort; that wee are stablished in Grace, is from hence. Labour therefore to be united; the ordinary meanes is the Word preached: For as in Grafting: so here; God is the Husbandman; Christ the Stocke, Belevors the Imps; The Spirit the Sap; The Word the Knife or Saw; The Sacraments, the Ligatures. As therefore without a Knife or Saw to open and rive the Stocke, and to let in the Imps, a man cannot Graft; so Contemners of the Word and Sacraments cannot possibly be in Christ.

Hath freed *Mee*: There is much Divinitie in Pronounes (saith *Luther*.) In the first Verse *Paul* spake in the third Person, *Them*. Here in the first, *Me*. Not that he appropriates this freedome to himselfe by so speaking, but to teach every one to apply it to themselves, and in themselves to feele it, for which cause the Syrian Translator reads *Thee*. For as the power of sense and motion in the head, is derived to every the least and faintest member and joynt; so the meanest in the Church, as well as the chiefest, doe receive

*Ambrosius.
Pareus.
Chrysost.*

*Joh. 3. 34.
Joh. 1. 16.*

*1 Cor. 15.
45.*

*Dott.
Vse 1.*

*Vse 2.
Ephes. 4. 7.*

ceive according to their place fortable grace. It may be some thinke, O, if I were *Abraham, David, or Paul*, I should be saved. Yea, if thou be in Christ, thou art freed as well as they, and shalt be saved as well as they.

Wee are now freed from sinne and death, not simply, (so wee shall hereafter be delivered) but from the Law of Sinne. Wee be not so delivered, that wee cannot sinne or die; but Sinne cannot domineere over us, nor damne us, nor Death hurt us. Lay up this against the day of temptation.

It is very grievous to feele the assaults of sinne, as of Vncleannesse, Pride, &c. But all are Beggers, we may not choosie our Almes: wee must remember our measure, we have such things that wee may be humbled, not that we should be overcome. Thou must be content to have sinne trouble thee here, and to wring from thee sighs and teares, but comfort thy Soule with this, it shall never condemne thee.

A Snake may be so handled by taking out the sting or teeth, that it cannot hurt us, though it touch us, yet we abhorre it for the nature of it, and are afraid to have it come neere us, and it's but our feare. So sinne is in such sort handled by our Saviour Christ, that though it touch us, and hisse at us, yet it cannot hurt us: It may make us afraid, but blessed be God, the feare is more than the hurt: For as sinne and death could not hurt Christ, so neyther can they hurt us. It is not kild out right, but it is so maymed, that as *Adam-bek* having his hands and feet mangled, and being in chains, could not endamage *Israel*, so neyther can sinne us.

When therefore thou seelest sinne Rirre in thy heart (alas, who feeles it not?) cast not away thy confidence, but with a good courage resist it, and resort to Christ by Prayer, that thou mayst more feele the power of his Spirit. Great is the power of sinne; but the power of the Spirit is greater. The Divell is strong, but Christ is stronger.

Those which have not obtayned this freedome, are most miserable. They are slaves, and that to the basest master in the world, which is Sinne, and shall have the fearefullest wages, which is Death: As nothing is more base than sinne, so nothing is more bitter than death: How did sinne Tyrannize over *Amnon*, *Achab*, *Judas*, who could have no rest, but are sicke till they have performed most shamefull services to their utter mine? Thou hast heard of the Gally-slaves of the Turke. How sweet is it to be delivered from such a bondage! But alas, What is the Turke to the Divell? What is a Gally to Hell? What the labour of Oares, to the service of sinne, and torments of Hell? O the happinesse of them which are in Christ, that are delivered from sinne and death! Have wee any enemies to these?

Yea, his happinesse is the more by the assurance of it: for once in Christ, and ever in Christ, let Sathan doe his worst. The least branch of the Vine, which is Christ, is too high for Sathans reach. Such as are in him, can never want saving Grace; so rich a Root is Christ to maintaine and nourish all such which are grafted into him. So long as Christ hath any Spirit, thou shalt not want it. As possible is it for Christ to want the Spirit, as for thee to want it, if thou beest in Christ.

Examine whether thou beest set free. If sinne rule in thee, it will also damne thee: thou art not delivered. If a man sicke in his bed burning of an Ague, fetching his breath with difficultie; looking gashtly, &c. should say he were well, thou wouldest not beleve him. So, when thou seest a man swell with Pride, burne with Lust, &c. If he say hee is in Christ, and hopes to bee saved, beleve him not: All the world cannot save him.

VERSE 3. For what the Law could not doe, in that it was weake through the flesh; God sending his owne Sonne in the likenesse of sinfull flesh, and for sinne, condemned sinne in the Flesh:

Or, by a sacrifice for sinne.

4. That the righteousness of the Law might be fulfilled in us, who walke not after the Flesh, but after the Spirit.

IN these Verses is a declaration of the deliverance spoken of in the second Verse. In which are two things:

1. The necessitie of it.
2. The means whereby it is wrought.

The Necessitie, in these words: For what the Law could not doe, in that it was weake through the flesh.

There

There is much diversitie in the reading of these words: That of *Camerarius* is verie plaine; but the best and plainest; is that of his Majesties translation, which I follow.

In these words of the Necessity are two things. 1. Something uttered of the Law, (*vi.*) that it could not deliver us. 2. The reason: Because it is *weake through the flesh*. This is brought in by a *Prolepsis*, thus. What needs deliverance by Christ, seeing wee have the Law, which promisseth life to the observers? If the Law bee able to deliver, what need Christ? If not able, what availeth the Law?

To this *Paul* answers by a Concession: That indeed the Law is not able, and therefore *God* sent his Sonne, to doe that which was impossible to the Law.

This then is affirmed by *Paul*, that the Law cannot justifie and deliver: *A&S* 13. 38, 39. *Heb.* 7. 18.

Q. What use then of the Law?

A. Very great. It teacheth us Gods will concerning Obedience; it shewes what is right and wrong: It is a Schoole-master to bring us to Christ; and the Gospell. So that, though the Law cannot save us; yet, neither can the Gospell without the Law; which *Ambrose* elegantly sets forth, by a similitude of the upper and nether Millstone: The Law (saith he) is as the nether-millstone, which is slow and stirreth not; the Gospel quicke as the upper-millstone, without which the nether-millstone may seeme unprofitable. Yet cannot the upper grinde without the nether, but both together make good Meale. So, Iustification, as fine Flower, is betweene the Law and the Gospell, prepared for us.

Seeke not Iustification by the Law: this were to seeke Life in Death, Heaven in Hell, Salvation in Condemnation. There are two things necessary to salvation; Iustification, and Sanctification. The Law can give neither of these.

Dei. 27. 26. Pardon sinne it cannot, for it is the office of the Law to curse transgressors.

Renew unto holinesse it cannot; though it can command us to be holy. The Law is holy in it selfe: But, to be holy, and so make holy, are two things: That, the Law is, in This, the Law is impotent.

Vaine therefore is the hope of many, who thinke to be saved only by their good serving God, and their just dealing; and that their good deeds shall prevaile against their bad.

For first, our best deeds have so much defect, that though in some consideration they might be worthy; yet in other, they stand in need of pardon.

Secondly, all our good deeds, though we had as many as *Abraham*, are of finite perfection, and therefore cannot satisfie for the least sinne, whereby an infinite Majesty is offended.

Thirdly, if we could doe good perfectly, yet such doing is dutie, and dutie dischargeeth no debt.

In that it was weake through the flesh.

The Law cannot deliver. The reason, Because it is too weake. How comes it to bee weake? It is weakened through the flesh. That is, corrupted, sinfull, rebellious nature.

The Law is not weakened, either in Precept or in Doctrine, but only in justifying of Man; and this not in it selfe; but by accident, because wee are naught, and not conformable unto it: If we could perfectly keepe the Law, it were as able to justifie us, as ever. There is no fault then in the Law, but in us.

A blinde man cannot see, though the Sonne shine most cleere: the fault is not in the Sonne, but in his blind eyes. So, that we are not benefited by the Law, is our fault, not the Lawes.

A cunning Carver, can cut the similitude of any Creature; but not on a rotten sticke; yet, no imputation to the Carver. So the Law hath skill to justifie, but cannot doe this feat in our rotten Nature.

Doct. The Law cannot justifie us, because we cannot perfectly keepe it: 2 Chron. 6. 36. James 3. 2.

Quest. How can we be guilty of the breach of that Law which is impossible for us to keepe?

Ans. 1. It is impossible here, but in heaven it will be possible. 2. It is possible to the Elect, in regard of Christ, in whom they have fulfilled it. 3. It is possible, in regard of perfect obedience, begunne in this life, most certaine to bee perfected after this life.

Yet

Yet is it impossible for justified men in *this* life perfectly to keepe the Law in themselves, (though the Councell of *Trent* hath determined it possible) and we also are bound to this impossible Law, and that justly. The reason is, Because to *Adam*, in whom wee were, it was at first possible; and by his transgression (in whom wee sinned) it became impossible. So that God may justly require it now of us; as a man may justly require a debt of him, who through his *riot* and *luxurie* hath made himselfe unable to pay it.

*Council. Trid.
Ses. 6. can. 8.*

A King loseth not his authority to command, because some refuse to obey him: nor God his right to command, though we by our naughtinesse have made our selves unable to performe his commands.

That seeming Contradiction, attributed to *Hierome*, is true on both parts: Cursed is he which saith, God hath commanded impossibilities; and Cursed is he which saith, the Law is possible.

Thou failest in thy obedience, yet if thou beleevest, and thy heart bee upright, bee of *Vse 1.* good comfort: Nor *Abraham*, nor *David*; nor any of the Saints did perfectly keepe the Law, or were saved by their workes, but by their faith. Dost thou beleve, and endeavour with an honest heart to obey (though in much weaknesse?) Thou shalt be saved as well as *Abraham*: For hee hath the perfection of the Law, which beleeves in Christ. But thou wilt say, that thou art unworthy. 'Tis true: so certainly was *Abraham*. Let thy failings humble thee, and seeke for increase of Faith.

The Law is weake, to save so much as one: but it is strong enough to damne thousands: *Vse 2.* Remember that. If thou beest a Blasphemer, a Drunkard, &c. thou shalt find it a Gyan; If thou hast but one sinne unrepented for, it will condemne thee.

The Law was given to *Adam*, as a Rule to direct him to Heaven. It is weakened by *Vse 3.* thy evill corruption: which weakens also the Gospell, making that a favour to death, which is appointed for a favour of life. Bewaile thy corrupt nature, and seeke renovation.

God sending his owne Sonne, in the likenesse of sinfull flesh, and for sinne, &c.

In these words, to the end of the fourth Verse, is declared the meanes or way, where by we are delivered from the power of sinne, and so from condemnation.

This Declaration contains a double effect of God. The first is the sending of his owne Sonne, &c. the second, The condemning of sinne, &c. Both these are amplified from their End, *verse 4.* First, of the first Effect: in which we have foure things. 1. The Persons, 1. Sending, 2. Sent. 2. The Act, Sending. 3. The manner, *In the likenesse of sinfull flesh.* 4. The End, to take away sinne.

1. the Person sending: God the Father, so here to be taken, though it were the worke of the whole Trinitie, because of the Relative, Sonne.

The Person sent: The Sonne, noted by this possessive (*His Owne*): For God hath divers Sonnes by a superlative Grace; as Angels and Men: the one by Creation, the other by Adoption. None of these are sent; but his Owne Sonne by Nature, his onely begotten. *Ioh. 1. 14.*

2. Sent: How can the Sonne be sent, without a separation from the rest of the Persons, or a diminution of his owne excellency? The Answer is, that Christ is to be considered two wayes: As God; and as the Mediator of God and Man: And this sending to be meant; not of a locall motion from Heaven to Earth, but of his manifestation in the Flesh. Sent, saith one, not that he might be where he was not, but that he might be in the manner he was not: that is, visibly in regard of his assumed Flesh. *Aquinas.*

3. *In the likenesse of sinfull flesh.* Flesh is not here to be taken for Corruption; but for the substance of mans Nature: The word *likenesse*, is not to be attributed to Flesh, but to Sinfull. Not flesh inlikenesse; For that was the Heresie of *Marcion*: but sinne in likenesse. He had true Flesh; but No sinne: In regard of the substance of the Flesh, it was true. In regard of the Evill Qualities, it was like. He was counted a Sinner, and condemned as a Sinner, but he was no Sinner. He could be weary, sleepe, bee hungry, and dye, but he could not sinne.

And for Sinne: that is, for the taking away of sinne, to be a sacrifice for sinne.

The meaning. It was the will of God, that Christ should take our Nature upon him, but without Sinne, and therein make satisfaction for us, and so free us from sinne and death.

So that these words are (as we may say) a Commission from God the Father to Christ.

In

In which are three things: 1. The Author, God the Father. 2. The Committee, Christ the Sonne. 3. The Summe and Contents of the Commission, in two Clauses: The first, to take our nature upon him. The second, in that Nature to take away sinne. The first part shewes his Nature. The second his Office. In the first, is the Doctrine of his Incarnation. In the second, the Doctrine of his Passion.

Dollr. *D.* Of the first part. *Iesus Christ came into the world, and was incarnate of the Virgin Mary, not of his owne will, and yet not unwilling, but by the will, appointment, and decree of his Father, Gal. 4. 4. Ioh. 3. 42.*

Quest. Was not the Virgin *Mary* a sinner?

Ans. Yes.

Quest. How could he then take flesh of her, without sinne?

Ans. By the operation of the Holy Ghost *over-shadowing her.*

Use 1. *Sending downe his owne Sonne.* Christ then had a Being before he was incarnate. The Mission is not his Incarnation, but being sent, hee was Incarnate.

Use 2. There are two Natures in Christ: The Divine, for hee is Gods owne Sonne. The Humane, because in the Likeness of sinfull Flesh; and both these personally united. For the same Sonne sent forth, is sent in the similitude of sinfull flesh.

Use 3. Christ had no sinne of his owne, called therefore the Immaculate Lambe. He had our

Hebr. 4. 15. *Hebr. 1. 19* *Use 4.* sinnes by Imputation. God sent his Sonne out of his owne bosome, without our Counsell; wee inquired not after it, wee desired it not, much lesse deserved it. All our salvation is wholly of God.

Use 5. Christ is God. How dardest thou then despise his Word and Sacraments? How dardest thou by swearing, Lying, Drunkenesse, &c. offend him? He is the Lord thy God, therefore beleve thou in him, and worship him. Christ is man, This is comfortable. Art thou poore, despised, afraid, tempted, weak? So was thy Lord Christ, being Man. And the Servant is not above the Master.

Christ was Man. Not a man of Steele, but a weak man. Not senselesse, but sensible of miseries: Poverty could lay hold on him. Hunger bite him. Sleepe and wearinesse overtake him. Blowes and Buffets light on him. The Divell could tempt him. Death could feare him, yea, hold him for a time. The Grave could swallow him. Hee knowes what all these meane: What a vile Tongue: a false Accusation: a smiting Hand: a cruell and partiall Iudge can doe. How Poverty, Temptation, Death can terrifie and amaze. In thy trouble therefore flye to him; be not afraid. Hee cannot forget what it is to be troubled; and remembering, hee cannot but have compassion, and be touched with the feeling of our infirmities, who was so subject, that hee might be mercifull and succour us that are tempted. O sweet! that hee might have compassion, and that hee might succour us.

Hebr. 2. 17. *18. & 4. 15* *16. reade* *the places* When thou art sicke, thou sayst, O if you knew what I feele, you would pittie mee: and seeing others pained as thou hast beene, thou art moved to pittie them from thine owne experience. Remember: Christ knowes thy misery, and hath felt a thousand times more. Goe boldly to him for Comfort.

Use 6. Christ was tempted and afflicted, but sinned not. Nothing could make him sin. Doe thou in like manner. Let not povertrie, wrongs, any temptations make thee offend God; that being like Christ thy Head in holinesse, thou mayst be like him also in glory.

Dollr. of the second part. God sent his owne Sonne to take our Nature upon him For sinne: that is, to take away sinne. *Ioh. 1. 29.* The principall thing in this Doctrine is, that This was committed to Christ, and enjoined him of his Father, *Esay 61. 1, 2, 3.* Which Christ applyes to himselfe, *Luk 4. 21.* As Kings, Priests and Prophets were of old, so was Christ hereto anointed and appointed. Yea, to this Commission, as Gods owne Act and Will, God hath set his seale, *Ioh 6. 27.* And Christ himselfe undertakes his Office with an Oath, *Hebr. 7. 20, 21.*

Use 1. God hath thus solemnly commanded his owne Sonne this service, To take away our sinnes, and to save us. Art thou afraid of Damnation because of thy sinnes? Be of good Comfort: Thou hast Christ for thy Advocate. If wee be to sue downe a Commission, wee desire to have the wisest and ablest men to sit upon it. If wee have a suit at Law, wee covetto get the best and learnedest Counsell, and in most favour with the Iudge. Now wee have a suit for salvation; wee have strong Adversaries: The Flesh, the World, the Devill, the Law. Who shall bee our Man of Law to plead for us? Shall an Angell? No: wee have Christ himselfe, the Lord of Angels; the wisest, for hee is the Wisdome of his Father,

Father, and most in favour with the Iudge, for in him is God well pleased. And indeed Christ hath taken our Matter upon him. God hath retained him for us. How then shouldst thou not have the sentence passe on thy side? Thou committest thy other causes sometimes to a man and speedest; if thou committest thy selfe to that Word, canst thou perish? Hee knowes the *moment* of thy cause, and the reasons whereby he should perswade. It stands him upon that thou prevaile, because thou art of his bone and his flesh. Be sure to bring him his Fee, that is, Faith, Repentance and Obedience, and thou canst not lose the day: If thou canst beleve, hee can save thee; nay, hee must, it is his Office, God hath enjoyned him: and he is faithfull as *Moses*; nay, more faithfull; *Moses* as a servant, hee as a Sonne. Let him that hath an Office, wayt on his Office (faith hee to us;) and can hee neglect his Office? Read *Ioh. 6. 37, 38, 39, 40*. It is the will of his Father (which hee alwaies delighted to obey) that hee should cast away no poore sinner which beleeveth and repents.

Committit
se homo viro
diserta lin-
gue, & non
perit; commit-
tis te Verbo
& periturus
es? August.

Heb. 3. 2, 5.
6.

Rom. 12. 7.

Go therefore thou Penitent soule to Christ, desire him to doe his Office, to take away thy sinnes and comfort thee. Hast thou no feet? Hast thou no stumps? Creepe to him. It is as possible for him to reject thee, as it is possible for him to be unfaithfull.

Use 2.

Seek not to the Virgin *Mary*, to Angels or Saints for salvation; it is not their Office, but Christs. Hee offers it thee in his Word; see thou refuse not to receive it: This refusal brought woe upon *Corazin* and *Bethsaida*. Yea, the dust of the feet of our Preachers is to be shaken off, as a witnesse against such as contemne the grace offered in the Gospell; and it shall be easier for *Sodom* and *Gemorrab* than for such. Let us not then harden our hearts any longer; but while hee speaketh, let us heare his voyce; while hee calleth, let us make obedient answer; while hee stretcheth out his hands, let us runne into the bosome of his mercy, that wee may be saved. Amen.

Mat. 11. 21

Mat. 10. 24
15.

Condemned in the flesh.

The former effect was a Commission from the Father to his *owne Son*. In these words is the second effect, containing the Returne of the Commission. All Commissions speed not. This speed according to the intent of the granting, for *sinne* was condemned and taken away.

In this effect are 4. things: First, the Efficient, *God*. Secondly, the Action, *Condemned*. Thirdly, the Object, *Sinne*. Fourthly, the Subject, *in the Flesh*.

1 *God*, the Father as before.

2 *Condemned*: To Condemne is an Action of a Iudge giving sentence against a guilty Person: So is it not here; for sinne is not guiltie, but makes guiltie. Condemnation is also many times taken for the punishment which the delinquent condemned suffers; neither is it so here: but after a similitude, as condemned Persons executed, cease to be, and are taken away, so sinne is taken away. Some expound it, Hee abolished it; Some, Hee abrogateth the power and reigne of it, as a man hanged loseth his Offices. *Aquinas*, He weakened. *Ambrose*, He tooke away the authoritie of sinne. So *Martyr*, He put out of authoritie and Office; as if the King should take away his Commission from a subject and disgrace him: So God by Christ put sinne out of Office with all the reproach that might be. As souldiers and Captaines are sometimes cashiered and sent away disarmed, so Christ hath cashiered this Captaine sinne.

Tollitur &
medio.
Bera-
calvianus.

3 *Sinne*, That is, All sinne: whatsoever had any consideration of sinne: Originall, with the fruit, which is Actuell sinne; and both these with the effect, which is Condemnation. Hee condemned and abolished it in regard of dominion and damnation, and so it answers unto the freedome spoken of in the second verse.

4 *In the Flesh*: Flesh here for the nature of Man which Christ assumed: The Article would heere be expressed in *That flesh*. The Syrian Translator, *In his flesh*.

The sense. Wee are freed by the Law of the Spirit of life which is in Christ; for hee abolished sinne in his flesh; so that wee being Flesh of his flesh, and Bone of his bone, must needs also be delivered.

God by the death of his Sonne, which he did suffer on the Crosse in our Nature, hath so taken away and abolished sinne, that it cannot rule in us here, nor condemne us hereafter, *Esay 53*. *John 1. 29*. *Hebr. 2. 10*. to which adde *Hebr. 5. 9*.

Sinne was condemned in the humane Nature of Christ; not in the Divine: for that is impossible: but the Person must be Divine. For neyther Men nor Angels could have borne

Use 1.

borne

borne the punishment of sin, but themselves must have beene for ever condemned with all. To sin is Mans worke: But to condemne sinne is Gods worke.

Quest. Why did not God pardon sinne at once, and spare his owne Sonne?

Ans. The threatening, Gen. 2. 17. required that Man must die for his transgression; which if he had not done in his owne person, hee could not have beene saved. Neyther indeed is it to be imagined, that God can forgive sinne without satisfaction to his Justice: not for any defect of power, but for the perfection of his Nature, which cannot but hate and punish sinne. Nothing is impossible to God, but that which hee willeth not, and hee cannot will, that his Justice should be unsatisfied.

Quest. How can the Temporall punishment in the Flesh of Christ, satisfie for the Eternal to be suffered by us?

Ans. Though he suffered not long, yet he suffered much. And though the Action, or rather Passion was of short continuance; yet the vertue is everlasting and infinite, futable to his Person which suffered, who is Infinite.

Vse 2. Sinne is fully destroyed: because it is Gods worke: and justly; because condemned. And Believers cannot justly be now condemned, because Christ hath paid the Debt.

Sinne is condemned, our greatest enemy. What should let us greatly to rejoyce? If a man in authoritie, being our utter enemy, should be imprisoned, put from his place, and made lacke out of Office, as wee use to say; it would make us exceeding glad: or, as if thou hadst a spitefull enemy, by whom thou wert afraid whensoever hee met thee to be stabbd, thou wouldst be much afraid: even as Saul was (though otherwise a valiant man) at the sight of Goliath. But when hee saw David had kild him, he rejoyced and all Israel with him. So it is with us: Sinne alive and in authoritie, will make the stoutest of us afraid. But Christ our David, hath kild sinne our Goliath: This comforteth our hearts.

But thou wilt say, Alas, I feele sinne struggling with me and molesting mee, and I many times smart full sorely for it. Yea, it maybe so, & shall be so: God will have it so, to humble thee, and to make thee cleave the faster unto him. But, if thou beleevest, it rules not, nor can condemne thee. Sinne lives indeed, but as a condemned person. A man receiving his deaths wound sprawleth and moveth a while: And Fire, though it be quenched, yet there ariseth a smoke for some small time after, which may trouble thine eyes: So is it with sinne. And for the Crosse, it's necessary, not as a punishment, or satisfaction; but as an instruction: which is to be used, so long as we beare about us the remainder of sinne, for a helpe to Mortification; and that it may appeare that God no way approveth of sin, when hee correcteth his Children for it, though he hath pardoned them.

Vse 3. Christ hath done and suffered whatsoever his Father appointed him: hee hath borne hard words, harder deeds. He never gave over till that comfortable consummation est was uttered. Imitate him. Whatsoever God commands thee, obey, though it be hard and tedious to flesh and blood: Repent thee of thy sayings, who like a lazie servant hast made Exceptions of thy service. And see that thou hate for ever and abhorre all sinne, seeing Christ came to condemne and take it away. Thinke seriously of it. God hath in the flesh of his owne Sonne, condemned thy Anger, Pride, Covetousnesse, Blasphemy, &c. Wilt thou justifie them? Christ hath kild sinne: Wilt thou give it life? Christ came to demolish and abolish it: wilt thou build it? God set a curse on him which should build Jericho: which afterward tooke Effect. Sinne is this Jericho, and cursed shall he be that buildeth or maintaineth it. Christ came to destroy the workes of the Divell, which are Whoredome, Drunkennesse, &c. Wilt thou live in the practise of them? This is to take the Divels part, against thy Saviour Iesus Christ. Sinne is Condemned in Christs Flesh; if it live and rule in thy flesh, thou hast no part in him, thou art not of his flesh and bone: for thou art contrary to him.

VERSE 4. That the Righteousnesse of the Law might be fulfilled in us, which walke not after the Flesh, but after the Spirit.

Hitherto of the two Effects of God. God sent his Sonne, and gave him a Commission. He executed it, So did God. So suffered Christ. But why? Cui bono? Who have the benefit of al this? This Paul shewes in this Verse. Where are two things. First, what the Benefit is: (viz.) The fulfilling of the righteousness of the Law. 2. Where receive the Benefit. We that beleeve in us. Described by a proper Effect. Which walke, &c.

That

That : This noeth not here the event onely, as though it so fell out, but the Counsell of God, purposing this to be the end of the sending of his Sonne, &c.

The righteousness of the Law. So many. As though it it were *arguam*: some iustificati-
cation: as though it were *arguans*: but it is *arguiva*, which *Beza* well renders, *Ut ius*
Legis, that the Right of the Law might be fulfilled in us. What Right? The Law hath
a double Right: One of Obedience, it doth rightly challenge obedience: and the Law
hath not the right, if it be not obeyed. The other Right is to condemne us for disobe-
dience: for it is right and equall that those which doe evill, should suffer evill. Both these
are here understood.

Of the Law: Law sometime is taken for the strength of a thing, as in Verse 2. Some-
time largely for the whole Word of God: sometime more strictly, for the Morall Law
in the Decalogue, and for the Doctrine, Precepts, Promises, Prohibitions, Threatnings,
which the Law speaks of: So here.

Fulfilled: Perfectly satisfied by Christ, in regard of both the Rights.

In us: Not by us. By Christ. *In us*. For Christ in our Nature hath fulfilled the Right
of the Law: and therefore *in us*, because of our Communion with him.

The meaning. God hath condemned sinne in the Flesh of his Sonne, that, All that
which the Law by any right could require of us, might be performed by him for our be-
nefit, so, as if we our selves had in our owne persons performed the same.

Whatsoever Christ did concerning the Law, is ours by Imputation so fully as if our selves *Dott.*
had done it, Mat. 3. 15. & 5. 17, 18. As if he should say, every tittle of the Law should be fulfil-
led. If it require obedience, it shall have it: If it threaten curses, they shall be borne. The Precepts
shall be kept, the Promises received, the Punishments endured: 2 Cor. 5. 21.

If Adam had not sinned; by fulfilling the Law in the Precepts hee should have beene *Vse 1.*
saved: and the Damned fulfill it in Hell in regard of the Curse, by suffering it, and can-
not be saved. If we would be saved, we (because sinners) must fulfill it, in *Præcepto &*
pœna, in the Precepts and Punishment. The Precepts must be kept, that there may bee
place for the *Promises*. The Curse also must be endured, which is the *wages* of our sinne.
The Law must have our *Blood*, and without blood there is no remission. Wee can doe
neither of these in our selves. We have done both these by our *Surety*. Faith is here ne- *Heb. 9. 12.*
cessary, that Christs doing and suffering may be applyed to us, that the Right of the Law
may be fulfilled in us.

The wonderfull wisdom of God appears in our Redemption. Who executes his *Vse 2.*
Iustice upon Christ, exercises his mercie toward us. Without infinite satisfaction his
Mercie could not be appeased; without infinite Mercie wee could not bee saved. One
Deepe calleth another: The Deepe of his Iustice, the Deepe of Christs Satisfaction:
The Deepe of our Misery, the deepe of his Mercy. If hee had laid his Iustice upon us,
where had beene his Mercie? If he had shewed Mercie without satisfaction, where had
been his Iustice? Both these must meet, that we may have righteousness and everla-
sting peace. This the Angels admire; doe thou labour to understand.

Christ suffered for us, not onely (*nostra causa*, but *nostra vice*) for our sake, but in our *Vse 3.*
roome and stead. We should have been buffeted, spit upon, crucified, cursed: He repre-
sented our persons, was in our roome. O infinite Love! Many desire to represent great
Personages, to partake of their Honour: but none desire to represent the persons of base
and condemned wretches, to beare their shame: no suing for this. David wished that he
had dyed for *Abisalom*: But Christ (our David) dyed for us indeed.

Heere is singular comfort; for this is our *due* from this place. The Law must have it's *Vse 4.*
right, before a *sinner* can be saved. We cannot of our selves fulfill the right of it. Art
thou in Christ by faith? Be of good comfort: Christ hath fulfilled it in thee, and thou
hast fulfilled it in Christ.

Thou mayest be threatened by the Law, in regard of thy daily failings: But here is a
non obstante, by the goodnesse of thy Surety. As a man having broken a penall Statute, if
he once have undergone the Law, he feares not any more, either Judge, Officer, or Law
for that fault. So, because Christ hath undergone the Law for us, we need not feare. And
as the Debtor by the payment of the Surety is delivered; so wee by the sufferings of
Christ.

But thou wilt say, that thou still sinnest, and canst not fulfill the obedience of the Law.

*Iustitia
Christi non
pallium bre-
ve. Bern.*

Vse 5.

Prov. 247

*a Or, the
minding
of the
flesh.*

*b or, the
minding
of the Spi-
rit.*

*c or, the
minding
of the
flesh.*

I answer, that this right also of the Law is fulfilled in thee by Christ, if thou beleevest. For he that hath Christ, though he hath not kept the Law, hath the whole righteousness of the Law. Christs righteousness is a large Garment, covering himselfe and us too. This Garment is not of our buying or working, but it is better, because wrought by CHRIST; and wee shall also have a righteousness of our owne in the Kingdome of Heaven.

Christ hath stood in thy stead, and endured the sharpest of Gods Iudgements, which he deserved not, that thou mightest taste the sweetest of Gods mercies, which thou deservedst not. How should this binde thee unto him in all obedience! The Borrower is a servant to the Lender, as Salomon saith, and the Receiver to the Giver. Christ hath done and suffered so much for thee: shalt thou deny him any thing? Even thy life, if he require it? Now, what would Christ have thee to doe? He hath borne the punishment of thy finnes; hee would then have thee cease from sinne. Hee endured baseness and poverty for thee; Repent then of thy Pride. His blessed Mouth was buffeted and spit upon for thee: Hee would now have thee to leave thy Swearing, Lying, filthy and ungodly talke, and to use an holy and gracious speech. His heart was pierced for thy finnes; thrust not the speare of thy finnes into his side againe; but repent, and please thy Saviour in the amendment of thy life.

VERSE 5. *For they that are after the flesh, doe minde the things of the flesh; but they that are after the Spirit, the things of the Spirit.*

6. *For to ^a be carnally minded is death, but to ^b be spiritually minded, is life and peace.*

7. *Because ^c the carnall minde is enmity against God: for it is not subject to the Law of God, neither indeed can be.*

IN the premises, Saint Paul hath delivered that there is no condemnation to them which be in Christ; because they are delivered from the condemning power of sin, God having condemned their sinne in the flesh of his Sonne. And lest any should here take liberty to sinne, he hath there admonished, that such comfort and priviledge belongs unto them onely, which walke not after the flesh, but after the Spirit.

This last point is farther inforced in these three verses, by an Argument taken from an Opposition of Contraries: The dispositions of carnall and spirituall men are contrary.

Therefore, their end must be contrary.

Of the contrariety of their dispositions, speakes the fifth verse; of their contrary ends the sixth verse, one part whereof is proved in the 7. verse, the other part is easily understood. First, of the fifth verse.

They which are after the flesh: that is, which are in a meere unregenerate estate.

To be in or after the flesh, and the flesh to be in us, differ: This is incident to the Regenerate, that proper to the unregenerate.

But understand, to be after the Spirit, not to be meereyly spirituall but to be regenerate.

The things of the flesh: Earthly things, which are either good, as Mortalities; indifferent, as Riches; or evill, as Whoredome. The things of the Flesh here principally meant, set downe, Galat. 5. 19, 20, 21. The things of the Spirit also set downe, Galat. 5. 22, 23.

To minde, must be taken largely, comprehending Thoughts, Meditation, Desire, Delight, Study. To favour:

The sense: Carnall men favour carnall things, Spirituall men contrary.

Doctr.

Carnall men and Spirituall are contrary; Gal. 5. 17. 2 Cor. 6. 14. Iam. 3. 15. 17. And Salomons Foole and Wise-man so often opposed, shew the same.

Vse 1.

Pro. 29. 27.

Why cannot carnall and spirituall, godly and godlesse men agree together? Why is a wicked man an abomination to the Iust, and contrary? Here's the reason. They are contrary, of contrary nature and disposition: Fire and Water are not more contrarie. Clay and Iron will not weld together, so friendship is where there is likeness: Bird of a feather will flye together. Gods Children wonder that wicked men can bee so ill; and wicked men wonder that the Children of God will not runne with them into all excessse and ryot.

From

From this contrariety is it, that Adulterers, Drunkards, vaine persons finde favour there, where a good man is hunched at. That an idle person who will let his worke to runne to the Ale-house, and to vanity, shall be borne with; but if a poore man let an houre to goe to a Sermon; hee's an Hypocrite, 'tis pitie to doe any thing for him. A Philosopher being asked, why men sought more to *rich* men, than to *wise* men, answered, Because it was possible they might be *rich*, but not *wise*. So, if any aske mee why wicked men are of some more favoured; than good men: the Answer is ready: Because they which favour wicked men, eyther are, or meane to be Whore-masters, Harlots, Theeves, Drunkards, &c. but to be godly they purpose not.

Doeft thou hate good men, and raile on them? Well, goe too: shew thy selfe what thou art: No body hates an *Israelite*, but an *Egyptian* or a *Canaanite*; no body mocks *Isaac*, but *Ismael*; betrays *Christ*, but *Judas*; is an enemy to a godly man, but hee which is contrary.

Put Fire to Fire, or Water to water, and there is no commotion: but put Fire to Water, or contrary, and then what a noise and Thundring! So, if a wicked man meet with a wicked man, there's shaking of hands, and much gladnesse: but if a good man come in their way, hee's sure not to passe without a mocke or taunt. If thou fearest God, les not this discourage thee. Its a signe there's some goodnesse in thee, otherwise the diuell would not in his Instruments forage against thee.

As it's easie to discern betweene *Muske* and *Aduck-bill* by the sent, and betweene Gall and Honey by the taste: so it's easie to discern a spirituall man from a carnall, by their favour. Doeft thou most minde, affect, favour earthly and carnall things? This shewes thy *dung-bill disposition*; for spirituall men seeke and minde things above. Vse 2.

Every thing lives according to his kinde: the Horse in the Pasture; the Fish in the Water: A Fish cannot live out of the Water: so talke of good things to a carnall man; hee presently falls asleepe, or railes; for hee's out of his element; but to a spirituall man, such things are a delight. As in dyet, that which is one mans meat, is another mans bane, because of the difference of their *temperature* and constitution: So is it here.

Examine thy selfe in particular: The hearing of the Word, Prayer, &c. are spirituall. Is the Word as sweet to thee as the Hony and the Hony-combe, as it was to *David*? And is thy soule never at rest, till thou canst finde opportunity to powre out thy heart to God in Prayer? Thou art spirituall; these things are most tedious to a carnall man; Drunkenesse, Idlenesse, Vanity, &c. are things carnall: Doeft thou account that day as lost, wherein thou meetest not with thy Comforts, to have fellowship in such things? Flatter not thy selfe; thou art surely carnall: for a spirituall man hates these things, and all his delight is in the Saints, and in them which excell in vertue.

He that would favour spirituall things, must be renewed by the Spirit of God. As hee Vse 3. that is *Amisib*, thinkes sweet things bitter; but being in health, tastes every thing aright: So, if thou wouldest favour good things, purge out that same *choler*, and *ranknesse* of corruption which hath infected thee.

Many thinke that the privileges of regenerate men belong unto them, because now and then they goe to a Sermon, though they finde no more favour in it, than in a dry Chip; No, no, thou maist heare many Sermons, and yet have a carnall heart of thine owne, which if occasion serve, will shew it selfe. As Water-fowles hatcht under a Land-fowle, a while remaine with their damme; but anon runne into the Water, according to their kinde. So, if the nature and disposition of the heart be not changed, we cannot favour and take pleasure in good things.

As an Hare, when she is hotly pursued and hunted, pleyes her to some beaten path, not for any love she hath to it, but that there, by the feet of passengers, she may lose her sent; so many will be in the Church-paths, not for any devotion; but that the filthy sent of their carnality might not be discovered.

Plutarke laughed at such who would be accounted as *wise* as *Plato*, and yet in the company of *Alexander* would be drunken. Desirest thou the reputation of one godly and of a religious Professor? Though thou comest to Church, and joynest in Prayer, &c. thou shalt never attaine it, so long as thou wilt sweare, lye, be drunken, or any thing for company. It's another manner of thing to be spirituall. We cannot be a Lion in the Forrest, and a little Dog in a Ladies lap. There must be a change of nature; seeke this.

VERSE 6. *For to be carnally minded is Death : but to be spiritually minded is Life and peace.*

AS Adam having sinned, the Angell kept the way of the Tree of Life ; so our Apostle keepeth unrepentant sinners from the *Consolation* before propounded. Such consolations belong not to wicked men. The Argument to prove it was : Those which are contrary obtaine not like condition : But the wicked and godly are contrary. The Minor was partly shewed verse 5. from their contrary dispositions, and is more declared in this verse from their contrary ends.

Death and Life are immediately contrary.

But these are the ends of the Wicked and Godly.

Therefore, the ends of the Wicked and Godly men are contrary.

figm. uia. To be carnally minded. The word signifies the act of a carnall minde, comprehending thoughts, desire, discourse. *figmentum* Moses calleth it that which the heart fashioneth.

Cordis. Is Death. By a figure, bringeth, causeth, or endeth in death : For death is the end of sin, though not the end of a sinner : A wicked man sinnes not purposely that he might be damned, but damnation followes his wicked doings.

Gen. 6. 5, 8, 21. As a man many times, seeking for one thing findes another : so wicked men in their sinning seeke another thing : The Adulterer, his pleasure ; the Covetous, Riches, &c. but they finde another thing ; that is, Death.

Metonym. To be spiritually minded : That is, the cogitations, devices, desires, actions, proceeding from the spirituall part.

Effect. Is Life and Peace : That is, bringeth happinesse, and peace with God and our owne Consciences.

Doctr. The sense and Doctrine. Whatsoever the flesh or corruption doth minde, savour, desire, endeavour, seeke, act, bringeth death : and so on the contrary for the Spirit, that is, the Regenerate part : Gal. 5. 21, 23. The fruits of the flesh exclude us out of heaven ; the fruits of the Spirit exclude the curse of the Law. The more flesh, the neerer Hell ; the more Spirit, the surer and neerer Heaven : Gal. 6. 7, 8. As he that soweth Wheat, reapeth Wheat, not Barley : so if we sow to the flesh, we reape Corruption ; if to the Spirit, life everlasting.

Use 1. True wisdom is that which hath the savour of God, and life following it. Wee say many times of a wilde gracelesse yong man ; Hee hath a good wit : a naughty wit wee should say ; because being *unsanctified*, it bringeth death. We say also of a Covetous man ; O, a very wise fellow : we should say, a very foole : For what wisdom can it be for a man to damne his soule by his courses ?

If a man would judge of wise men without the Word, he might imagine, that our wittie Politicks and carnall men had all the wit ; and that spirituall-minded men, who neglect the present good things, were little better than fooles. Indeed Carnall men thinke Spirituall men to be fooles ; but Spirituall men know Carnall men to be so. For true wisdom is to feare God, which while Carnall men want, they cannot be truly wise.

Luk. 16. 8. The Word sometime calls wicked men wise, but with a restriction, in their generation *for doe evil* ; according to the flesh, &c. Thus was Achitophel a deepe Politician, but dyed like a Foole, in a pettish humour hanging himselfe. Therefore Salomon almost alwaies calls a wicked man, The Foole.

1 Cor. 15. 36 Some thinke it a point of wisdom to beleve nothing which they cannot fathome with their owne Reason, as the *Corinthians* doubted of the Resurrection : but Paul saith to such an one, Thou Foole, or O Foole. Some thinke it a glory to differ from other in opinion, and to contrary them, as the *Galatians* in the point of Iustification : but Paul calls them fooles for their labour.

Exod. 1. 10. Pharao seeing the children of Israel to increase, said he would deale wisely, but indeed he played the foole, as appeared in his fearefull end. *2 Kin. 5. 27* Gebezi thought himselfe wiser than his Master, when he would save something by the Leprous Assyrian ; but this wisdom got him the Leprosie of Naaman. *Mat. 16. 22* Peter would be counted a wise fellow, and takes upon him to advise our Saviour to avoid his Pasion ; but this was carnall wisdom, as our Saviour told him, calling him Satan.

There is wisdom in a Carnall man, as life in one that hath the Falling sicknesse, or sense in a mad man ; but no more to bee compared to the wisdom of the Spirituall, than

than such life and sense is to be compared to the life and sense of *sound men*.

Great is the *miser*y of a man unregenerate: for he cannot thinke a thought, or speake a word, but it is his death; nay, the very wisdom of the flesh is so; how much more the *foolishnesse*? we pitie naturall fooles, and it's a *miser*y to be so; but it's more to bee a foole in spirituall things: So on the contrary, the happinesse of them which are spirituallly wise, is great: For whatsoever they devise, desire, speake, or doe, according to the teaching of the Spirit, is for their great good. Every Iob, teare, every good deed *hitcheth* them neerer to Heaven. Every Prayer they make, every Sermon they heare, increaseth their peace, and their assurance of life. Surely they are blessed, Labour thou to bee such an one.

In nothing follow the counsell of the Flesh: for it's a Traitor, and seekes thy destruction: will a King counsell with a Traitor? This were to ruinate himselfe and his Kingdom. Many, when any thing is to be done, counsell not with the Spirit, but with their owne *fleshly heart*; as *Rehoboam* with the yong men, and so they miserably perish.

Will any man chuse him for a guide, which will lead into a ditch? But such a *blinde Guide* is the Flesh: will any man commit his body or goods to that *horrour*, which is steered by such a Pylot, which drownes every vessell he governe? There was never any man followed the wisdom of the Flesh, without deadly danger.

Seeke therefore another Director, which is the Spirit: There is no condemnation to them which walke after this Guide. When *Paul* should take upon him the Calling of an Apostle, he counselled not with flesh and blood. For his Flesh would have said, Why, *Paul*, this Calling will bring Persecution: pitie thy selfe, thou art in place, a learned Pharise, &c.

So, is there a falling out betwene thy neighbour and thee? The Flesh will say, Sue him, throw him into Prison, be revenged, &c. but the Spirit will counsell to meekenes and forgiveness, which is pleasing to God. Take heed in these and the like thou follow not the wisdom of the flesh: for that is the way to destruction: And indeed, who shall at any time pray, heare the Word, doe any good, or specially suffer for the Gospell, if he counsell with the Flesh? As *Abraham* therefore, when he went to offer up *Isaac*, told not *Sarah*, lest she might dissuade him: So in all things to be done or avoided, be jealous of thy corrupt heart: take no counsell of it, but of the Spirit by the Word: for the wisdom of the Spirit is life and peace.

VERSE 7. *Because the carnall minde is enmity against God: for it is not subject to the Law of God, nor indeed can be.*

IN this Verse is proved, that to be Carnally minded is death or deadly. The Argument is from the Efficient Cause, Thus:

That which is Enmity, bringeth Death.

But the Carnall-mindednesse is Enmity: Therefore, &c.

The Proposition is manifest; for as Friendship with God, and Reconciliation is the cause of life, so on the contrary.

The Minor is the first part of the Verse, and it is proved from the property or effect of such Enmity; Thus:

That which neither is nor can be subject to the Law of God, is Enmity:

But the Carnall man neither is nor can be. Therefore, &c.

So that in this Verse are two things. 1. A Proposition, in the former distinction of it;

2. A Reason, in the latter.

First of the Proposition: *The Carnall minde is enmity against God.*

The Carnall minde. That which we reade Minde, or Wisdom, some expound sensuality: but the word will not beare it, which notes the best part of corrupt man; even his wisdom not simply, but in respect of corruption. Even *Lady Reason*; and therefore *Paul* hath in another place, *the outward*, The Minde of the Flesh.

Is Enmity: Not as the Vulgar is an Enemy in the Adjective or Concrete, for that will agree; neither with the Gender of the Substantive, nor with the Accenting of it; but in the Abstract noting an excessse; as if we see a proud man, wee say, There goes Pride: so here; *Is enmity*; nothing can be said more: For an Enemy may be reconciled, but Enmity cannot: a vicious man may become vertuous, but vice cannot. Enmity is a

Non nocendo, sed resistendo.
Anselm. Doctr.
mutuall malevolence, betweene men; with a mutuall desire to hurt each other. So God hates the Flesh, and it hates God: and yet man by this hatred, hurts not God, but himselfe: for he is Gods enemy, not by hurting his will, but by resisting it.

All unregenerate men are enemies to God, and God to them: 1am. 4. 4. Rom. 5. 10. Gal. 5. 17.

Use 1. From whence is it that we are Enemies to God, and God to us? Not from God, but from our sin. The Cause is in us: Adam was created in Gods Image; the friend of God; and God the friend of Adam: He transgressed Gods Commandement, and hence came this Enmitie, which we have cause to bewaile with teares of blood. But few thinke of it as it meet.

Vse 2. Here is the Reason why wicked men hate the godly. Marvell not, saith Iohn, though the world hate you. One would thinke it should be marvellous. But if they hate God, surely they will hate us, as our Saviour shewes. He that loves mee, loves my children and friends for my sake: And a malicious man will mischief, even the Cattell of him whom he hates. Dost thou hate any godly man? Ah wretch! Thy ill will is not originally and properly to them, but to God himselfe.

Vse 3. A wicked man is Gods Enemy. What warrant hast thou to keepe their company? to entertaine familiarly their acquaintance? to countenance them? Remember that there must be alwaies enmity betweene the Seede of the Woman, and the seede of the Serpent. Remember Davids protestation: remember how Iehoshaphat was rebuked; *Wouldst thou helpe the wicked, and love them which hate the Lord?* The judgement of the Heathen is, That friendship is then dissolved, when one of the friends becomes notoriously wicked.

Vse 4. Carnall men are enemies to God, and God to them: therefore are they miserable. There can be nothing more monstrous, than the Creature to hate the Creator; nor more grievous, than the Creator to hate the Creature.

If Absalon rise against his Father David, and like a Viper seeke to devoure his Fathers bowels; every one will condemne him for an unnaturall savage Varlot. If thou rebellest against God, thou art more guilty ten thousand times. How kinde is David to his wicked sonne! How doth he lament the wretch! How kindly hath God dealt with thee in thy Creation, Preservation, &c! He hath done more for thee, than ever David did or could doe for Absalon. Therefore if thou hate him, thou art a very Monster. Alas for thy fearefull estate. God also is thine enemy, and his soule hateth thee. Thou grieveest and tremblest for the enmitie of some great man: Howle then and lament for the enmitie of the great God.

But rejoyce thou that art Regenerate, for God is thy friend: So was he Abrahams, for his faith; and so Christ calleth his Apostles, for their obedience. What if the World hate you, seeing God loveth you, and you love God? Yea he loved you first, and will love you to the end. Jonathan will deny David nothing, nor God them whom he loves.

If the Conscience apprehend the hatred of God! Did you ever feele the torment? So on the contrary is the happinesse of them which are assured of the love of God: which assurance happy art thou if thou feelest.

For it is not subject to the Law of God, nor indeed can be.

This is the Reason of the Proposition, from the effect and property of Enmitie. It is usuall for Enemies to crosse one another, and not to bee subject to them in any thing: Such are the conditions of wicked men; they endeavour to crosse God in his government; they will not be subject to his Law.

It is not subject to the Law of God. The Law; that is, the will of God, of which the Law is a Copie.

Be subject: That is, according to an ordinate and godly subjection, as the word signifieth: wicked men cannot plucke their neckes out of the yoke of subjection to God by their perversenesse; but God will have his will upon them, and they are, and shall bee subject to the curse of the Law: Hee saith not, are not subject to God, as one well observeth, *Cajetan. serves*, but to his Law.*

Nor can be. Blacke may be made white, but blacknesse cannot: so a carnall man may be regenerate, but carnality cannot.

It is not: There is Contumacy: *It cannot*: There is Impotencie: It cannot, because it will not; for it's the nature of *Beasts* to resist the Law.

The Law is the *Rule* of our subjection to God. Not Traditions, or our good meanings, &c. Vse 1.
Vse 2.

The flesh must be utterly abolished, it cannot bee brought into order: Regeneration is necessary. Vse 3.

The Papiſts ſpeake much of the goodneſſe of our Free-will, if it bee but holpen by Grace: Is't not likely thinke you? When the beſt part in us unrenued, *is not*, nor can be ſub-
ject to the Law. Vse 4.

Queſt. Can God be hated? It ſeemes no. For God is the chiefe good; Goodneſſe it ſelfe: and goodneſſe is the very proper object of *Love*. If wee hate any thing: eyther it is not good, or wee apprehend it to be evill.

Anſw. Carnall men hate not God as hee is Goodneſſe: but as they apprehend ſome-
thing evill in him: and this is, that hee is a Judge, gives a Law, and puniſhes for the
breach of it. The Adulterer, Drunkard, Blaſphemer, &c. When they ſinde the Law
cruſhing them by the threats and maledictions of it: ſo that they cannot *runne on* in their
finne as they deſire, and if they doe, that then they ſhall bee damned: then they hate the
Law-maker. Which hatred ſprings from Infidelitie; for could carnall men *believe* that
God would ſave them, they would *love* him. Beware therefore that there be not in thee
an evill heart of unbeleeſe, to cauſe thee to hate God. Vse 5.

Vile is the diſpoſition of a Carnall man. When God calls for Obedience; the unreg-
enerate man contraries God, and ſaith as the wicked Iewes ſometimes, We will not obey, *Lev. 18. 19.*
Monſtrous Rebellion; If the Sunne created to give light, ſhould caſt abroad darkeneſſe;
If the Fire created to give heat, ſhould *coole*; wouldeſt not thou marvell? Conſider
Thy Creation was to ſerve and obey thy God: If thou reſuſeſt, thou art a *Monſter* of
Nature. And indeed all Creatures obſerve the Law of their Creation, the Divell and
Man onely excepted.

Yet take this with thee; that though thou wilt not be ſubject in an *orderly* and *holy*
ſubjection: yet ſhalt thou be ſubject to the *wrath* of God, will thou, nill thou. Though
David cannot rule *Iſa*b, yet *Salomon* will, taking him even from the *horne*s of the Altar. 1 Reg. 1. 28.
34.
Vse 6.

Obſerve a *ſeuer* in our profeſſion. The more Wiſedome and wit, if it be *ſleſhly*, the
more *enmity* againſt God, his Word, and Church. Gods people have ever received moſt
hurt by ſuch. Who were Chriſts greateſt enemies? The learned Prieſts, Scribes, and Pha-
riſes. Who reſiſted *Paul* at *Athens*? The learned Epicures, Stoicks. Who was his greateſt
enemie before *Fefſus*? Learned and eloquent *Tertullus*. Who are at theſe dayes the
greateſt enemies to Religion, but our deepeſt *Machiavellian* Politicks? Pray therefore for
a ſanctified underſtanding. Better it is to bee without underſtanding, than with it to
diſhonour God. Ab. 18.

Wouldeſt thou obey God? Deny then thy carnall Reason. Call upon the young man
to repent: his carnall Reason ſaith, Time enough yet; and ſo hinders him. The Angrie
man is not *moody* without Reason. The greatneſſe of his wrongs; everie one will count
him a ſoole, &c. The Coverous man hath ſome Reason: yea, every finne hath his *ſhift*
and *fig-leaves*. So long as thou giv'eſt thy *ſleſhly* reaſon the hearing, thou wilt never
obey. Hee that is once beaten from the *bold* of his carnall Reason, will ſoone be wonne
to obedience. Vse 7.

Who is Gods enemie? Even hee that will not obey the Law, whether he doe things
contrary, as commit Adultery, Blaſphemy, &c. or leave things commanded undone:
and in the number of theſe, comes our Civill men. It's not pittie that ſuch *convent* and
harmleſſe creatures ſhould goe to Hell? Would any thinke that ſuch were Gods ene-
mies? While they negle& the duties of the firſt Table, and inward ſanctification, God
accounts even theſe his enemies. And ſuch have nothing to expect but damnation, if
they repent not. If thou be Gods ſervant, ſhew it by thy life. Job. 14. 15.
23. 24.
Mat. 5. 10.
Luk. 19. 27.
Vse 8.

VERSE 8. So then they that are in the *Fleſh*, cannot pleaſe God.

THis Verſe is a Conſectary, following out of the ſeventh Verſe; and containes a
conclusion of all that goes before in this Chapter.

So then: For, they therefore. The Adverſative being put for an Illative.

Syriack
Pagas
Which

Symeon
Papa.

Act. 13. 23.

Which are in the Flesh: Not which are married, as one fondly expounded; for the beginning of the next Verse confutes it. But which are Carnall and unregenerate. The phrase is significant, noting a man drownd in corruption. Wee say of a man overcome of Anger, Hee is in heat. Of a Drunkard; Hee is in Beere, or Wine. So *Simon Magus* is said to be in the Gall of Bitternesse.

Doct.

Cannot please God: Nor their persons, nor their thoughts, words, or Actions, till they be renewed. As Snow can never be made hot while it is Snow; for Fire, or heat will dissolve it into Water; but then it may be made hot. So the Carnall man in that estate cannot please God, but change him into a sanctified estate, and then he can.

The meaning, which is the Doctrine. A Carnall man cannot please God, because hee is not subject to his Law, Hebr. 11. 6. Rom. 14. 18. Gal. 6. 16.

Quest. Why should wee be punished for that wee cannot doe?

Ans. Yes, great reason. For we cannot, because we will not; and we will not, from our owne corruption, which we have not from God, but from our selves.

Vse 1.

A man may be prudent, learned, liberall, doe many beautifull things in Nature, and yet not please God: An evill Tree (such is every unregenerate) cannot bring forth good fruit. The substance or matter of the worke may be good; but the worke cannot be so called, unlesse it be done *modo & forma*. Velvet is good matter to make a garment; yet it may be so mar'd in the cutting, that it shall never obtaine the name of a good garment. Pieces of Timber are good matter for an House; but they must be artificially framed. An unregenerate man gives Almes, and in giving, sinnes; not because he gives, but because he gives not in the manner he should.

Some may then say, It's good not to give at all. Nay, not so: they are good *usu*, though not *cultu*; there is good use of their Almes, though they be no pleasing service to God. He sinnes that gives not as he should, but he sinnes more that gives not at all. Rest not then in this, because the matter of thy workes is good; but adde also the *right manner*: In faith. And the *right end*: The glory of God. The matter of *Cains* Sacrifice, for ought wee know, was as good as *Abels*: but *Abel* offered in a better manner, and to the *right end*. The Divell can be content thou shouldest doe good for matter: but if thou wilt please God, the matter and manner also must be according to his will.

Vse 2.

Pro. 20. 2.

An unregenerate man is most miserable, because he cannot please God: For, if the displeasure of a King bee the death of his Subject; how fearefull is the displeasure of God?

It is a most sweet thing to please GOD; This is the happinesse of the Regenerate: though they deserve it not, yet their Persons and Actions *please* in Christ through faith. Deare is the affection of Parents to their Children; so is the favour of God a precious thing, and to be desired. *David* prefers the loving Countenance of God before all earthly things: And good reason; for it brings *peace* of Conscience, breeds confidence in Prayer, and is the *fountaine* of all good things unto us.

Psal. 4. 6, 7.

Mich. 6. 7, 8

Thousands of Rams and Rivers of Oyle will not please God; but subjection to his Law will: If thou beleevest, Vnregenerate men *please* the Divell: Pray thou for Recognition, that thou mayest please thy God.

Vse 3.

Let this spurre thee on to obedience, because therein thou pleasest God. If thou beest a servant, displease thy Master, and see what thou shalt get by it: for they which please, are preferred. If thou hast a *contrite* heart, thou pleasest: be more contrite. If thou give Almes, thou pleasest: give more. If thou prayest, hearest the Word, beest obedient, thou pleasest: exercise thy selfe in these things the more; so serve God, that thou maiest

Act. 12. 12. *please him in reverence and feare.*

VERSE 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, &c.*

And so to the end of the 11. Verse.

Hitherto of the comfort, with the Confirmation. Now of the third part, which is the Application to the *Romanes*, in the 9, 10, and 11. verses; wherein we have two things.

1. The Application. 2. The Amplification.

The application is set downe in the first words of the 9. verse.

The

The Amplification in the rest of the words of the 9. verse, and in the 10. and 11. verses.

In the application are 2. things: 1. The Application it selfe. 2. A Confirmation of it in these words; *if so be that the Spirit of God dwelleth in you.*

There is no condemnation to them which are in Christ. These are such which walke not after the flesh, but after the Spirit. Now (saith Paul) you Romanes which beleeve, are not in the flesh, but in the Spirit.

So then the Application is
two wayes set downe. { 1. Negatively, *ye are not in the flesh.*
2. Affirmatively, *but in the Spirit.*

Now, or But.

Yee; Not all the Romanes, but Beleevers which are in Christ. Hee speaks to the Wheat, not to the Chaffe: to the Corne which is hidden, not to the Stubble which is appearing.

Are not in the flesh. Fleshly life, saith Chrysostome. Understand (as often) Corruption of Nature. He denies not the Nature of the flesh, but the evilnesse, nor that no flesh is in them, but that they are not in it, or subdued by it.

But in the Spirit; by the opposition. Spirituall, Regenerate.

The consideration of these words is twofold:

1. Relative, or 2. Simple.

The Relative respects that which goeth before. Where is to be noted, that the Apostle applies the things delivered to the Romanes. From whence ariseth this Doctrine.

The generall Doctrine. Preachers are to apply their Doctrines to their hearers. So did Nathan, 2 Sam. 12. 7. So did Peter, Acts 2. 36. whereby divers Jewes were converted. So did our Saviour Christ, Luke 13. 3, 5.

Application is a part of Spirituall wisedome, whereby things are so transferred to use, as that we grow not onely in knowledge, but also in godlinesse. And it is, either of the Minister, or of the People.

Of the Minister; when he not onely gives the sense, and divideth his Text; but also divideth and distributeth Consolations, Threatnings, &c. to whom they belong.

Of the People; when they also lay to their hearts things delivered, bringing all to their Conscience, accusing, or excusing.

Ministers must apply in their preaching. They are Stewards, and such must bee faithful. This faithfulness appeares three wayes: 1. To provide wholesome viands for the Family. 2. To distribute the provision. 3. To doe this wisely.

1. For the provision; 1. Good must be laid in; that is, trathes grounded upon Gods Word. No singular fancies of our owne braine must be obruded; for these fill full of wind, not of sound nourishment. 2. It must be for the Season. All things are not at all times so seasonable. The present occasions of publike finnes, Mercies, Judgements, are to be observed.

2. For Distribution; They are not to sing to themselves; and to account it enough to have store in their owne heads and bookes; but they must dispense it to the Family: not onely to make purveyance, but to give every one his portion; and this not in the grosse of Doctrine onely, but in the Retaile of particular exhortation; as the Surgeon makes the Playster, and layes it on too. As a whole Loafe among little Children, so is a generall Doctrine among the Auditors, not divided by Application. As a rich man onely discoursing of bread to an hungry Begger, or a Physician describing his Patients disease, and leaving him to himselfe; so is a Preacher not applying. As Nurses chewe and prepare the meat for the Childe; so must Preachers. Generalities profit little, every man being ready to put off from himselfe, that which is generally spoken to all. If Nathan had not come home to Davids Conscience, he would never have thought himselfe to be meant: But then, he is stricken, and repents: So then, if ever, our prophane wretches will leave their finnes, when they are told they are the Men, and the secrets of their hearts are made manifest.

3. Wisely. For all things sute not all persons. All persons are not in the same estate: some repent, some are impenitent. All, both repentant and impenitent, are not in the same degree. All distresses are not alike, &c. There is therefore requisite much faithfulness and wisedome to give every man his due.

Some preach Comfort to all: Some to all Iudgement, not making difference. Some in preaching Iudgement, let ſinners goe, and ſtrike the upright in the Land. There's neither wiſedome nor faithfullneſſe in this; as it is no wiſedome in that Steward, that either ſerveth alike, or ſendeth that to his Maſters boord, which was provided for the Men; *Mat. 15. 26* and contrarily. There is the *childrens bread*, which is not to be given to Dogs; and there is fire and brimſtone for the wicked, which is their portion to drinke. The Bread of Conſolation is for the Child: The Staffe and Whip of Reprehenſion is for the Dogge, that is, the Prophane.

Pſal. 11. 6. The People muſt remember two things: 1. To receive with meekneſſe that which is their Appointment. Blaſphemers, uncleane Perſons, Lyers, Sabbath-breakers, &c. are to be threatened with Damnation: Art thou ſuch an one? Thy portion then is the Curſe and eternall wrath: when thou amendeſt thy life and repent'eſt, then theſe things are not ſpoken to thee. If thou be'eſt angry with thy Miniſter for reprov'g thee; Remember the fault is in thee, for being ſo ill. 2. To apply things delivered to themſelves. If any vertue be commended, to pra'ſe it; if any vice condemned, to ſhunne it: if any conſolation, to feele it; if any good example, to follow it. Whatſoever thou heareſt, take as ſpoken to thy ſelfe. Is it comfort? Repent, and 'tis thine. Is it Iudgement? If thou repent'eſt not, it is to thee. We uſually heare Sermons, as we entertaine newes from the Indies, not pertaining to our ſelves, and ſo we profit not. Amend thou this.

Thus much of the Relative Conſideration: now of the ſimple. From whence, as theſe words are to be conſidered in themſelves, ariſeth

Doct. This Doctrine: *Thoſe which are Regenerate, are not Carnall, but Spirituall: 1 Cor. 2. 14, 15. Gal. 5. 25. & 6. 1. 1 Pet. 2. 5.*

Vſe 1. To be in a ſpirituall eſtate is comfortable, for ſuch pleaſe God, and are in the way of life; Examine therefore thy eſtate. Thou wert carnall; ſee if there be a change in thee; if there be no change, but thou art the ſame man that ever thou wert, thy ſtate is naught. Some ſay they alwaies loved God, and beleev'd: but beleev'e it, that ſtate which was alwaies good, in very deed was never good.

Ephes. 5. Thou wilt ſay then: How ſhall I know whether I be changed or no? It is as eaſie to know, as to diſcerne darkneſſe from light, foule from cleane. *You were Darkeneſſe, but now are light.* You were uncleane, riotous, &c. but now ye are waſhed. So if thou canſt ſay as the blinde man, I was blinde, but now I ſee: If thou canſt ſay this in truth, *doing thereafter,* thou art Spirituall: But if thou walkeſt after the Fleſh, thou art not Spirituall, whatſoever thou ſayeſt. The Fleſh remaining will tempt thee. Is the Action as ready as the temptation: That *Joabs* ſword doth not more uſually fall out of the ſheath, than thou goeſt after thy concupiſcence? Surely, thou haſt not a dramme of the Spirit; For where it is, it ſo amates the Corruption, that it cannot prevaile. If thou be'eſt ſpirituall, let it appeare by thy new converſation: What haſt thou to doe with Whoredome, &c? Theſe are the *Agags* which may not be ſpared by the *Saul* of thy Fleſh, but hewed in pieces by the *Samuel* of the Spirit. Thou muſt exerciſe thy ſtrength, not in *doing*, but in ſubduing of theſe.

Domitian, receiving many of his Predeceſſours in the Empire to be hated asked one, how he might ſo rule as not to be hated? The Partie answered; *Tu fac contra*: Do thou contrary to that they have done. So the ſpirituall man muſt be in his affections and actions contrary to the Carnall. If thy minde be changed, ſo muſt thy behaviour.

Ambroſ. lib. 2. de panis, cap. 10. A certaine yong man (as the ſtory goes) having long lived in luſt and whoriſh companie, travelled, and was converted. When he returned home, hee met with one of his old lewd acquaintance; but did not ſalute her: at which the Strumpet wondring, thinking he had not knowne her, croſſeth. and meeteth him againe, with this onſet, What, have you forgotten me? It is I. Yea, ſaith he, but it is not I. So if thou art become ſpirituall, it becomes thee to manifeſt this change, in reſiſting ſuch temptations, and ſhewing the power of the Spirit. He that is furniſhed with weapons, and ſuffereth a feeble unarmed enemy to overcome him, hath no courage in him; ſo if thou ſuffer'eſt the fleſh, having received it's deaths wound, (as it hath in all the Regenerate) to foyle thee at every bout; thou haſt not the Spirit within thee.

If ſo be that the Spirit of God dwelleth in you.

In these words is the Reason to prove that the beleev^{ing} *Romanes* are spirituall, from the efficient Cause, which is the in-dwelling of the Spirit.

If so be that: The word is *Causall*, or *Conditionall*: *If*: not that hee doubteth, but ^{that} *that* he is plainly confident, saith one, as *2 Thes. 1. 6.*

The Spirit of God: that is, the Holy Ghost, who in the words following is called the Spirit of Christ, as proceeding from the Father and the Sonne.

Dwelleth in you. *You*: that is, the Regenerate *Romanes*, and so all others. *Dwelleth*, not formally, or essentially, but in regard of the gift it produceth: not by the immensitie of his Essence, whereby he is all in all; but by the presence of his Grace, whereby he dwelleth in the Regenerate, as in his owne Temple, noting thereby a favourable residence.

The holy Spirit dwelleth in the Regenerate: *1 Cor. 3. 16.*

The Apostle judges the Holy Ghost to be in the *Romanes*; from their holy obedience: take heed that thou pronounce not the Spirit to be wanting, where thou seest a spirituall walking; nor affirmest a presence of it, where thou seest a fleshly. Doct. Use 1.

As *Jerusalem* was the glory of the world, because of the Temple of God: so are the Regenerate of all men most glorious, because they are the Temples of the Holy Ghost. In matters of the world, an unregenerate man may be before us; but in this he cannot. He may have gold in his purse, but we have God in our hearts, the right owner of them, which is the top of our happinesse. Use 2.

Tenants make havocke, and suffer all things to fall to ruine, but Owners are alwaies repairing: when the Divell held our hearts, all was out of frame: Ignorance ruled in the Minde, Rebellion in the Will, Disorder in the Affections; But the comming of the Holy Spirit, *enlightens*, leads into all truth, certifies of the favour of God, fashioⁿeth to every good worke, and enricheth with all spirituall grace, all those in whom he dwelleth. Even as Fire makes Iron fire, so the Spirit makes us spirituall. This is that Spirit which is the Comforter, which cheereth and sustaineth the *desolate* and *despairing Conscience*, and feedeth it with heavenly Manna. Surely the Conscience of a regenerate man is a very Paradise, in which Gods good Spirit dwelleth, not for a short time, but for ever.

Despise not, neither wrong them which have the Spirit, by odious nicknames, accounting it as their disgrace (which is their glory) to bee spirituall, or full of the Spirit. Use 3.

The Spirit dwelleth in thee: Looke well to thy heart, because thou entertainest such a guest: Thou art carefull so to receive thy friend, by whom thou art benefitted, that he may delight to stay and abide with thee. So use thy selfe, that the holy spirit for sake thee not. *Grieve not* (saith *Paul*) *the holy Spirit*. If hee depart from thee, his Grace also departeth with him. And though being once regenerate, thou canst not fall from Election and Regeneration; yet thou maist lose the gracious feeling of thy Assurance, and in thine owne sense the Spirit be utterly departed: as *David* no doubt felt, as appeareth by the 51. Psalme. Which state is more bitter than death. Use 4. Eph. 4. 30.

If therefore thou hast this treasure, take heed thou lose it not; if thou wouldst have it remaine with thee, to comfort thee night and day, and in the houre of death, purge thy heart, and sweepe all evill out of it. As Kings Courts have Porters, so ward thy heart, that the enemy of the Spirit, the Divell, enter not. 'Tis a Cleane Spirit, it delighteth to dwell in such. The Temple of *Salomon* had a golden inside, and there was the Incense, and the Lamps, &c. Thy heart is the Temple of a greater than *Salomon*, even of the holy Ghost: let all be gold, and light, and sweet. Let there be no drosse, nor Darknesse, nor stinking savours, but Knowledge, Righteousnesse, Repentance, Peace, &c.

Now if any man have not the Spirit of Christ, he is none of his.

Hitherto the Application with the Reason: now followes the Amplification, which hath two parts: 1. A Caution, in these words. 2. A Consolation Verse 10, 11.

In this Caution is a Commination from the Contrary, shewing the danger that followes the not dwelling of the Spirit in us. *We are none of Christs.*

If any, in general, have not the Spirit of Christ dwelling in them, as before.

He is none of his. Whose? Christs. He is his Creature, but not his Disciple, his member. For this spirit uniteth us to Christ, as a member is united to the head; by which union

union wee are partakers of the benefits of Christ. This union is not corporall, by touching, or by a reall entrance of his body and soule into our bodies and soules. Neyther is it onely an union of mindes in love: But a Mysticall coalition and growing up together of the faithfull with Christ, into one body by one Spirit, which Spirit is in that whole body, and in every part, as our soules are in our whole bodies, and in every part.

Doct. Our union with Christ is by the holy Spirit, 1 Cor. 12. 13. 1 Ioh. 3. 24.

Vse 1. Great is the Glory of the Regenerate: As David saith, What am I to be the sonne in law of the King? so it is no small matter to be the member of Christ.

Vse 2. They which have not the spirit are none of Christs. Whose are they then? The Devils: and that as sure as he is not Christs: Alas, thou wilt say, How shall I know whether I have the spirit or no? As a woman knowes her selfe to be with childe by the stirring of it: So by the working of the spirit thou shalt know it: for it is alwayes operative.

When Salomon builds a Temple, all the Country shall know it, and every workeman, shall be called unto it: So if the spirit be in thee, there is such pulling downe of the old man, and building up of the new, that thou canst not be ignorant of it. When Christ is borne, Herod and all Ierusalem is troubled: so when thou art borne againe, it is with so much trouble, and resistance of the flesh, that thou must needs be privy to it.

Marke the workes of the spirit, both inward, and outward. When thou buyest a piece of cloth or a vessell, thou viewest the inside and outside: so examine the worke of the spirit in the inside, which is thy heart, and in thy outside, which is thy Life.

1. The inward worke of the spirit is to renew thy minde and affections according to the Image of God; and this is in knowledge, holinesse and righteousness: Now then heare a parable; *I passed the field of the slothfull, and by the Vineyard of the man destitute of understanding, and loe, it was all overgrowne with thornes; and Nettles covered the face thereof, and the stone-wall thereof was broken downe.* Thy heart is the field. What growes in it? Ignorance? Hardnesse of heart? pride? Covetousnesse, &c? Surely an ill Husbandowes it: Here is not the holy spirit, but the unholy. That heart where the spirit of Christ dwels, is as a Garden well fenced, and inclosed; where knowledge, faith, hope, love, patience, and the flowers of all heavenly graces abundantly spring forth and grow; yea, there will be the same minde that was in Christ Iesus.

Phil. 2. 2. The outward worke, is to fashion the outward man unto all conformitie with the Law of God in word and deed.

Iohn 2. 1. For words: As Christ whipt the buyers and sellers out of the Temple, so his spirit drives away all swearing, and uncleane talke, lying, slander, &c. out of the mouth of a Regenerate man. *No man that hath the spirit of Christ, can call Christ execrable.* Doeſt thou delight to speake of Christ and his Gospell, with reverence and holy affections? A signe it is of the good spirit. But disgracefull speeches of the Word, and them which professe it, and lavish in oaths, and filthy and Lawlesse communication, with jesting which is not comely, agreeth not with this spirit.

2. And for Deeds: As a Hare may be traced in a Snow to her forme; so it is easie by your deeds to finde out what spirit is in you. What spirit thinke you is in Idolaters, Hypocrites, Swearers, Sabbath-breakers? in the malicious, uncleane, proud, drunken, covetous wretches? In lyers, slanderers, &c. The spirit of Christ? It were blasphemy so to say: Nay that uncleane spirit the Devill, who delighteth in such, and effectually worketh in them.

Vse 3. The state of the Children of God is certaine, whatsoever the Papists say to the contrary. If I am Christs, I shall be saved: But if I have the spirit, I am Christs. Therefore, &c. True, If.

Quest. How shall you know you have the spirit?

Ans. How shall I know that I have a soule? but by the effects of it, understanding, memory, &c. So by the worke of grace in my heart, by my sincere love of goodnesse, and hatred of evill, &c. Which I cannot be ignorant of being in me, I know that I have the spirit. *Know you not (saith the Scripture) that Christ is in you (by his spirit) except you be reprobates?* And againe, *We have received the spirit of God, that we might know the things which are given to us of God.* What things? All spirituall grace present, with perseverance, and all the good things of glory to come. That we might firmly and without doubt know; for looke what a demonstration by causes, is in humane things; that in Divine,

Divine, is the Revelation of the spirit, through Faith. The end then why God giveth us his spirit, is to make us know that we are in his favour, and shall be partakers of the glory to come; and by consequence that wee shall persevere in grace, without which the future glory cannot be obtained.

But thou wilt say, I feele infidelity in me, which grieves me. It's well thou feelest it with griefe: this argues not the absence, but rather the presence of the Spirit: For the Spirit doth not make us omniscient and impeccable, doth not beat downe sinne in us at a blow; doth not kill Corruption outright. No; Corruption will bee an Inmate with the spirit in this life; doe what ye can. Yet such a man for all this hath the Spirit, and is spirituall.

If thou goe by a Noblemans house, thou knowest that there are horsekeepers, skul lions, and such like; yet if thou be asked, who dwells there; thou sayest, such a Nobleman, naming the Lord of the house, and not these baser people. So Corruption dwelleth where the Spirit; but governes not, but is an underling; and therefore wee are in account spirituall.

VERSE 10. *And if Christ be in you, the body is dead because of sinne, but the Spirit is life for righteousness sake.*

NOW follows the other part of the Amplification, which is Consolation, which is double: The first, verse 10. that we are certaine of eternall life. The second, verse 11. that we are certaine of the resurrection of our bodies. He brings in both, by an occupation, against two grievous tentations; the first in the 10. verse, thus; You say that the Spirit is in us. Alas, what are we the better? We are subject to poverty, sickness, death it selfe, as well as others. To this Paul answers, first, by a Concession, *The body is dead because of sinne*: Secondly, by a Correction: *but the Spirit is life for righteousness sake*. First, of the Concession.

And if Christ be in you: Before he said, the spirit of God, and of Christ; now Christ; because Christ is in us by the Spirit, and Faith: Not corporally, but spiritually, which manner of his presence is the best. We need not plucke him downe out of heaven by any Inchantment; as the Papiſts into their Sacrament of the Altar, that we might partake of his vertue; as not the Sunne to partake of his light.

The body. Corruption, or the unregenerate part, say some^a. But not so; for when Paul calls corruption a Body, it is with an addition of Sinne, or Sinfull, or Death. Hence it is for the masse of Flesh and Bloud, the Naturall body^b.

Is dead: not is mortified, but dead: addicted to the necessity of death, which necessity it had not before sinne. ^c But dead is more, we dying even from our birth; death having made his seizure already because of sinne remaining.

Doct. Though Christ be in the regenerate, yet are they subject to death, Heb. 9. 27. Rom. 5. 12. Where sinne (that is originall) takes hold, there death enters, by sickness and other mortalities, the forerunners, and parts^d of Death, though the curse and sting bee taken away: For as the lines from the Circumference determine in the Center: so all paines and sicknesses tend unto Death.

As God sent to Hezekiah to put his house in order, because he must die: So the remembrance that the body is dead, should perswade us to thinke of death, and prepare for it. Thy living body is called a very Carcasse.

If we see an old man stooping and sickly, we say he carries his beere on his backe: It is the case of us all, old and yong. Death, the King of feare and terrors, plants, even from the first houre of our life, his Ordinance of Sinne, to batter the wals of our bodies. Thou seeſt, Death is entred into the Citie of thy body; Take heed it vanquish not the Castle of thy Soule; if it doe, then both body and soule must to the Divell.

It is lamentable to observe, how many that have the wals of their house shaken and undermined, ready to drop downe, yet provide not for their soule; abate not of their pride, covetousnesse, &c. practising such things, whereby they dye more: Even dying, before ever they beganne to live, and departing this World, with as little understanding and sense of GOD and Godlinesse, as they came into the World. Old age will scale upon thee. Before it comes, learne to live well; when it is come, learne to dye well; nay, alwaies meditate thou of death: it will cut the combe of thy pride, and

^a Chrysost.

^b Piscator.

Rom. 6. 6.

Col. 2. 11.

Rom. 7. 24.

^c Aug. lib. 1.

Ret. cap. 26.

^d The. Aquin.

Quaest. 26.

Aug. loc. mo.

doctinal.

Doct. 7.

^e Mortes

partiales. Pe-

trius in

Gen. lib. 4.

de Creat.

hom. num.

166.

Esa. 38.

V. 1.

Job. 18. 14.

Obiit non

intellella se-

culum. In-

ven. Sal. 6.

and make thee neither to glut thy selfe with pleasure, nor to bee greedy of the world: For thou must dye. And I counsell thee to dye quickly unto sinne, that thou maist live ever in righteousness and everlasting glory.

But the Spirit is life for righteousness sake.

Now of the Correction. Where we have, 1. The Thing, *List.* The Illustration: 2. By the Subject, *The Spirit.* 3. By the Signe, *For righteousness sake.*

a Chryso.
b Martyr.
c Arctius.
d Beza.

But the Spirit: The Regenerate Spirit, say some: The Regenerating Spirit, say others: but, in my opinion, it is better taken for the soule, because so it holds best correspondence with the words of the Concession, and yet if we so take it; both the other must be supposed: For he meane such a soule as is regenerate by the Spirit.

Is life: If Spirit be taken for the Regenerate part: Then, is made to live. If for the Holy Ghost; then, quickneth and maketh to live. If for the soule; then, *is life*, signifieth, liveth for ever. *For righteousness sake*; of Christ, imputed to us: inchoated in us. That the Cause, this the Signe of this life.

Doct.

Though the bodies of the Regenerate be subject to mortality and death, yet their soules are not, but they doe now live, and shall for ever for righteousness sake: Gal. 2. 20. Stephen dying, saith, Lord Iesus, receive my Spirit: Acts 5. 59. This is confirmed also by the desire of all the faithfull. Abraham is said to be gathered to his Fathers: Gen. 25. 8. not his body (for they were buried in Chaldaa, be in Canaan) but his soule.

Vse 1.

This confutes beastly Epicures and Atheists, who hold a death of the Soule: Of which number was (I thinke) that Limbe of the Pope, or of the Divell (which you will) the Cardinal of Bourbon, who said, he would not give his part in *Paris* for his part in *Paradise*.

Vse 2.

Thou art pressed with the weight of Sinne; Be of good Comfort. Though Sinne dings about thee as Ivie, yet by the Spirit of God thy soule shall live; yea then more, when thy body dyes. We are not called forth by that Spirit to destruction, but to victory. Thou hast even here, everlasting life. And truly he that hath it not here in the inchoation of it, shall never have it in heaven, in the perfection of it. This is that which enables us to overcome the feare of death.

Iob. 3. 36.

Wicked men are afraid to dye, yea, they would live here for ever, because they have no assurance that when they dye, their soules shall ascend into heaven: but Gods Children though they feare death, yet they overcome that feare, and desire to dye, being well assured, that by death, their soule, as a Captive, shall be delivered out of Prison: and as a Bird, escape out of the Cage of the Body, into the celestially Paradise, as the soule of *Lazarus*: not so the soule of *Dives*, which went into everlasting tormenting flames.

Vse 3.

There are living soules, and there are dead soules. That soule which hath the Spirit of Christ, is a living soule: that which hath it not, is a dead soule. For as the soule is necessary to the life of the body, so the Holy Spirit to the life of the soule. As the body without the soule is dead from naturall Actions; so the soule, without Christs Spirit, from spirituall. The body dyes when the soule leaves it; The soule dyes when God leaves it. There are two Mansions or Roomes of the soule: The lower, which it governes, which is the Body: the upper, wherein it resteth, which is God. She quickneth the body, GOD quickneth her: shee is better than the body; GOD is better than she. Therefore Paul saith, that *Widdowes living in pleasure, are dead while they live*. Dead, not concerning the substance of living, but the Quality: not that they should not bee; but not be blessed.

Bernard.

1 Tim. 5. 6.

Looke now to thy soule: Is it dead or alive? Life of the body is discerned by sense and motion; so in Proportion, that of the soule.

What knowledge hast thou of spirituall things? What taste and delight hast thou in the things of God? Doeſt thou heare and feele that which is spoken out of the Word? If not, thou art dead. He that is onely asleepe, by great noise and blowes may be wakened: Thou art not by the Trumpet of the Word, nor by the scourge of divers crosses. Certainly thou art dead. Art thou starke and stiffe, not stirring hand or foot in any good duty? Alas, thou art dead; yea, he is not more dead that is put into his grave, than thou art. Thou feelest it not: The more miserable art thou. Thou shalt feele it; and when thou dyest, before thy Executors can carry thy body to the Grave; thy soule shall be carried to Hell by the Divell. Hence is it, that the death of the wicked is called, a very ill death.

We

We lament the bodily death of our friends : here is cause of lamentation, when their soules dye also. If an house be burnt with the goods, all have compassion : but if the Owner also, his Wife and children be consumed with the fire, we cry out, Alas. So when the soule and all perishes, here is matter of griefe. For this (as many thinke) was *David* mourning for *Abisalom*, because as his body hung fearefully on the tree, so his soule might hang in hell for ought he knew. O, what a sweet comfort is it over our friends departed, if they have dyed well, with tokens of Grace ! Labour thou for such a death, and be carefull for thy soule. A dead body is a gastly thing to behold ; a thousand times more ugly, if it could be discerned with bodily eyes, is a dead soule ; such is even like the Divell.

VERSE 11. *But if the Spirit of him, which raised up Iesus from the Dead, dwell in you ; he that raised up Christ from the dead, shall also quicken your mortall bodies* ^a *by his Spirit that dwelleth in you.* ^b Or, because of his Spirit.

THe second Consolation in this Verse. As the former shewed the happinesse of the Godly in regard of their soules ; so this in regard of their bodies : and it is inferred by an Occupation, from the words of the tenth verse, thus, I confesse, *Paul*, (might some say) that the soule lives : but the body is turned to dust, and perisheth. Nay, saith *Paul*, Even the body shall be raised up and quickned, that the Regenerate may be happy in body and soule.

These words have two parts : 1. A supposition : *If the Spirit, &c. dwell in you.* 2. A Conclusion : *He that raised up Christ, &c.*

If : This Conditionall, is not to be taken as if the Apostle doubtingly did suspend his judgement, or call into question their having the Spirit : but as taking it granted, both that Christ is risen, and that they have the Spirit : so our Saviour ; *If you love mee, Iob. 14. 15. keepe my Commandments* : not doubting of their love, but from thence urging their Obedience.

Two things are supposed : 1. That the Spirit of God is in them. 2. That Christ is risen by the power of the Holy Ghost. Of the former of these before. The later is a part *Verse 9.* of the Creed, which I purpose not to runne into at this time.

The Conclusion declareth the Argument : Thus :

If the Spirit of God be in you, then the Spirit will quicken your mortall bodies.

But the Spirit of God is in you ; as hath beene declared. Therefore, &c.

The Consequence is proved from the like. The Spirit hath raised up Christ ; therefore will it you, being his members.

Here two *S.* 1. The Action, *Quickning.* things. 2. The Amplification.

1. From the Efficient, *God*, described by an Effect. *The raising up of Christ.* 2. The Subject quickned ; *Your mortall bodies.* 3. The Condition of them whose mortall bodies shall be quickned. *Theirs in Whom the Spirit dwelleth.*

He that raised : that is, the Father ; so the Sonne, so the Holy Ghost raised Christ, it was the worke of the whole Trinity, who in workes without are undivided.

Shall quicken : Not raise : for the wicked shall be raised, but they shall not be quickned as the godly ; namely, with a spirituall life. And yet *Paul* saith, *As in Adam all dye, so in Christ shall all be made alive* : using the same word which here. But the answer is, that *All* may be taken distributively, thus : As many as are in *Adam*, dye ; and as many as are in Christ, shall be made alive. He saith *All* and *All*, to shew that none dye but in *Adam*, and none are made alive but in Christ.

Your mortall bodies : That is, soules dead in sinne, say some ^a : but that's too hard. Your mortified bodies, say others ^b : but better, your mortall, that is, your base, vile bodies, subject to dying : They shall be quickned. That is, their naturall body shall rise a spirituall, and their mortall shall put on immortality ^d, so that they shall have no death nor mortality ^c.

Your, even your, as it is in the Greeke.

By that his Spirit which dwelleth in you : That is, by reason of their union with Christ, through the Spirit.

All that are Regenerate, shall in the power of Christs Resurrection be raised by his Spirit ^e *that*

* *Mar. 12.* that dwelleth in them. *Luke 20. 35, 36.* *Ioh. 6. 40.* *1 Cor. 15. 20, 21, 22, 23.*

18. Here have wee an argument against the seeming impossibility of the Resurrection;

Act. 17. 18 The Sadduces account it unreasonable: The Philosophers, Ridiculous: *Hymeneus* and

Phyletus said it was past: and many yet doubt of it. To all which I say, Consider the

18. Author, and cease to doubt. *Paul* illustrates it by naturall things: As Wheat dyes and

1 Cor. 15. riseth: so the day: Trees also wither and re-floarish. Why not our bodies, we having

36, 37, 38. a Promise?

1 Dies mori- Doeſt thou beleewe Christs Resurrection? Else wert thou not a Christian. The Jewes

aur innoſcē, beleewe he dyed; the Christians, that he rose againe. Beleevest thou this? Then beleewe

etc. thine owne: As the body drownes not so long as the head is above water: so if thou be a

member of Christ thy Head, thou shalt not be left behinde; but even thy body shall be

2 Ter. ib. received into Heaven, whither he hath carried the pledge^k of it in his owne humanity.

c. 37. Be secure, O flesh and blood, you usurpe heaven in your Head Christ.

Adam had a possibility to dye if he sinned; and a necessity of dying because he sinned:

Our mortall bodies shall receive an impossibility of dying by the quickning of that Spi-

1 Rom. 6. 9, rit: That as Christ dyeth no more^l, so Death hath no dominion over us. This comfort-

18. ed *Iob* in the day of his sore trouble^m, and this was the comfort of the poore Jewes under

100 Iob 10. *Antiochus Epiphanes*, they looked forⁿ better Resurrection, the remembrance where-

25. of was as Sugar to relish the bitterneſſe of the Crosse. Not a secret. Your mortall bodies;

10 Heb. 11. The same which they carried about with them, shall be raised up, and a re-union of the

body and soule at the last day. No accidentall thing can utterly destroy an essentiall. But

death is accidentall, and the union of body and soule essentiall: therefore that union can-

** Plato.* not in reason perpetually faile. Some of the Heathen^o acknowledge that the separation

of body and soule could not be finall.

Ruffinus saith, that his people, in repeating the Creed, would say, I beleewe the resur-

** Carnis hu-* rection of this Flesh^p: as though they had clapt their hands on their breasts. So *Paul* saith,

ius. Ruff. in This Corruptible^q. But some will say; Some men are lame, some deformed; shall those

expos. symb. bodies rise so? I answer; The same in substance shall rise, not in infirmity.

inter opera *Lazarus* without his sores, *Mephibosheth* without his lameneſſe: Such things shall

Cypr. be taken away in the Elect: for defect and deformity cannot stand with that glory. And

9 1 Cor. 15. for the Reprobate, it is thought by some Divines to be probable, that their defects shall

54. not be supplied, but suffered, for the increase of their shame and punishment.

5 Tilen. syn- The lustice of God requires, that the same, not another body should rise, to punish-

tag. disp. ment or blisse. That hand, those feet, those proud adulterous eyes, that blaspheming

Theolog. par- tongue, shall rise againe to receive condigne punishment: And on the contrary, those

de altera loco hands that have beene lifted up in prayer, and stretched out to relieve the Saints; those

de Resurrect. eyes that have wept for sinne; that tongue which hath glorified God; that body that

Theſ. 37. hath suffered for Christ, shall also rise to be partaker of his glory.

Vſe 5. Those which have the Spirit of Christ dwelling in them, shall have a joyfull Resurrec-

tion, others not: As the sleepe of sound and sicke men differ, so the Resurrection of good

and bad. Sound men are refreshed, sicke men have sicke sleepes, and are the worse when

they awake: so shall the Resurrection be. Then shall be a generall Gaole-delivery: but

some shall be acquitted, some delivered to the Executioner to be tormented: and these

are said to perish, not Physically, but Theologically, being deprived of blisse.

Wee must all rise. How wouldest thou rise (which readeſt these things?) wouldest

thou rise with feare and terrour, or with joy and confidence? If thus, then repent and

forſake thy finnes, and thou shalt: for the hope of such Resurrection depends upon an ho-

ly Conversation. Alas! what shall become of thee, thou Drunkard &c? When thou

dyest, thou haſt done; but God hath not done with thee. Thou shalt no ſooner peepe

out of thy grave, but thou shalt ſee him come to judge thee, whom thou haſt pierced, de-

ſpised, diſobeyed. What confuſion ſhall it be unto thee? Thinke of it and repent, leſt

that day thou wiſh thou haſt beene a Dog or a Toad, for that ſhame and condemnation

on thou ſhalt then undergoe.

VERSE 12. Therefore, brethren, wee are debtors, not to the Flesh, to live after the

Flesh.

Verse 13, 14, 15, 16, 17.

Here begins the Exhortation, the Effect whereof is this; seeing wee expect such things, and the state of them which live after the flesh is so miserable, wee ought to live after the Spirit, and not after the flesh.

There are divers Arguments whereby this Exhortation is urged: The first is in the 12. Verse which is taken from Equity and Iustice. *Suum cuique*, To give every man his owne, is the voice of Iustice. But we are debtors to the Spirit, therefore our life must be spirituall.

Therefore: an Illation sending us to the things before delivered; wherein (me thinks) the Apostle dealeth like a brave Generall, who having spoken of the glory of them which conquer, and the shame of them which are conquered, doth animate his souldiers to fight it out manfully, and to subdae the flesh.

Brethren: this is an insinuation, the better to perswade them.

Wee: Not including others, and excluding himselfe, but concluding all.

Are debtors: Debtors are of two sorts; Civill, which owe money, &c. to men: Secondly, Theologicall: And this is also double: 1. Sinne. 2. or Obedience. Sinne is a debt, so called in the Lords Prayer, not that we owe sinne, or that our finnes are owing to bee done: but because we owe the punishment to be undergone; having by our finnes forfeited body and soule to be damned. And therefore finnes are so called by a double figure: but this debt is not here meant.

Metaphor.
Metonym.
esset.

The other Theologicall debt, is the debt of obedience; which we owe to God, for our Election, Vocation, Iustification, &c. So it is taken here; not so in the Lords prayer: for we do not pray, neither may we, to have the debt of obedience forgiven.

Not to the Flesh: Flesh here, not for the body, but for corruption: for we are debtors to the body, to cloath it, to feed it, &c. that it may be a fit instrument for the soule to serve God: but we are not debtors to the corruption, to live thereafter.

Here the Antithesis is omitted, but necessarily to be understood. But to the Spirit, to live after the Spirit; that is, holily.

This Verse hath two parts: First, an Affirmation. Secondly, An amplification. The Affirmation, *We are debtors*. This is amplified; first, by an Illation, *Therefore*. Secondly, by a friendly compellation, *Brethren*. Thirdly, by a generality, *We*. Fourthly, by the Creditor, who is here set downe negatively; *Not to the Flesh*. The Affirmative to bee supplied; *But to the Spirit*. Fifthly, by the debt which we must pay, *Life, or living*; that is, thoughts, words, deeds. And this is also negatively set downe; and to bee marked, *Not to live after the Flesh*. For wee owe something to corruption, but death, not life.

All the Regenerate are to live to God in obedience, not to the Flesh. This is proved out of Doctr. the Preface of the Law; Where, before God requires anything, he shewes that we are in his debt. I am the Lord thy God, &c. So Ioshua 24. 15, 16. 2 Cor. 7. 1. Gal. 5. 25.

Here is a double note for Ministers: first, to use loving and friendly words to winne their Auditors to suffer the words of Exhortation. Secondly, not to exempt themselves: but as they would have part in the promises they offer; so to acknowledge the duties which they urge. As *Nephthali*, they must give goodly words; and also to be examples to their flocke^b, putting their owne shoulders to the burthen which they lay upon others.

Vse 1.

^a Gen. 49.

^{21.}

^b 1 Pet. 5. 3.

^c Mat. 23. 4.

Our Obedience is debt, therefore not merit. What we receive of God, is of Grace, what we render, is due debt: and when we have paid all wee can, wee are unprofitable servants.

Vse 2.

The Grace we receive, frees us not from Obedience, but binds us the more. If thou make another use of Gods favour, thou art a Libertine. The mercies of God make us debtors to offer up our bodies and soules to his service.

Vse 3.

Rom. 1. 1.

Thou owest obedience to God: Pay, pay. The borrower is a servant to the Lender, and he that receiveth, to him that giveth. Thou hast received all of God: therefore thou owest for all. Thinke of payment: So did *David*: O, saith he, I am greatly indebted to God: What shall I pay? As men, that having gotten other mens goods into their hands, will not pay, but breake, or runne away, are infamous: So thou, if having received body and soule, and all from God, shouldst deny thy service.

Vse 4.

Pro. 22. 7.

Psal. 116.

He that lets a Farme, lookes for his Rent; and he that hires a servant, expects his worke; yea, *Balaam* is offended if his Asseserve him not. Should not God much more

exact

exact thy service; who hath created, preserved, and redeemed thee, even by the blood of his Sonne? If a Prince commit to his Subject a Peece of Importance, and hee render it up to the enemy, will not all men hold such a Subject for a ranke Traytor? What art thou better than a Traitor; if, having received many Castles of thy Lords to keepe, as thy Tongue, thy Eyes, thy Hands, thy Body, thy Soule, thou yeeld and sell them to the Divell, by Blasphemy, Drunkenesse, Pride, Vncleanness, &c? Ah wretch, thou receivest with one hand from God, and givest to the Divell with the other.

If thy neighbour be offended with thee, thou usually saist, I care not for him, I owe him nothing. Remember thou owest the Divell nothing, why shouldst thou serve him? When Satan tempts thee to sinne, answer him thus; I owe thee nothing, Satan, why requirest thou my service, which is due onely to God, from whom I have received all things?

Euseb. Eccl.
hist. lib. 4.
cap. 15.

Polycarpus being urged to renounce Christ, and to sweare by *Cæsars* fortune, answered, These 86. yeeres have I served my Lord Christ, and he hath been alwaies my good Master; I will not now deny him. Remember this holy man, and pay thy Vowes and Debts to God.

Men that are runne farre in debt, and pay, and pay, and see no end of their debt, many times grow desperate. Thou owest much to God, and art unable to pay, be not thou therefore negligent and careless. The Prodigall Child spent all; but he recovered all and more by humble repentance, begging pardon. Doe thou so: Pay as farre as thou canst, crave pardon and remission for the rest, by the obedience of Christ. God accepts of a willing minde for the deede. There is great difference betweene debts owing to men, and owing to God: The more we pay of our debts to men, the lesse we have; but the more we pay to God, the more we have, and are the better able to pay. The more thou prayest, the better able thou shalt be to pray.

VERSE 13. *For if ye live after the Flesh, ye shall dye: but if ye through the Spirit doe mortifie the deedes of the body ye shall live.*

Adhibet cal-
caria fortio-
ra. Martyr.

IN the twelfth Verse, the Apostle had an Argument, *ab equo & bono*, which was enough to perswade; but in this Verse he more strongly urgeth it.

The Argument is drawne from the contrary ends of obedience and disobedience, and so containeth two Arguments: The one a Commination, in the first part of the Verse: the other, a Promise, in the latter; both conditionall, as all Promises and threatnings are.

If ye live after the flesh: following the lusts of your corrupt heart.

Ye shall dye: Not onely the death of the body, in the separation of the soule from it; but of the soule, in the separation of it from God.

Quest. But why saith he, Ye shall dye, and not, Ye shall be damned; in as much as that is chiefly meant?

Answ. Because the Spirit of God would drive men from sinne, by that which is most fearefull, which is Death. The remembrance of Death doth more forcibly move the minde, than the remembrance of Hell; though Hell be a thousand times more grievous than Death. For our affection is moved according to our knowledge of the thing: that which most wayes is knowne, affecteth most: wee know Hell onely by faith: but wee know Death to be fearefull, by faith, by Reason, and by sense. By Faith, because the Scripture declares it. By Reason; because it is a separation of things, so necerly and naturally joynd and consenting. By Sense; because we feele it growing upon us every day.

But if ye mortifie: that is, beat downe, cut off, cast away, cause to dye: a Metaphor taken from Surgeons, who before they cut off a Limbe, mortifie the place.

The deeds of the body: That is, Actions and Affections: but actions are named, because by Actions affections are manifested. The body is either taken for Corruption: or rather evill deeds are called the deedes of the body, because the body is the instrument of working them.

Sarcenus.

By the Spirit: That is, the helpe of the Holy Ghost, or by the Regenerate part.

Ye shall live. Eternally in happinesse: Of the which Sanctity is the way: This life scarce a shadow. In the latter part, there is the Promise. *Ye shall live.* The Condition, *If ye mortifie the deeds of the body by the Spirit.* Where 1. The action, *mortifie.* 2. The Object;

The

The deeds of the body. 3. The meanes, By the Spirit.

Salvation is promised on the Condition, that wee live not after the Flesh, but after the Spirit. Doctr. vit, Rom. 6. 22. Gal. 6. 8.

A hard thing it is to forsake sinne; it is mortification. It is hard for old friends to part: wee lay together in the same wombe; and it hath beene our unhappy play-fellow and companion ever since we were borne: Yea, sinne stickes as fast in our nature, as a tooth in our heads, or our soule to our body: as wee cannot part from these without paine; so neither from sinne.

It is the nature of Sinne not to be driven away, without force and violence: A few angry lookes and sharpe words will not doe it. You may rate away your dogge, but sin will not stirre for words, as appears in many, who will speake bitterly against their sinnes, and themselves, with Beast, Wretch, &c. and yet returne to the practice of them.

When thou hast to deale with sinne, have no compassion, but fight against it with a bloody and cruell minde: So much as thou sparest it, so much thou hurtest thy selfe. *Saul spared Agag, and Ahab spared Benhadad, but it was their ruine: so if thou sparest sinne, it will cost thee even the Kingdome of Heaven. Kill therefore thy sinnes, or they will kill thee. It is a case of life and death. Be carefull: Old wounds must have strong medicines. O, what adoe have we with Pride, Hypocrisie, Covetousnesse, Lust! He that favoureth these, let him want favour.*

The deeds of the body are mortified by the Spirit: Wee doe the worke, but by the power of the Spirit. The strength unto mortification is put into us from Heaven. Wee are as able with our little finger to shake the foundation of the earth, as to shake our sin by our owne strength.

He that goes among Lions, must needs be torne in pieces: Sinnes are Lions. He that stands upon the shore when the tide comes, thinking to beate backe the water with his hand, is soone eaten in, and drowned. Sinnes come upon us as waves, we must drowne, if God helpe us not. By Gods helpe, the walls of Jericho fell downe, *Samson* killed a Lion, and *Daniel* is safe in their very den, and *Moses* divides the Sea. So mortification of Sinne is possible by the helpe of the Spirit, otherwise impossible. When therefore thou feelest Pride, Covetousnesse, Lust, growing upon thee, beg the helpe of the Spirit, or else thou art undone. Pray with the words of *Iehoshaphat*, O Lord God, there is no strength in mee to stand against these sinnes, neither doe I know what to doe, but mine eyes are toward thee.

If you mortifie: hee speakes to them, which had mortified sinne before, they must continue so doing. In this life thou shalt never want something to be mortified. Hast thou begunne to repent? Never give over so long as thou hast a heart to fight for thy sinnes.

Wee weed our Gardens, and are ever weeding. Sinnes are ill weeds, and grow apace; our hearts are a step-mother to Goodnesse, and a naturall mother to Vice; therefore be alwaies dealing with it. The Captaine that batters the Enemies Fort a day or two, and then gives over; gives the more courage to the enemy, and loseth his labour. So is it, if we continue not our course of mortification. *Elisba* was angry with *Jeash* for smiting the ground but thrice with the arrowes: O, saith he, thou shouldest have smitten five or six times, and then thou shouldest have smitten the Aramites till thou hadst consumed them. So, leave not thy sinnes till thou hast consumed them, lest they consume thee.

There is a necessity of mortification; the want whereof brings a necessity of damnation. Those things which God hath joyned, no man can part: Hee hath joyned unmortified sinnes and death together, they cannot be parted.

When thou goest to buy a commodity, if the price bee great, thou forbearst: and shalt thou flye upon sinne, knowing what it will cost thee? If *Isaiah* had known as much before he betrayed his Master, as he now feelles, it is likely hee would never have committed that villany. Mortification is tedious, but heaven is sweete. Men are content to goe all day after their hounds and hawkes, to endure hunger, thirst, &c. for their pleasure; and what get they in the end? Some silly creature that is scarce worth the having. But Heaven is worth the Having, refuse not a short labour for the obtaining so infinite a reward.

VERSE 14. *For as many as are led by the Spirit of God, are the Sonnes of God.*

THe latter part of the Verse going before is here proved: namely, that such as mortifie the deeds of the body by the Spirit, shall live. The Argument is taken from the proper subject of the life before spoken of; that is, the sonnes of God. Thus, The Sonnes of God shall live.

But they which mortifie, &c. are the sonnes of God.

Therefore they shall live.

The Minor, is proved thus:

They which are led by the Spirit, are the sonnes of God.

But they which mortifie, &c. are led by the Spirit. Therefore.

As many as are led by the Spirit, that is, by the Holy Ghost.

Led: Those things are said to be led, which are moved by a superiour instinct^a, which is either Common or Proper: Of the common, all men, the Reprobate, yea, beasts are partakers. The beasts come to Adam^b, to Noah^c: the Beare slaies the Children^d, the Lyon the old Prophet^e, by this common instinct. The proper is that, whereby the elect Children of God are moved to beleve, repent, &c. This is here meant.

Are led; not furiously, but mildly and familiarly: not as brut beasts, but as reasonable creatures; Not as though we doe nothing, but lest we should doe no good thing, we are actuated by the good Spirit that we may doe.

Neither are we led violently and against our will, but willingly; and yet were we not willing before we were led; but in the leading made willing to be led: so willing, that when God hath once *breathed* his grace unto us, we cannot resist, but earnestly desire to be led. And yet is not the nature of the will overthrowne, nor naturally so determined to one side, that as heavy things move downward by an inward beginning, so the will absolutely can onely affect this one thing. But as *Orators* by their Eloquence doe rule in the minde of their Auditors; so God much more effectually drawes us to desire Christ, and affect the Gospell.

If a covetous man were offered to take what he would of an heape of Gold; no man doubts but he would gladly embrace such occasion, though simply and absolutely it were in his power to refuse it. So our heavenly Father doth so commodiously shew us the Riches of his Grace, so lovingly doth he invite us to receive it; and so aptly doth hee exhort us, that he doth perswade us without any impaying of our wils: so a *Beast* with provender, Children with Nuts, and every one is let or drawne by his pleasure. We are then led being willing, not before, but after Grace received.

Are the sonnes of God: not making us such, but declaring us to be such.

The sonnes: that is, Children, as verse 16. for sonnes and daughters are in the Covenant.

Doct. They which follow and obey the counsell, prescriptions, and precepts of the Spirit, are the sonnes of God: 1oh. 1. 12. 1oh. 6. 45. 1oh. 3. 19. Now it is the Spirit which workes faith, teaches and begets us.

Vse 1. Take knowledge of thy impotency to good things without the Spirit. As a guide to a blinde man, or as a Nurses finger to a little childe, so is the Spirit to us; without the which we can neither discern, nor walke in the good way.

Without the Spirit we catch many a knocke by stumbling and falling at every sinne. As therefore the little Childe, when it would first goe, reaches for the Nurses hand; so, crave thou the Spirit, to be led into the knowledge and practice of the Truth.

Numb. 14. 45. The Israelites that would presently goe towards Canaan without Moses, were all slaine; so is it not safe to attempt any thing without the Spirit, which is to be our Counsellour, and to us as the pillar of the Cloud was to the Israelites; the rule of their marching, and pitching their Tents.

Vse 2. If thou yeeldest thy selfe, and thy reason and affections to be led by the Spirit, thou art the Childe of God, and so contrarily: which that thou mayest the better discern, observe two things; first, the way wherein: secondly, the minde wherewith thou walkest.

First, Are drunkenesse, whoredome, &c. thy waies? Who led thee into these waies? The Spirit? No: the Divell leades thee, for these are his waies. Are Faith, Repentance, Humility, &c. thy waies? How camest thou into those? The Divell would never bring thee

thee into them, nor thy selfe never have chosen them. Surely, if these be thy waies, thou art led by the holy Spirit, whose waies these are.

Secondly, what is thy *minde*? Doeſt thou walke in the way of Prayer, hearing the Word, Repentance, &c. *Willingly*, and *cheerfully*? Thou art then led by the Spirit: ſot though we may be ſound in theſe wayes: yet if we walke in them as a *Beare* is drawne to the ſtake, wee are not led in them by the Spirit; for the Spirit makes us *delights* in ſuch things.

Every thing lives according to the *breeding*, water-fowles are ever padling in the water, and Land-fowles are ſeeding on the dry ground. So, if thou haſt a ſpiritual *breeding*, all thy delight will be in ſpiritual things; if a carnall *only*, then in carnall.

VERSE 15. *For ye have not received the ſpirit of bondage againe to feare; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.*

IN this verſe the Apoſtle proves, that thoſe which are led by the Spirit, are the children of God; by an effect of the Spirit in them, which is to call God, Father. Which is amplified by an oppoſition of their former eſtate, which was an eſtate of ſervile feare. As if he ſhould ſay by an Occupation: It may be, you feare in regard of ſinne *inhabiting*. But the profiting you have made, is not in the addition of ſuch *ſlavish feare*, wherewith formerly you were poſſeſſed: but that which you have now received, is a more excellent effect of the ſame Spirit, which is the Grace of Adoption.

Here two effects of the Holy Ghoſt are oppoſed: for in ſome the Spirit workes feare, in other, love and aſſurance; and firſt, feare; then aſſurance, that we may be ſtirred up to ſeek aſſurance: Feare; the ſigne of the ſpirit of bondage: Confidence and aſſurance in God as a Father, the proper effect of the Spirit of Adoption.

You have not received the ſpirit of bondage; Not the Divell, nor the Law, as ſome have *Para.* interpreted, but the Holy Ghoſt.

To feare: Servilely; *Again*, that is, yet, ſtill, or more, as if he ſhould ſay; the Holy Ghoſt doth not ſtill lead you as ſervants to feare, by the preaching of the Law, for not obeying it. For the preaching of the Law, is the true cauſe of ſervile, not filiall feare. And here the Apoſtle alludes (I take it) to the time of the Law, and the giving of the ſame.

But you have received the Spirit of Adoption: He ſhould have ſaid, of *Liberty*; but he ſaith more, of Adoption: for Children are free. Children are either Naturall or Adopted: Naturall; ſo the holy Child Ieſus is the onely Sonne of God. Adopted; ſo are we the ſonnes of God.

Adoption is a lawfull act, imitating nature, found out for the comfort of them which have no children: Adoption and Arrogation (which are Termes of the Civill Law) differ. Adoption is of thoſe which are under the rule of others: Arrogation is of them which are *ſui juris*. The Holy Ghoſt is called the Spirit of Adoption, becauſe it workes both it, and the ſenſe of it in us.

In whom: That is, by whom, whereby. *We cry*: not ſay; for ſo may a Reprobate; but *Crying* notes affection. *Abba, Father*. *Abba*, is an Hebrew or Syrian word, which ſignifies, *Father*. *Father*, is added in Greeke, either to note the Sanctification of all Languages: or of all people, Iewes and Gentiles: or a double paternity, of all by Creation: of the Elect, by *c* Grace: or earneſtneſſe in calling upon God *d*, or an Expoſition; as *Abba*, that is to ſay, *Father*.

The ſenſe. The Regenerate might object: We feele the Spirit working feare in us: But, ſaith the Apoſtle, you have alſo the Aſſurance of Adoption. They which have only the Spirit of bondage, are driven by feare: you by the Spirit of Adoption, are led by love.

The Regenerate have their Spirit of Adoption, whereby their feare is moderated, and they Doctr. enabled, to cry, *Abba, Father*, Gal. 4. 6.

In all the Elect, which are of yeeres of diſcretion, the ſpirit doth worke the *ſlavish uſe* 1. Feare, before the filiall aſſurance, as appears in that example of the Iewes, in the Acts, who firſt are terrified, and after comforted, in aſſurance of forgivenesse. All are brought *Alu* 2. 37. to this exigent, more or leſſe, that they may acknowledge they ſtand in need of Chriſt, and be ſtirred up to ſeek him. Such as were never afraid, were never aſſured. Didſt thou

c Chryſoſt.
d Auſelm.
e Iſya.
f Martyr.
g Beza.

thou never feele the sting of an accusing conscience terrifying thee, though thou hast beene a lewd wretch? Surely *Judas* was neerer heaven than thou; and to this thou must come, before thou canst have the comfort of a Sonne. For as the *needle* makes way for the *thread*; so feare for comfort, the *spirit of bondage* for the *Spirit of Adoption*.

Vse 2. The preaching of the Law without the Spirit, hath no power to strike feare into us; when thou art terrified, it is the Spirit that so applies the Law, either to bring thee to Christ, or to despaire and everlasting confusion.

Vse 3. As none have the Spirit of Adoption, which have not had the spirit of bondage: So, many have the spirit of bondage, which have not the spirit of Adoption. Many doe diligently resort to the hearing of the Word; and are afraid to doe otherwise; they deale justly, live temperately, &c. and dare not deale falsely, or riotously, &c. and yet are not regenerate. Why? What is it makes them doe thus? Onely Feare. They have the spirit of bondage; they are afraid of Hell; and hence comes this obedience, which is onely slavish. But if they doe not these things for the love of Iustice also, they cannot be saved, neither their obedience accepted.

Vse 4. The Children of God feare Hell; but their Obedience comes more from Love, than from Feare: Yea, though there were no Divell, Hell, Iudge to be feared, yet would they obey the Commandements of their GOD: and their feare is also moderated by faith; whereby they beleeve the pardon of their sinnes, and obtaine this priviledge, to bee the sonnes of God.

The estate of a Sonne is discerned by Confidence in Prayer. Such an one is able (notwithstanding feare) to cry Abba Father. He that can (I say not, speake the words with a loud voice, for so may a Parrat, or Hypocrite, but) cry with intention of heart, as well as contention of voice; and can come into the presence of God, as a childe into the presence of the Father, hath the Spirit of Adoption.

This is wonderfull hard to doe: As for Instance: Thou seelest Corruption rebelling, thou remembrest, how thou hast actually transgressed above number: thou hearest the threatnings of the Law; thou knowest that God is of pure eyes, and most just; hence thou fearest, and art almost confounded. Canst thou in this Conflict, turne thy selfe to God, as to thy gracious Father, and that with confidence of his mercie? Thou hast a certaine signe of thy Adoption: For in such estate, our nature is to flye from God, as *Adam*: but to embrace God even then when we are so terrified, is the worke of the Spirit, by Faith.

Canst thou with a childes affection cry Abba Father? I dare undertake, that GOD cannot but shew himselfe as a Father, in having compassion. What earthly Father could despise the voice of his Childe false into danger? much more will our Heavenly Father regard the cry of his Children. In a fearefull estate then are they which never pray, or as Hypocrites, onely with the mouth, and not with the heart.

Thou callest upon God with *Abba Father*: Remember that wicked children are a dishonour to their Parents: Degenerate not thou from the Nobility of thy Father, whose honour it is to have godly children. If thou callest GOD Father; then passe thy time with feare and care to obey him.

Vse 5. This overthrowes the Popish manner of praying: as Blessed Virgin, Holy Mother of God, helpe us. Saint *Peter* helpe us, &c. From what Spirit should wee thinke these prayers come? not from Gods; for that teacheth to cry *Abba Father*. The Prodigall Sonne saith, Ile goe to my Father, and say to my Father: and his Father meets him. He had an elder Brother, and knew many servants; but he seekes onely to his Father.

VERSE 16. *The Spirit it selfe beareth Witnesse with our Spirit, that we are the children of God.*

THE Sonnes of God cry Abba Father: here is the ground of such praying; which is the witnesse of the Spirit with our spirits, that we are the children of GOD. This is the very roote, from whence springeth confidence in Prayer to God: and the more or lesse we heare and feele this witnesse, the more or lesse assurance have wee, and boldnesse in Prayer.

Here are two things: 1: The witnesses; which are two: 1 *Gods Spirit*; which performs two Offices: 1. It scales up our hearts in assurance that we are children: then it opens

opens our mouths to pray. 2. Our Spirit, which is our Regenerate part. These witnesses are two, that we might be the more confirmed.

2. The Thing witnessed: That we are the Children of God.

The Spirit is selfe: that is, the Holy Ghost.

Co-witnesseth: Not by an outward voyce, as God of Christ: nor by an Angell, as to the Virgin Mary: but by an inward and secret inspiration, raising in our hearts a Confidence and perswasion that God is our Father, and we his Children.

Mat. 3.
Luk. 1.

With our Spirit: Not to our eares: but to our spirit: nor this onely, but with our spirit: Our Spirit is a witness, whose testimony is then good when confirmed by the Holy Ghost. Our Spirit: not our Soule, but our Regenerate part so called.

1 Thes. 5.
23.

The witness of the Holy Ghost is the worke of Faith: the witness of our spirit the sense of Faith wrought. This is better felt by experience, than expressed by words: knowne altogether, and onely to them which have it: for me to speake of this to them which have it not, were as if I should speake a strange language.

Rev. 2. 17.

That we are the children of God. Not that we shall be, or may be: but are; in the present Tense.

The Holy Ghost witnesseth with them which are Regenerate, that they are the Children of God. 2 Cor. 1. 21. 1 Ioh. 3. 21. Ephes. 1. 13. & 4. 36.

The state of Gods Children is full of sweet certainty and assurance. He that having a cause to be tryed, hath two sufficient witnesses, doubts not of the day. Now Gods Children have two witnesses, *omni exceptione maiores*: 1. Their owne Spirit, which is not to be contemned: (for if Conscience, a naturall thing, be a thousand witnesses: much more the Spirit, which is a supernaturall power given of God.) 2. The Holy Ghost, which cannot deceive, or be deceived, witnesseth with our spirits.

Use 11

It is marvellous then that the Church of Rome denyeth assurance to Gods Children: What though some have bragged of assurance, that have been deceived? Deth it follow therefore that none are sure? There be some poore and base; are there therefore none rich? And what though my very name be not written in the Scripture: Thou Thomas, Thou John shalt be saved? It is not convenient: What a huge Volume should the Bible be, if every Saints name were there written? It is not necessary: because all particulars are included in their Generals: as he that saith, All my Children are here: meanes every one in particular, though he name them not: So God, that saith, All Believers shall be saved: Meanes every one, as though they were named.

And yet the Scripture doth speake in particular. If thou Confessest, &c. Thou shalt be saved. When the Law saith; Thou shalt not Kill, Steale, &c. Every one is to take it spoken to himselfe, as if he were named: Why should not such particulars in the Gospel be also taken? True, say the Papists: If you beleeve; you shall be saved: but where doth the Scripture say that you doe beleeve? Ridiculous! The Act of Faith is not set downe in the Scriptures, but the Object. The Faith which I beleeve is in the Bible. The Faith whereby I beleeve, is not in the Bible, but in my heart: and is not beleeved (for that were absurd) but knowne by feeling. We doe not beleeve that we beleeve, but we feele it: as Paul saith; I know in whom I have beleeved: he knew by feeling, and this witness of the Holy Ghost in his heart with his Spirit.

Rom. 10. 9!

2 Tim. 1.

Of all things of which the Holy Ghost witnesseth with our spirits wee may bee certaine.

But the Holy Ghost witnesseth with our spirits, both of our Present, and also of our Future estate. Therefore, &c.

The Minor is proved by Paul, who avoucheth that the things which are prepared for Gods Children, are revealed to us by the Spirit, and: By the Spirit of God we know the things which are given to us of God. What things? Faith and perseverance: Grace and Glorie.

1 Cor. 2. 9.
10.

If Man should witness, or an Angell, there might be doubt: but when there is such a witness as is the Spirit: wee ought not to doubt. The Flesh will doubt. The Spirit doubts not, but overcomes doubting: and this is the state of Gods Children. They doubt from the Flesh: but from the Spirit they are assured through Faith.

If a man of a weake braine, were on the top of some high Tower; and should looke downe, it would make him wonderfully afraid; but when he considers the Battlements

or

or Rayles that keepe him from falling, his feare abates : So fares it with the Regenerate; when we looke on our sinnes, and so downe and downe to Hell; Alas, whose heart quails not? But when we consider the brazen wall, of the love, truth, and promise of God in Christ, we may be assured without feare. Look upon thy defects, but forget not the truth and power of God.

Pretend not the testimony of the Holy Ghost, without thine owne Spirit : nor contrarily, for they goe together. Faith, Repentance, &c. are the testimony of Gods Spirit; if from these thy Spirit witnesseth, then it is currant. But if thou bee'st a Drunkard, a Sabbath-breaker, uncleane &c. and say'st the Spirit witnesseth thy salvation : it is not Gods Spirit, but a lying spirit : for such workes are of the Divell. Gods Spirit indeed witnesseth; but the witness is, that they which doe such things, shall be damned.

VERSE 17. *And if Children, then Heires : Heires of G O D, and joynt-heires with Christ. If so be that we suffer with him, that we may be also glorified together.*

THis Verse is a Confectary of that which is delivered in the 16. Verse. The Confectary is inferred from the proper adjunct of Sonnes : Wee are Sonnes, Therefore Heyres.

Here are two things : 1. That we are Heires ; in the first part of the Verse. 2. The Condition of the Inheritance : in the latter part.

The first part is amplified by the Person whose heires we are. The heires of God. This is amplified by an Occupation. But God hath an Heire, even Christ. True : and we are Co-heires.

If Children, then Heires : Servants looke for wages ; sonnes for the Inheritance. The Law of Nature gives the Inheritance to the Children. Municipall Lawes, it may be, to the eldest : but by Nature every sonne is an heire ; the eldest to have a double portion.

Heires of God : An heritage, is a succession into the whole right of the dead : wee are heires therefore of all the good things of God.

Quest. But how heires, seeing God dies not ?

Ans. Wee may say, that there is not the same reason of temporall and Spirituall things : Temporall things cannot be wholly enjoyed without the death of the possessor, spirituall things may. For here such an one makes thee an heire, (saith one^b) not whom thou should'st succeed being dead, but with whom thou should'st live for ever. And Ambrose amplifies it, by the Parable in the Gospell, where the Father gives his Childe his portion while himselfe liveth. In earthly Inheritances, the Father dyes, giving place to the Sonne. In heavenly, Sonnes must dye, that they may live with their Father.

Joyn't-heires with Christ : Christ alone is the naturall heire : we co-heires by the Adoption. He the Head, we his members. He the elder Brother, having a portion sutable to his eldership ; we younger brothers, having a proportion fit for us.

All that are the Children of God, are heires with Christ : Gal. 4. 7. Eph. 1. 14. Tit. 3. 7. 1 Pet. 1. 3. 1am. 2. 5. A&S 20. 32.

Heaven is an Inheritance, therefore not merited by us.

Men part with that which they cannot carry with them : If they could carry their inheritance with them when they dye, they would leave but little for their children. God gives that which we deserve not, which he can keepe from us. If men expect thanks, much more may God exact it, that he gives us such an Inheritance, making every one an heire, *ex asse*, to the whole. For the Heavenly Inheritance is not divided.

The excellency of this Inheritance is in foure things :

1. The universality of it : All the Children are heires ; Jewes, Gentiles, Male, Female ; if a Child, an heire.

2. The extent of it : for every childe is an heire to all, and hath right to all. In an earthly Inheritance, if there be many Children, every one cannot possesse the same without diminution of it. The more divide, the lesse is every ones part. Here not so. This is not diminished by the multitude of possessors, nor impaired by the number of Co-heires ; it is so much to all, as it is to a few ; so great to singulars, as it is to all.

3. It is certaine : If a Child, an heire without doubt ; neither can Satan coozen us of it,

^a Tho. Aqu.

^b Aug. Ser.

13. de verb.

Apost.

Ambros. in

locum.

Luke 15. 11.

Doltr.

Vse 1.

Vse 2.

it : neither can we lose it: Many are heires on earth, but their inheritance is kept from them : we cannot be kept from this.

4. It is sufficient : Riches enough, such as the eye hath not scene, &c. And if it will suffice us to be like Christ in glory, and to be where he is : then must it needs be sufficient; for thus it shall be.

Aug. Ser. de
Tempora.
1 Pet. 1.
1 Cor. 2. 9.
Ioh. 17.

Here we are admonished of divers duties:

1. We are here, as in our non-age, under discipline : let us be patient if poore : The hope of future reversions, must make us content with shorter maintenance for the present.

2. We have an heavenly inheritance ; let us not build our nests here on earth, being covetous & greedy of the world, as though we looked for no more than any wicked man. Carnall men seeke this world ; for it is their portion. Heaven is ours, let us seeke that.

3. Be sure thou be a childe, and thou shalt have a childes part ; the inheritance will follow : as the Prodigall childe perswades himselfe, that if hee can obtaine his Fathers favour, he shall have bread enough.

4. Walke worthy of such an Inheritance : present benefits binde us. The future should much more, because they are much better. *Thou art my portion,* (saith David) *7 Psal. 119.* *Will keepe thy Law.* The amplitude of this Inheritance should move us ; and yet many *E. 37.*

fals contemne it, and sell it for a messe of pottage, as if it were a contemptible thing ; but *Esau* is branded for a prophane wretch for it ; and so are all they which preferre sinfull pleasures before the Kingdome of Heaven. As Heaven is the proper place of the children of God, who walke in obedience : So the portion of the wicked is with the di- *Heb. 12. 16;*
Mat. 25. 41.
Alc. 1. 25.

As *Naboth* refused to sell his Inheritance : so resolve thou not to lose thine, by thy ungodlineffe and sinne.

If so be that we suffer with him, that we may be also glorified together.

In these words are the condition of the Inheritance : where Saint *Paul* closely and sweetly falls into the second part of the Consolation.

Hitherto he hath comforted against the Remainder of sinne : Now to the 31. Verse, he removeth the other impediment of our comfort, which is the Crosse.

The summe is, that the heires of Glory are not to be dismayed, or to faint under the Crosse. This is urged by many excellent Reasons : The first is in these words, which is brought in by an Occupation : Some afflicted might say thus : I an Heire ? Thus poore, thus miserable ? Yea, (saith *Paul*) this is the Condition of our Inheritance, by the dispensation of God, that we should first suffer, and so enter into Glory.

If we suffer with him : Not by compassion, condoling with him as the Daughters of *Jerusalem* : but by Imitation as *Simons* bearing his Crosse. *Luke 13. 37.*

That we may be glorified together : Not with equall glory, but according to our proportion ; as his sufferings did exceed, so his glory must excell.

There may be a double consideration of these words : 1. Relative ; and 2. In themselves. The Relative, *we are Heires, if we suffer.* In themselves ; *Though wee suffer, yet we shall be glorified.* The Children of God may not over-grieve themselves ; For their sufferings betoken they are heires.

The Condition of our Heavenly Inheritance is the Crosse, which glory followeth : *Mat. 16. 24.* *Doct. 1.*
Prov. 3. 11 12. *Heb. 12. 6, &c.*

Here are three Arguments of comfort under the Crosse.

1. It is an assurance that we are Heires. The Crosse is painfull ; and Ease is sweet : but as he who loves his money, yet willingly parteth with it, for assurance of his Title to an earthly inheritance : so, though we love our quiet, our blood, our lives, yet if the expence of them will confirme our Title to Heaven, wee are not to discomfort our selves. *1 Pe. 1.*

2. We suffer not alone, but with Christ. We are of his Order : Knights of the Crosse. It is comfortable to have companions in trouble ; wee can have no more comfortable companion, I am sure, than Christ, with whom I had rather be under the greatest crosse, than (without Him) in the greatest prosperity. Even as where Man and Wife love, they had rather live together in a meane estate, than separated in the greatest abundance. GOD had but one owne Sonne, that came into the world without sinne, and

yet he could not get out of it without the Crosse: therefore be thou comforted.

The Crosse is the way to Heaven. If we taste not of the Crosse, we may doubt justly, that we are not in the right way. If a traveller, enquiring of the way, bee told, that hee shall at such a place come to a great water; a little farther, to an Hill; a little farther, to a place of great danger: If he passe on, and finde neither water, hill, nor danger, but all plaine, pleasant and safe, he doubts: but if he finde these markes, he travailes cheerefully; because, though the way be tedious, yet he is in the right path. So the Crosse is foretold; if we meet with it, it confirmes us; if not, it weakens us.

Gal. 4.

But it may be some will say; Alas! I suffer nothing, I have had small or no troubles; no losses, sicknesse, &c. For answer, know there is *Abels* crosse, and *Isaacs* crosse: both these are persecution: The tongue of the wicked is persecution (as *Paul* calls it) as well as the Sword. Though thou hast not *Abels*, thou must quit thee well, not to have *Isaacs* crosse: and if thou beest ready and prepared to beare even cruell death for *Christ* sake, it shall be accounted as though thou hadst borne it. He shall not lose the reward of a Martyr, who hath a ready minde to be martyred for *Christ*.

If a company of resolute Souldiers set upon the enemy, here one is laid along, there another; one loseth a legge, another an arme, and some escape without hurt, through the providence of God. Shall we say that those which scape are Cowards? No: their valour was no lesse than the others; their readinesse as much to venture their lives, and their danger as great: and therefore their glory is no lesse: So be thou a Martyr in affliction, and thou shalt have the Crowne of a Martyr.

Use 2.

Gemina An-
nularia.

Jobs friends judged him an Hypocrite because of the Crosse. But blessed is the man that judgeth wisely of the afflicted. The Divell would have perswaded our Saviour that hee had not been Gods Sonne, because afflicted. Would God suffer his Sonne (saith he) to be here in the wildernesse and to starve: But we know that the precious stone of the Ring, where with all are married to *Christ*, is the Crosse: and the token that we are not Bastards, but Sonnes.

There is great reason God should discipline us. We should be marr'd without correction. O, what Pride, what Hypocrisie, Covetousnesse, Anger, Lust, &c. is in us! These must be purged out: Our Physicke is the Crosse. If a Father see his Childe by a Pond side, hee takes it up, and makes as though hee would cast it into the water, thereby to skare it from the water. So God seeing his children walking neere to hell by these vices, takes them as though he would hurle them in: throwing them at least into Purgatory, that is the Crosse, to make them afraid of sinne and hell. Alas! alas! how cold and dull are we in Prayer and the service of God! The Crosse is a meanes to cure us of this lazinesse, and to quicken us to all holy duties.

Use 3.

A man that is to goe a journey, though it be faire at his setting forth, yet he takes his Cloake with him, for feare of a storme; so prepare for the Crosse, if you be in the number of children, for the Crosse will come. *Ioseph* in the yeeres of plenty, provided for the yeeres of Famine: so doe thou.

1 Pet. 4.

But let none suffer as an evill doer. Woe be to them that beare the Crosse, but follow not *Christ*. Thy Crosse is *Christ*s, when thou sufferest for the same Cause, in the same manner, and for the same end.

Similis in
patria, dis-
similis in
causa. Aug.

1. *Christ* suffered, to beare witnesse to the Truth. This must be the cause of thy sufferings. It is not the likenesse of the punishment, but the cause, that makes a Martyr. *Christ* was there where the Theeves were, like in punishment, unlike in the cause.

2. *Christ* suffered patiently and thankfully: Thou must kisse the Rod.

3. *Christ* suffered, to put away sinne: so make thy sufferings a furtherance to mortification, that thou mayest be stirred to repent for thy sinnes, and to leave them. Many in the Crosse cry out; (but of their paine, as in a burning ague the sicke man of his heate;) not of their sinnes. As *Esaú*, who missing of the blessing, cryed and blubbered, not that he cared for the blessing, but for his curst heart.

Psal. 119.

Labour so to be under the Crosse, that thou maist say another day, *It is good for me that I have bene afflicted*. And labour so to avoid sin, that thou maist be fir to beare the Crosse.

If Gods sonnes and heires must suffer, what shall become of the Reprobate? If he spare not *Moses* one slippe, nor *David*, his owne Children, how shall his enemies fare? If such as pray against sinne, and watch, be taken; shall drunkards, blasphemers, &c. which never

never take any thought to please God, escape? No certainly. If *Ierusalem* bee searched with Lanthornes and razed; then *Babylon* and *Rome* must downe to the ground; yea, to Hell.

VERSE 18. *For I reckon that the sufferings of this present time, are not worthy of the glory to be revealed in us.*

IN this Verse is another Argument of Comfort, from the excellency of the glory spoken of in the Verse before, and it is brought in by an Occupation, thus: You say we shall be glorified; but in the meane time, who is able to beare the troubles that doe befall? *Paul* answers, that *The troubles of this present time are not worthy of that glory to be revealed.*

For I reckon: This word is not to be referred to opinion, which is uncertaine and doubtfull; but to assurednesse and certainty: And is a metaphor taken from such as casting account, finde the true totall summe. As if hee should say, I have cast up the Crosse, with all the incumbrances of it.

That the afflictions of this present time: Not excluding time past, and to come, but spoken as time is referred to Eternity.

Are not worthy: The word properly signifieth that part of the Ballance which goeth downe, the things therein drawing the beame: As if he should say, If the troubles of this life be weighed with the glory to come, they will be but light in comparison.

Of the glory: That is, Eternall happinesse; so called, because glory is most of all coveted of all mortall men.

To be revealed: It is revealed, and it is to be revealed. That is the first fruit of this.

In us: That is, our bodies and soules.

The excellency of this glory is declared by a comparison of unequals, where from the lesse, this glory advanced.

In the Comparison there are three things: First, the things compared. Secondly, the Issue. Thirdly, the Prooffe.

The things are two: first, Passions; and secondly, Eternall life. Sufferings amplified, from their short continuance of this present time. Eternall life amplified; first, from the name, *Glory*. Secondly, from the manner, *to be revealed*. Thirdly, from the subjects, *in Vs.*

Secondly, the Issue. These are so compared, that the preheminance is given to Eternall life. These passions are base; that life is glorious. These are short; that is eternall.

Thirdly, the Prooffe: from his experience, I count, reckon, determine.

The glory to come doth every way surmount the present afflictions. 2 Cor. 4. 17.

Dost.

Popish merit of condignity is here confuted. There must be a proportion betwene the merit and the reward: because the recompence of Merit is an action of Justice: and Justice is a certaine equality. If therefore there be no equality, then sufferings merit not: and if not Martyrdome, then no other vertue.

Glory followeth the Crosse, but not for the merit of it, but for the free promise of God.

The Papists answer, that sufferings in themselves are not worthy, but as they proceed from Grace and Charity: Christ having merited his honour for them, that they should be meritorious.

Wee deny sufferings to merit, (as they proceed from Charity) from this Text: for *Paul* speaks of such sufferings, unlesse we would say that the Regenerate are without Grace and Charity, or that he goes about to comfort such. Their distinction takes away *Pauls* Argument: who comforts the Regenerate against the bitterness of the Crosse, which is as well when it proceeds from Charity, as when not. Wee deny also that Christ purchased this grace to our sufferings, that they should merit.

No marvell if the Papists differ in this from us: when they differ from themselves. For they affirme such a power to be in sufferings to bring such glory, as in seede to bring forth fruit: and yet they say, that the condignity of sufferings is not Naturall, but Moral: when as seede, not morally, but naturally brings forth. Besides, they agree not whether this Merit be onely for the dignity of the Worke, or onely for the promise of

God, or partly for the Worke, partly for the Promise, or whether according to distributive or commutative Iustice.

Use 2.

a Nubecula cito transi-
tura. Acha.
d Omnia brevia tolerabilia esse debent, etiamsi magna sint. Cic.

The Crosse is a signe thou art a co-heire with Christ: is is a suffering with him: It is a way to Glory. Yea, it is not worthy of the glory following. Though the Crosse bee bitter, yet it is but short. A little draught, and the Sugar is ready. A little storme, (as one said of *Julians* persecution) and an eternall Calme followeth. And because short, therefore to be accounted tolerable, though great. ^b Besides the shortnesse, infinite glory followes. So much glory; that if a man could fulfill all Obedience, and suffer hell torments, yet he could not deserve it.

Heb. 11. 25
26.
Heb. 12. 2.
Añ. 7. 55.

The diseased man endures cutting, searing, for a short use of a miserable life: Shall we refuse to suffer any thing for that glory? Many Heathens have suffered great things for a little vaine approbation of the vulgar: What would they have done for this glory, if they had knowne it. If they so much for a shaddow, what ought we for the substance. Doeſt thou whine and lament? All that thou sufferest, is not worthy to bee named in that day that this glory is spoken of. Remember this glory and be comforted. So *Abes* and Christ did: and for this cause he shewed *Stephen* his glory at his stoning.

What therefore if the world speake ill of thee, and persecute thee? What is a word or two to that glory? Nay, what is a few drops of blood to the Kingdome of Heaven? O happy change!

Wouldst thou have this glory without suffering? He is too nice that would here enjoyce with the World, and after reigne with Christ. Few there are, who, if God should bring his Fanne, would be ready to suffer. My reason is, because there are so many which will not be perswaded to leave their sinnes. I will never beleeeve that hee will leave his life for Christ, that will not leave his sinnes at his commandement.

Use 3.

1 Cor. 15

The godly man hath his suffering here, his glory afterward. If in this life onely we had hope, we were of all men most miserable. The Motto of the Children of GOD, is, *Spero meliora*. We are not destitute of comfort, even here, blessed be God: but this is nothing to that which is to be revealed.

Psal. 37. 37

Marke the end, and thou shalt see what difference is betweene the wicked and the godly. *The end of the just is peace*. So on the contrary, the end of the wicked is fearefull. *Lazarus* ended his miseries in *Abrahams* bosome; and *Drives* his pleasures in Hell torments. Consider wisely the difference betweene a moment of sorrow here, and eternall happinesse in heaven; and a moment of pleasure here, and eternall torments in hell.

VERSE 19. For the earnest expectation of the Creature, waiteth for the manifestation of the sonnes of God.

20. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because the Creature it selfe also shall be delivered from the bondage of Corruption, into the glorious liberty of the Children of God.

* or, every creature,

22. For we know that the whole Creation groaneth, and travaileth in paines together untill now.

23. And not onely they, but our selves also, which have the first fruits of the spirit, even we our selves groane within our selves, waiting for the Adoption, to wit, the Redemption of our body.

IN these verses, the Apostle brings an excellent example, both to shew the greatnesse of the glory to be revealed, and to move us to the patient expectation of it. For all delay is long and troublesome to them which expect great matters. We expect great glory. Therefore we must be patient.

The summe is this: The whole Creation, or every Creature, is patient and expects; therefore also ought we.

In this example we have two things: First, the example, verse 19, 20, 21, 22. Secondly, the Application, verse 23.

In the Example are two things: 1. The thing affirmed, verse 19, 22. 2. The Reason, verse 20, 21.

The thing affirmed is, That the Creatures expect the revelation of the Sonnes of GOD: Where-

Wherein we have, first, the Action, *Expecteth*. Secondly, the Amplification: 1. From the partie expecting. *The whole Creation.* 2. The thing expected, *The manifestation of the Sonnes of God.* 3. The manner, delivered in divers borrowed termes, *With fervent desire, Groning, Travelling in paine.*

All the creatures, or the whole Creation: or the frame of the world: for here are not to be understood, Angels or Men, good or bad. Bad Angels and Men long not for that time. Good Angels desire it not with groning. And good men are the other terme in opposition. Whether every particular Creature be here meant, is doubted. I take it, not every particular: for those onely are here meant, which shall bee delivered into the liberty of the sonnes of God. Which cannot in my opinion, bee said of the Horse, Dog, &c. For then there should be a Resurrection of them, which is onely to bee beleev'd of men. Also there is no promise of their restoring, as there is of Heaven and Earth. Thus, I take it, we may distinguish the unreasonable creatures: All of them grone and travell *Esay. 66. 32.* in paine, but wait not for the manifestation of the Sonnes of God. All of them shall bee *2 Pet. 3. 13.* delivered from the bondage of corruption: not all into the glorious liberty of the Sons of God; but onely such as shall at the day of Iudgement be restored.

Expecteth with fervent desire: The word signifieth anxious, frequent, earnest expectation, as a man stretcheth out his necke with desire to behold.

Groneth: As one pressed with a burthen, desiring to be eased.

Travelleth in paine: As a Woman in travell, to be delivered.

Quest. But how can these things bee said of the unreasonable, nay, unsensible Creatures?

Ans. Not as if there were sense in the frame of the world, but by a Figure, as in divers other places of holy Scripture. *Prophecy, Psal. 114. 32.*

Quest. But what is it? It is nothing sure, which the Apostle sets downe in such significant words. *4. 7. & 14. 2, 5.*

Ans. Such words are used by similitude, to expresse that hidden instinct put into the Creature by God, whereby it naturally bendeth it selfe to the preservation of its owne welfare. As in a Mariners Compasse, the Needle being toucht with the Loadstone, alwaiesturneth to the North, though it know not North or South. So the bough of a Tree, if you bend it downeward; yet so soone as you let it goe, it advanceth to its naturall situation. *Esay 1. 1.*

The insensible Creature expecteth the revelation of the sonnes of God.

Dost.

The Divell perswades the Atheist to beleeve that the world is eternall; that hee may cast off the care of heaven, and the desire of eternall life. Indeed if it were so, it were the better for the Atheist. But the Iustice of God requires there should be a Reckoning Day; and the Appetite of the Creature, put into it by God, cannot be in vaine. *Use 1.*

The Creature condoleth, and groneth with us: The Sunne by his darknesse shewes his Sympathy, at the Pasion of our Saviour. A shame it may be for us not to be moved at the remembrance of that Pasion, and to have a fellow-feeling of the calamities of our brethren. *Vse 2.*

Desire then, and expect heavenly things: We to have our affections upon the earth, when the earth affecteth (as I may say) Heaven! Those things which were created for us, and are in the lowest degree of Creatures, to be sensible, and wee to bee insensible of such things which principally concerne us! *Vse 3.*

If a man by his fault, cast himselfe and his into danger; should servants bee more sensible than the Master? The very Earth hath expected thousands of yeeres, and yet is fruitfull in patience: much more should we passe a few daies with patience and obedience to God. The shortnesse of our Trouble, the Greatnesse of the Glory, the Example of the Creature, should teach us patience, and perseverance in goodnesse, till the Day of our Revelation.

Wee are the Sonnes of God: but it appeares not what we shall be. When Christ shall appeare, then shall we also be manifested with him in Glory; and there shall the wicked be confounded: In the meane time, they neither see nor acknowledge our happinesse, rather judging us the off-scouring. *Vse 4. 1. Ioh. 3. 1, 2. Col. 3. 4.*

Dost thou mocke and scorne the Children of God, thinking them miserable? Thou seekest their outside. Thou foole: Looke what's within: Not within their Chest, but their

their hearts : if thou couldst see their Peace and Ioy, &c. thou wouldst say, there were none happy but such.

Thou seekest the outward riches and pleasures of a wordling, and judgest him happy. Thou fool : Looke what's within in his heart. If thou couldst see the wounds and terrors of his Conscience, thou wouldst tell mee a new tale, that this were the miserable wretch.

Art thou reviled and contemned in the world? Be patient in the sense of thine owne present estate, and in the assurance of thy Future. The world would not be like thee: Thou wouldst not be like it : we are as earthen pots full of Treasure : The pots are seene, and therefore contemned : the treasure is not seene, and therefore not desired.

A Noble man is respected in his owne Country, unregarded abroad. As such a one knowing his owne Nobility, regardeth not the meane opinion of Strangers, but comforteth himselfe that he is a Nobleman at home : So howsoever wee are here contemned, we are Noble men in our owne Country, and there will come a Day wherein our Noble Glory shall be revealed.

20. For the Creature is made subject to vanity, &c.

21. Because the Creature it selfe also, &c.

In these words is the Reason of the Expectation of the Creature : taken from it's present condition, which is an unwilling subjection to vanity, under hope of a better estate.

Here are two parts : 1. a Position : The Creature is subject to vanity. 2. An Exposition : in which are 3. things shewed : 1. How. Not willingly. 2. The Author. God. 3. The adjunct. Hope. All these are in the 20. Verse. This Hope is farther expounded, Verse 21. but first of the 20. Verse.

The Creature : as before.

Is subject to vanity. Vanity is in-utility. *Nomen sine Re.* As catching at ones shadow, When as a thing neither fills that which contains it; nor staves up that which leans on it; nor yeelds fruit to him that labours in it, it is vaine faith one. Vanity is a Lye, as notes *Gellius*^a, in the discussing of a saying of *Salust*^b. Vanity is a saying of the End^c; as *Peter* fishes all night, and takes nothing^d : Vanity is Defect : for he that wants nothing, hath no neede to expect any thing. Some interpret it Corruption and Fragility^e. Some that which hath end and Prevarication^f. Some dissolution by Fire^g. Some Abuseⁱ. And indeed Vanity is all these; and therefore *Oleuian* expounds it Malediction : and *Calvin*, that which is contrary to the Integrity of Nature : and *PARCUS*, Bondage of Corruption : as Verse 21.

Not willingly. It unwillingly serves wicked men^k. Against the particular naturall propensity which every thing hath to preserve it selfe.

By reason of him who hath subjected the same. That is, for the ordinance of God.

In hope. Of a better estate set downe, Verse 21.

The Creature faileth, and laboureth under a great burthen and bondage of mutability, villity, Corruption, abuse, against the Naturall inclination of it, for the power and will of God under hope. The Creature is vaine, Eccles. 1. 2. Not willingly, for all punishment is involuntary. For God; who cursed the Creature, Gen. 3. Under Hope : as followeth in the next Verse.

Vse 1.

Love not the world, nor the things of the world, for all is Vanity. The best things of the world, are as the Apples of Sodom, faire to the eye, vaine in the use.

Extoll not thy selfe for thy Riches, Honour and Birth, for all is Vanity. This did *Chrysostome*¹ tell *Eutropius*, Chamberlaine to *Arcadius* the Emperour, when he fled for safety to the Altar, from which before, he went about to take the priviledge of Sanctuary. When *Fulgentius*^m saw *Theodorick* King of Italy, going in pompe in Rome; O, saith he, How beautifull is the heavenly Ierusalem, when earthly Rome so glittereth? If in this world so much dignity be given to them which love Vanity : How much shall they have which follow verity? When thou lookest upon thy gold, apparell, &c. remember they are vanity : but Righteousnesse, a good Conscience, and Heaven, are not vaine.

The vanity of the Creatures is not naturall, but accidentall by sinne, which though it be expiate by the blood of Christ ; yet the Creature shall not bee freed, till sinne bee taken

^a Gell. nott.
Anti. lib.
18. cap. 4.
^b Erasmus.
^c Luke 5. 5.
^d Tho. Aquin.
^e Ambros.
^f Comen.
Hieron.
adscript.
^g Beza.
^h Sarcenus.
ⁱ Gryncus
& Com. He-
ro adscript.
Doct.

Vse 2.

¹ Chrysost.
hom. in Eu-
tropium.
^m Apud
Surius.
1 Ianuar.

taken out of the Nature of things. Sinne hath involved the Creature under the Curse, and makes it to grone: Not the Sinne of it, but of us.

Where are our Wits and Senses? The very Earth grones which hath not sinned, and we grone not. Art thou a Drunkard, Blasphemer, Proud, Profane, &c? Verily the Earth grones to beare thee, though thou art not sensible. O desperate times which bring forth some men as beasts, some worse than Divels! the Earth groneth, the very Divels beleve and tremble: and wee many of us neither seele nor see, nor beleve nor tremble.

When the Aire infects us, the heate and cold annoy us, the earth yeelds us no fruit: *Vse 3.* From whence is this Vaniry? Even from us for our sinne. *Balaam* beleved his Ass, himselfe being in the fault. So we complaine of the Elements, and Creature; but if the Lord would open their mouths: They would say, O sinfull Man which complainest of us; Thy sinne hath made us unable to satisfie thy Need. Complaine not of us, but of thy sinne, which excruciateth both thy selfe and us.

The Creature serves us by the Commandement of God, of whom otherwise they *Vse 4.* would be revenged, for defacing Gods Image. Let us obey against the inclination of corrupt Nature, even by the example of the Creature.

VERSE 21. *Because the Creature it selfe also, &c.*

The Hope spoken of in the Verse going before, is declared here what it is: or why the Creature is in Hope; namely, because God hath purposed the deliverance of it.

The summe is; that the Creature shall not alway be subiect to vaniry, but shall have a manumission from bondage. Of the which deliverance three things are declared. First, Who. *The Creature*; that is, This world. Secondly, from what: from *Corruption*; which is, a bondage. Thirdly, into what estate; into the glorious liberty of the Sonnes of God. Some here note the time of the deliverance of the Creature; namely, when the children of God shall be wholly set free: For though they have here a freedome unto righteousness from the bondage of sinne; yet they have not the freedome of Glory, which is from the bondage of misery. But it is better taken for the state it selfe, which shall be glorious: not the same with the children of God, but proportioned according to it's kinde with them:

For it befits the liberty of the faithfull, that as they are renewed, so also should their habitation. And as when a Noble man mourneth, his servants also are clad in blacke: so it is for the more glory of man, that the creature, his servants, should in it's kinde partake of his glory.

The Creature shall be freed from Corruption into Glory, AAs 3. 21.

The World is not Eternall: it is a Creature, and being of a bodily matter, as it had a *Doct.* *Vse 1.* beginning, so shall it have an end.

The manner how the Creature shall be restored, is difficult to determine: and some *Vse 2.* have judged this to be one of the difficulties at which *Peter* aimes at. There are three *1 Pet. 3.* opinions:

1. The first opinion holdeth, that this Earth and visible Heaven, even the whole Nature of these things, shall perish. This Heaven and Earth being appointed by God to be the habitation of man, while he is *Viator*, and therefore that there shall bee no need of it when he shall be *Comprehensor*. For this opinion are alleaged divers Scriptures.

2. The second opinion is, that some of the Creatures shall be abolished: and some restored. The Heavens and the Elements to remaine, the rest to perish.

3. The third opinion, that all Creatures shall bee restored. (Remembred, that wee speake not of reasonable Creatures, nor of the Heaven of Heavens in this question.) This opinion hath also some Scriptures, but principally this now in hand.

The second opinion I thinke to be unlikely: for as it is uncomely to build a faire house, not to be inhabited: So to have these Heavens and Earths to remaine without any Inhabitants. Besides, this Earth to bee without her ornaments, and to be naked and bare, were rather a defacing than a restoring. Farther, I should imagine, that Restoring should have reference to the state it had before the fall: not when it was naked and void, but when it was in all it's beauty.

The first opinion to me also seemes as unlikely as the second: For the Scriptures, they may

Job 14. 12.

Psal. 102.

26.

Esay 51. 6.

Mat. 24.

33.

2 Pet. 3. 10.

12.

Esay 65. 17.

1 Cor. 7. 31.

&c.

may conveniently be expounded to speake of the end of the World, by similitude, &c. and it is not probable that the Lord would annihilate such a monument of his power: It is true, that the bodies of Christ and men will be monuments of his power: but why not other also, seeing it pleased God to create variety of things for this end? Also, if these things should bee resolved into nothing, where should the Divels be, and the Reprobate? In Heaven they shall not be; neither shall they be no where: unlesse they hold also that they shall be annihilated, which is not by any meanes to be affirmed. Further, that place is against this opinion, 1 Cor. 7. 31. The figure of this world passeth. Which is not to be understood of the substance, but of the qualitative respect (as I may terme it) unto this present estate of it: As a stone-doole being plucked up, ceases to be a doole, but not a stone. Now, whereas some may say, that from that place may be concluded as well, that the Sphericall figure shall be changed: it is but a cavill, and Figure need not so to be stretched. Also this place makes directly against it. And whereas they say that it is deliverance enough for the Creature, if it cease to serve man, and have an end of vanity by annihilation: I affirme it not to be enough, because this verse notifies, not onely such deliverance, but also a farther estate which it shall have after such deliverance, namely, to communicate in some degree with the Children of God in glory.

Therefore I take the third opinion to be most probable; if the restoring bee onely to some singulars of all kinds. And whereas it may be objected, why these of the kindes; rather than other? I would aske them also, why at the Deluge, these of the kindes rather than other, were preserved in the Arke?

But it is not safe walking in the darke without a light. We know not how it shall be, but this I am sure of, that all things shall be most wisely and excellently brought to passe.

Seeing all these things shall be dissolved, what manner of persons ought wee to bee in holy conversation and godlinesse? If our servants shall be changed, why are we yet intangled in old things? Let us become new Creatures, that we may be worthy inhabitants of the new Heavens and new Earth, which shall be.

Glorious liberty is proper to the Children of God: what shall become of the wicked? Alas! they shall bee holden in the bondage of everlasting torments. They shall be worse than many brut Creatures: for many of them shall cease to be, and therefore to be miserable. They shall never cease to bee, that they may never cease to be miserable. As they now follow the liberty of the flesh: so then they shall be in the bondage of everlasting punishment.

VERSE 23. *And not onely they, but our selves also which have the first fruits of the Spirit: Even we our selves, grone within our selves, waiting for the Adoption, to wit, the Redemption of our body.*

IN this Verse is the Application of the former Example. The words have no difficulty, if we understand to whom the Application is referred.

Wee: Some expound, We Apostles, which (Apostles) had the first fruits: that is, the Riches of the Spirit. As the first fruits are most precious; so they received Grace, both before others, and in greater measure; and then the Argument is from the greater to the lesse. If we Apostles, which are *sydera*, as starres, if wee sigh and grone, then much more inferiour Christians.

But it is rather to be taken of Christians in generall: the Apostle, neither in the precedent or subsequent verses, speaking of himselfe as of an Apostle, but as of a Christian: as in the next verse, We are saved by Hope: which is not the prerogative of Apostles, but of all Christians. We then: that is, we Christians, both of that and all times. So here is an Argument from the lesse to the greater, thus: If the Creature which hath not such sense of the glory to come as we have, doe abide the Lords leisure, expecting a Day of deliverance, then much more ought we to wait, &c.

In this verse are two things: First, a practice of Christians. Secondly, a reason of the practice. The practice is set downe in two words: 1. *Grone*. 2. *Wait*.

1. *Wee grone*: Among our selves, say some; but better, *in our selves*. And so it is an Amplification from the manner or measure of groning. That is, our Grones come from our very heart root, (as we say.) There is a rejoycing which is but in the face and appearance;

*Vitruvius
Cali & ter-
ra per cam
quam unum
habent im-
aginem trans-
eunt sed ta-
men per ef-
sentiam sine
fine subsi-
stunt. Greg.
17 dicit. c. 5.*

*Vse 3.
2 Pet. 3. 11.*

Vse 4.

*1. Lk. 21.
28.*

Cicilianus.

Aretius.

Beza.

2 Cor. 5. 12.

rance; so here is a groning, but in appearance, therefore he saith, *in our selves*, to note the greatnesse and the truth of it, that it is not fained, but without hypocrisie; or to shew, *Patens*, that there is matter within the best of us to make us mourne.

The second practice, we waite; amplified by the thing we waited for, *The Adoption*; which is expounded, *The Redemption of our bodies*; these words being added by Apposition.

But we are the Sonnes of God: why then should we wait for that which we have already? The Answer is, We have the Right, but not the Complement. Wee have the Right of the Inheritance, but we shall not have the full possession of our Right, till the Resurrection of our bodies. But why of the Body? because all miseries are conveyed to the whole man by the body: or rather, because the body is subject to death, corrupting and rotting in the same, when the soule is in Heaven; it is the last is redeemed, and all waite even for that.

*Habemus
jus heredi-
tatis, non
possessionem
lura.
Luke 11.13*

The reason is, because we have the first fruits of the Spirit, which breeds sighes and grones in them which have it.

The first fruits: that is, the Prelibation: A say, or taste which wee receive here in righteousnesse, peace, and joy, being but a sip, in comparison of the full draught we shall have hereafter. S. Paul here alludes to the Law of the first fruits, which were a pawne to the offerer of Inning his whole crop: so the first fruits of the Spirit, which we receive here in remission of sinnes, is a pawne to us of receiving the whole masse of Glory promised.

Levit. 23

The children of God, because they have received the first fruits of the Spirit, doe grone for the present corruption, expecting the Redemption even of their bodies from the same. Ephel. 4. 30. 2 Cor. 5. 2, 3, 4, 5. Phil. 3. 20, 21.

Doff.

The power of sinne brings death of body, goes with it to the grave, remains with it, turnes it into dust, and never leaveth it till the Day of the Generall Resurrection.

Vse 12

Gods Children now mourne, yet are they called to joy, and joy they shall have, going from the vale of teares to the Mountaine of Ioy. *Heaviness may endure for a night*, (the time of this life) *but joy commeth in the morning*; in That Morning which shall have no night to succeed it. And this withas undoubted assurance, as the first fruits assured of the whole crop; and as the earnest assureth of the bargaine. Now the first fruits of the Spirit are the earnest of future glory.

Vse 2.

Psal. 30. 5.

Illo mane.

Psal. 49. 14

Eph. 1. 13.

We have no perfection in this life, for we have but the first fruits: and hence the Devil would deceive us, perswading us that we have no faith, no sanctification, not the Spirit at all, because we have not all faith, perfect sanctification, and the fulnesse of the Spirit. Well: Remember that God requires according to that he gives. Hee knowes thou canst have no grace but from him, and therefore hee expects obedience no further than he gives. Hast thou much grace? He expects from thee much obedience. And a man is accepted according to that he hath, not according to that he hath not. Be humbled for thy wants, but despaire not.

Vse 3.

He that hath the first fruits of the Spirit, grones to bee delivered from the power of sinne, not onely to condemne him, but also to rule and reigne in him. Where are thy sighes and teares for thy sinnes, and manifold failings? The Godly are every where brought in their mourning apparell. *David waters his couch with his teares.* *Iobs mourning came before his meat: and Paul cries out lamenting.*

Psal. 6. 6.

Iob 3. 24.

Rom. 7. 24.

If then thou livest in drunkennesse, whoredome, &c. and never lamentest, how art thou like any of the Saints? Paul had no such sinnes in regard of the outward act to answer for, yet he laments: How canst thou, which art notoriously guilty of these and the like sinnes, restraine thy eyes from teares, yea thy heart from breaking? Thou couldest not, if thou hadst the first fruits of the Spirit. Canst thou be thus guilty, and laugh? Remember what was the end of *Dives* his mirth. Mourne, mourne; for *wee be so them which laugh, and blessed are they which weepe.*

Luke 6. 25.

25.

Our griefe for sinne, and desire of deliverance must bee hearty and earnest. Wicked men grieve because of that Day, which shall render into their bosomes the fruits of their wayes: The Saints grieve for the delay of it; never receiving satisfaction till that Day arise upon them.

2 Cor. 13

Phil. 1. 23.

When Paul had beene rapt into the third heaven, his note was ever after; *I desire to be dissolved, and to be with Christ.* And therefore the Church in the Revelation, from the

Rev. 21. 20.

scuse

*Tert. Apol.
advers.
Gent.*

sense of Gods love, in the first fruits of it here received, cryeth, *Come, Lord Iesus, come quickly*: praying not for the delay of the end, as some of old, but for the hastning of the same.

Even as he that hath tasted a little Honey, longeth for more; so the desire of the Saints, having once tasted the sweetnesse of Christ, remaines unsatisfied, till they bathe themselves body and soule in those Rivers of righteousness and pleasure, which are at the right hand of God.

Psal. 16. 11.

The Children of God pray for the accomplishing the number of the Elect, the coming of Christ, &c. No marvell: For here are they strangers, then shall they goe to their owne Countrey. As home is sweet and desired of him that is in a strange and barbarous Countrey, so is that day to the Saints.

No Woman with childe doth more exactly count her time; no Iew more earnestly lookes for the Iubile; no servant more desiredly wishes for the end of the Yeere, than the Saints the coming of the Lord Iesus to Iudgement. The wicked desire it not, but tremble at the remembrance of it; neither doe they desire things spirituall, because they never tasted of their sweetnesse; as a Horse having Hay and Provender, desires no better, because he knowes no better. Hast thou tasted of the Spirit? Shew it in thy rejoycing in it, in thy mourning for thy wants and corruption, and in thy desiring increase of Grace, and longing for the Day of the second coming of thy Lord Iesus.

VERSE 24. *For we are saved by Hope: but Hope that is seene, is not Hope: for what a man seeth, why doth he yet hope for?*

25. *But if wee hope for that we see not, then doe we with patience wait for it.*

FROM the occasion of the waiting spoken of in the Verse before, hee brings another Argument, to perswade to patience, taken from the nature of Hope which breeds Patience: for if we hope for life hereafter, we must be patient till we possesse it.

In these Verses are two things: first, a declaration of our Tenure concerning eternall life. Secondly, An Inference, wherein is couched an exhortation to patient waiting.

The Declaration hath two branches: In the first is our state to eternall life; We are saved by Hope. In the second is the state of eternall life to us: *Hope that is seene, is not Hope.*

Rom. 15. 13. Hope is a grace of God, whereby we expect good to come, patiently abiding till it come: I call this hope whereby we are saved; *A grace of God*, because God is the giver of it: who is therefore called, the God of Hope. Not onely *objectively*, that which we hope for; but *effectively*, which worketh it in us. It is no naturall affection in men, nor morall vertue, but Theologicall, not attained by custome and frequent actions, but by the gift of God, whereby we expect good to come patiently: I say, Good: for Evil is not hoped for, but feared. *To come*: because we have it not. *With patience*, in regard of the *interim* betweene Hope and Possession.

We are saved by Hope: So are we saved by Faith; yet these are not all one. Among many differences, this one is for our present purpose: Faith lookes to the Promise, Hope to the thing promised. Faith considers the thing promised with a spirituall eye, as presents Hope lookes for it indeed for to come. *Augustine* likens Hope to an Egge, which, saith he, is somewhat, but not a Bird: So Hope is somewhat, yea, a great matter, but not the enjoying of the thing it selfe. We are as an Heire travelling to take possession of his inheritance. We have it not in possession, but we shall have it so soone as we get home.

Gal. 3. 25. *Hope that is seene, is not hope*: Hope is not here taken for the Affection or Vertue, but for the Object, for the thing hoped for. So is Faith taken in that place of *Paul*. After that Faith is come, &c. That is, Christ, the thing beleaved. The meaning then is, that The thing hoped for, when it is seene, that is, possessed, ceases to be hoped for. For how can a man hope for that which he seeth? We hold Salvation by hope, therefore it is not present, but to come. For Hope importeth a motion of the minde, unto a thing which we have not.

Spes importat motum anime in aliquid non habitum tenentem. Aquin. in loc.

From these is the Inference; containing an Exhortation, verse 25. *If wee hope, &c.* then doe we, that is, we ought with patience to wait for it. Wee hope for salvation: It is absent: It is therefore patiently to bee expected, and all things to bee borne, which

which in the meane time shall fall out by the appointment of G O D.

Here then wee have foure things of Hope, 1. The Object of it: Things not seene. 2. The Effect of it: Salvation. 3. The Assurance of it: We are saved. 4. The Adjunct of it: Patience, which is the gift of God, whereby, with an holy, contented, and pleased minde we beare affliction, that we may not lose the thing hoped for.

The Doctrine. Containing a description of Christian Hope. Hope is a certaine expectation of eternall life, with Patience. Expectation, because it is of that which is to come. Certaine; because it maketh not ashamed, Rom. 5. 5. with patience, Psal. 37. 7. Heb. 6. 11, 12.

The Philosophers excluded hope out of their Catalogue of Vertues, numbering it among the Perturbations: but that which their blinde conceit made no account of, we are taught by God highly to prize; for we are saved by Hope. *Use 1.*

As thou prayest for Salvation, so labour for Hope: which is a speciall part of the worship Spirituall required in the first Commandement. Yea, this Scripture hath the nature of a Precept: and therefore desperation to be avoyded, not onely as a thing terrible to us, being the Murderer of the Soule: but as a most hainous sinne against God. Hope therefore. But thou wilt say; Alas! my Evilnesse bids me despaire. Yea, but if thou beleevest, and repentest, God bids thee Hope: Be of good Comfort therefore, and having Gods Commandement to Hope, and his promise, not to be confounded, though thou seest nothing in thy selfe to make thee hope, yet hope above hope. *Use 2.*

The Papists say, we cannot be certaine of Salvation, because we hope for it: but God saith, because we hope, we are certaine. For we are saved by Hope. *Use 3.*

The complete and perfect state of Gods Children here is not in *re*, but in *spe*: As Christs Kingdome is not of this world: so is not our Hope. The worldlings motto is, A Bird in the hand. Give me to day, say they, and take to morrow who so will. But the word of Beleevers is, *Spero meliora*. My hopes are better than my present possessions: Therefore we despise the present things of the world, in the hope of things to come, using the world, as though we used it not: as a Merchant hoping to fraught himselfe with Gold, neglecteth baser commodities. *John 18. 36. Use 4.*

Worldly men laugh at Beleevers, for contemning earthly things, and Beleevers which hope, laugh at worldly men, for contemning heavenly things.

We are not without joy in this world; but it is such as the world knowes not. The Ioyes of the world are nothing to that we have: as that we have, is nothing to that we shall have.

What joy and happinesse is in enjoying when the very hope is so happy and glorious? If God be so sweet to them which hope for him, what is he to them which have him? The Children of God are accounted fooles for letting slip a good bargaine; for going to a Sermon, when others goe to profit and pleasure; but herein they are most wise; as he is, which contemneth drosse for Gold, shels for Kernels.

Hope breeds Patience. Vnderstand it thus. Betweene Hope and Having, there is a want of the thing desired. This delay is troublesome; for the hope that is deferred, is the fainting of the heart, but when it comes, it is as a Tree of Life: and the greater is the fainting, as the thing hoped for is greater. Now for this want, delay, and fainting, Patience is necessary, that we should not thinke the time long, nor faint under the troubles, which in the meane time doe occurre. *Prov. 13. 12. Use 5.*

David was promised a Kingdome, and in the end had it; but in the meane time hee waited, devouring many troubles through patience. So, we have a Kingdome promised, but we must enter into it, through many tribulations, and wait the Lords leasure; Therefore Patience is needfull, that after wee have done (and suffered) the will of God, we may inherit the Promise. Needfull indeed, as a Helmet, for so is hope called; because by Patience it beares off many a knocke, with the which otherwise we should be soone stricken downe into despaire. Pray for hope, that thou maist with patience beare the many troubles must be endured. The Patience of the Martyrs to endure the fire, was bred by hope, as their hope was bred by faith. *Heb. 10. 35. Eph. 6. 17.*

True is the Proverbe, If it were not for hope, heart would burst; and therefore to be out of hope, is to be most miserable. As the Philosopher said, Take away the heavens, and I shall be no body: so take away the hope of heaven, and we are the most miserable which beleeve. *Tolle Caelum, nullus eris. Empedo.*

Peter.com-
ment.in Ge-
nesin. 10. 1.
lib. 1. num.
159.

As is the Corke to the Net, so is hope to us : the Lead at the bottome would sinke the Net, if it were not upholden by the Corke : so would troubles us, if hope by patience did not sustaine us. One compares hope to the Moone, which God hath appointed by her light, which is patience, to governe the Night of our afflictions. *Paul* excellently compares it to an Anchor ; for as the Anchor holds the Ship in a tempest, so doth hope through patience, keepe us in troubles from the shipwrack of our soules. As the Husbandman waites patiently for the precious fruit, so must we : for those that sow in hope, shall reape in salvation.

Verse 6.

Many say they have this hope, when they have it not : Thou shalt know by 3. things whether thou hast it, or no : 1. By the mother of it, which is Faith : 2. By the Daughter of it, which is Patience. 3. By the Companion of it, which is Love.

Heb. 10.
Robur fidei
confidentia.
Ambr.

1. He which hopeth, beleeveth : and so much Faith, so much Hope : for faith is the ground of things hoped for : and the strength of hope is confidence. Therefore the Ignorant, as they have no Faith for want of Knowledge, so no Hope for want of Faith.

2. Hope hath Patience. The Merchant, in hope of gaine, endures the water : The Martyrs in hope of the Recompence endure the fire. Dost thou in trouble seeke to Wizards, Divels ? Then no Patience, and so no Hope.

Gal. 5. 5.
1 Job. 3. 3.

3. Love is hopes Companion inseparable : and therefore hope is called the hope of righteousness, and he that hath this hope, purgeth himselfe. If thy life be holy, then hast thou hope, because the promise is made to such as lead a holy life. God threatneth damnation to them which live unholily, in blaspemy, breaking of the Sabbath, disobedience to Parents, Malice, Pride, Drunkennesse, Vncleannesse, &c. If thou livest in these sinnes, how darest thou say thou hopest to be saved, when thou hast no promise ? No, no, Thy hope is presumption ; and the hope of the wicked shall perish, and his hope shall be as a Spiders webbe, of which if a man lay hold, it slayeth him not. Thy hope shall be sorrow of minde. This is thy hope, thou profane wretch. *David* hoped in the Lord, and was comforted, and the Fathers trusted in God, and were not confounded : but if *David* or the Fathers had lived, as thou dost which art profane, they had missed of their hope. If then thou wouldst have the true and lively hope of salvation, remember to increase in Faith, Patience, and Love, which is the fulfilling of the Law.

Job 8. 13.
Job 11. 20.

VERSE 26. *Likewise the Spirit also helpeth our Infirmities : for we know not what we should pray for as we ought : but the Spirit it self maketh intercession for us with groanings which cannot be uttered.*

IN this Verse and the next, is another argument unto patience from the most present helpe of the Spirit ; as if he should say, Though you be afflicted, yet despaire not ; for even the Holy Spirit from Heaven helpeth you.

Here are two things : First, the helpe of the Spirit : Secondly, the meanes whereby he helpeth us : by teaching us to pray.

Of the first. *Likewise the Spirit also helpeth our Infirmities.*

Likewise, referred either to the worke of the Spirit before noted, Verse 11. hee quickneth, and likewise helpeth, or rather to hope : not onely hope helpeth, but also the Spirit.

Lyra.

1am. 5.
14. sic Chry-
sost. tract. 6.
in Iohannem.

The Spirit : not good Angell ^a, nor spirituall man, as the Minister ^b : nor spirituall grace ^c, nor Charity ^d, but the Holy Ghost.

Ambr.
August.

Helpeth : As the Nurse helpeth the little childe, upholding it by the sleeve, or as an old man is upholden by his Staffe ^e, or rather helpeth together ^f, being a Metaphor taken from one that is to lift a great weight, and being too weake, another claspeth hands with him and helpeth him ; so the Spirit is ready to relieve us under the great burthen of the Crosse.

Our infirmities.
David.
Vna subie-
cti.
Berga well
translated
also hel-
peth,

Our Infirmities : Not of praying, though the Spirit doth helpe that infirmity ; nor of practice to doe good, but infirmity to suffer evil : not perturbations onely, which arise from infirmity, but the infirmity it selfe to undergoe those things which are by God laid upon us : our Infirmities, that is, us which are weake.

The Crosse is a heavy burden : we are weake : the Spirit helpes us to carry it, as *Simon* helped *Christ*,

God

God helpeth his children in trouble by his Spirit. So promised, Ioh. 14. 26. *made good by Doctr.*
Pauls experience, 2 Cor. 4. 8. *Which was by the Spirit, Verse 13.*

Wee are too weake of our selves to stand under the burthen of the Crosse, it is so hea. *Vse 1.*
vie: as in poverty not to murmur, complaine, or to seeke unlawfull shifts to helpe our selves.

There are two speciall reasons why we are too weake to beare the Crosse.

1. The Crosse is a part of the Curse, which is intolerable: though it be sanctified and lightened to Gods children.

2. Our sinfulness makes us weake. An ill Conscience enfeebles us, makes very towers of us. *Iustine Martyr*, when he was an Heathen, judged by the fortitude and magnanimity of Christians in suffering, that they could not bee subject to vile afflictions. Where a good Conscience is, there wants no courage in suffering. If the Diuell can make us wound our Consciences by committing sinne, then he will easily drive us, either to murther, or blaspheme, or despaire under the Crosse.

Quest. But doe not many wicked men patiently beare paines and death it selfe?

Ans. No: stoutly they doe, but patiently they doe not. It is not laudable patience, but miserable hardnes and stupidity; As *Nabal* dyed, his heart being as a stone, insensible of good or ill. So also dyed the wretch that murthered *Henry* the fourth, the French King. *1 Sam. 37.*

Let none be confident in their owne strength; we are weake: and *Peter* is an example: *Vse 2.*
He brag'd that he would not deny Christ; nay, though all other forsooke him, yett hee would sticke to him, and dye at his foot: And yet a silly Damsell, with one word, put him by his resolution. This appeared also in the example of *Doctor Penderlen*, as may be read in the Booke of Martyrs. *Malas. Fax Acti and Monumenti.*

Censure not thy brother for some weaknesse under the Crosse, nor say, If I had beene in his case, I would have done so or so. Thou also art weake, and of thy selfe art nothing without the Spirit. *1362.*

Beware of security; For: thinke of the Crosse, and provide for it: Sudden troubles, *Vse 3.*
and unpremeditate, are the more grievous; overwhelming, as the breach of an high wall oppresseth unawares. In the day of peace, prepare for battell. A faire day makes us to be taken in a storme many times without our Cloakes: Thinke therefore of losses afore-hand: of burning of Houses, burying of Children, Husband, Wife, &c. Thus did *Job*: for want of this, we heare many in the day of trouble complaining, O, I never lookt to have seene this day &c. Didst thou not? It was thy fault. If a man goe to Sea, should he not looke for tempests? *Iob 3. 25.*

The Spirit helpeth our infirmities: The Vnregenerate shall bee sure of trouble without comfort: The Regenerate, of comfort in trouble. GOD will eyther mitigate their paines; or strengthen them to beare, or quite take them away: No man will lay so much weight upon his Horse, as shall breake his backe: Much more will GOD bee carefull of his Children; yea, as hee will not suffer them to be tempted above their strength, so he will give an issue and deliuerance in due time. Wee shall not have one blow or sic more than we are able to beare. He that can endure but three sits, shall not have the fourth. *Vse 4. 1 Cor. 10. 13.*

If thou hast deliuerance out of trouble, ascribe it not to thy selfe, saying, I rub'd out: I pluckt up a good heart, and got out. Acknowledge the praise to God which helped thee. *Non quoniam tu dis pati permittitur, qui scitur ultra non posse quam triduo tolerare.*

Grieve not the Spirit by which thou art helped; If thou shalt provoke him by thy sinnes, how canst thou expect his help? Make him so familiar now by thy carefull obedience, that he be not a stranger to thee in the day of thy trouble. *Ambros. Vse 5. Vse 6.*

VERSE 26. For wee know not what wee should pray for as wee ought: but the Spirit it selfe maketh intercession for us with groanings which cannot be uttered.

THe Spirit is a principall helpe in the Crosse; and one of the principallest meanes whereby the Spirit helps us, is, by teaching us to pray, which is shewed in these words: Where we have three things: First, our ignorance and impotency to pray. Secondly, from whence we be made able. Thirdly, the successe and fruit of such prayers, they are acceptable.

The two first are in these words, which we will handle together. The third is in the 27. Verse. It is a great cheering of the heart in the Crosse, if we can pray; but alas, we know not what to pray: we ought to know, but we do not, either in regard of matter or manner.

August.
Gal. 4. 6.

But the Spirit, that is, the Holy Ghost, maketh intercession for us: not is our Interest, but maketh us to pray. So the Spirit cryeth *Abba Father*, not that the Holy Ghost cryeth, but teacheth us to cry.

Christ and the Spirit, are as the Master of Requests, but in different manner: Christ by the power of his merit; the holy Ghost by the efficacy of operation in us. As a School-master with his Schollers, so dealeth the Holy Ghost with us: stirring us up to pray, and prompting us with sighs, grones, and words fitting.

Aquinas.
Beza.

For us: For our profit.

1 Pet. 1.
Iohannis.

With sighs, that cannot be expressed: For their greatnesse: for as there is a joy unspeakable, so also a sorrow and earnest desire in the Saints, not to be uttered. Rather for their littleness, both because we scarce feele them, and know not what our hearts meane, and this is the fittest because of that which followeth; He which searcheth the heart knoweth: God knoweth every little striving and groning. Every sigh in Repentance, though never so weake, is observed by the searcher of hearts.

Doct.

The Doctrine. Ability to pray, is not of our selves, but the Holy Spirit: James 1. 17. Psal. 20. 17. Zech. 12. 10.

Acts 8.

Luke 11. 1.

Mat. 20. 23

As the Eunuch understood not what he read, without an Interpreter: So neither we how to pray without a Teacher. Therefore the Disciples desire Christ to teach them how to pray. And CHRIST tells the Mother of Zebadens children, they knew not what they asked.

Use 1.

If there be any power in man unto any goodnesse, then to Prayer^r: but not to Prayer: Therefore of himselfe to none.

Use 2.

1 Iam. 5. 13

Exod. 14.

Exod. 17.

2 Chron.

24. 11.

2 Chron.

20. 21.

2 Chron.

22. 30.

1 Heb. 8. 7.

Jonah 1.

Psal. 14.

Prayer is a great refuge in affliction. Is any afflicted, let him pray^a. So have the Saints done, and have beene delivered: Moses at the Red Sea^b, and fighting with Amalek^c, prevailed by prayer. So Asa^d, so Iehobabphat^e, so Hezekias^f, so our blessed Saviour. Therefore did the Heathen Mariners in a great stresse of weather, reprove the drownesse of Iomas, and raise him up to call upon his God^h.

As in stormes the Birds and beasts flocke to the rowes, and the Mariner to the Haven, so the Saints in trouble unto God by Prayer. Not to pray, is a signe of a wretch, so is it, by play and merry company, to seeke ease in trouble, as Saul by musicke, and not from God by prayer. Let us pray: we have a Commandement, and a gracious promise to be heard. The Martyrs in their godly Letters to their friends, write, *Pray, pray, pray*. The want of comfort is from the want of Prayer.

Use 3.

Prayer is a great travell of the heart; our nature will not away with it, but upon every little occasion neglect it; seeke to the Spirit for help, and force nature.

Use 4.

Exod. 14.

Esa. 38.

14.

1 Sam. 1.

23.

Prece-

culia, sed

manifesta

fidē.

Sighes are prayers: and the voice not absolutely necessary, being but an accident: the substance of Prayer is the desire of the heart. This is the soule of prayer, words are the body, which without a soule is but a dead carcase. If thy heart grone not, words are but babbling, and the hypocrites drawing neere. Many have fervently prayed that have spoken never a word: Moses at the Red Sea^k; Hezekiah when hee chattered^l; Anna, Samuels mother, her lips went, but no word was heard: she prayed secretly in regard of words, openly in regard of her faith^m.

If a man had the voice of a Lion, the eloquence of Apollo, the learning of Moses, it were nothing without the desire of the heart. Neither is Prayer to be measured by either the multitude or fineness of words, but by the earnest grones of the heart: as in Money, we esteeme the value of the piece, not the quantity. A little piece of gold is in value to a great piece of silver: So that prayer is to be preferred, which in few words hath a great deale of spirit.

When thou goest to pray, enter into thy chamber, that is, of the heart, saith Ambrose: no matter though the doore of thy mouth be shut, so the closet of thy heart be open. So this businesse is dispatched more by sighes than speeches; more by teares than words. Neither doth the noise of the lips please God better than the ringing of the bells, without the inward meditation of the heart.

A Father

A Father hath compaſſion upon his ſicke childe when hee complaines; but when it cannot ſpeake, but onely weepes and grones, and lookes upon the father; this doubleth the fathers bowels. So the Lord heares us when we ſpeake, but when we cannot ſpeake, but onely are able to grone, his compaſſions are doubled toward us.

Tyrants may cut out our tongues, but cannot hinder and barre us from prayer. For the ſighes and grones of the heart are prayer. *Uſe 3.*

VERSE 27: *And he that ſearcheth the hearts, knoweth what is in the minde of the Spirit, * becauſe he maketh interceſſion for the Saints according to the will * Or, that of God.*

Here is declared the ſucceſſe of the prayers and grones of the Saints; they are knowne and accepted. This is ſhewed by two Reaſons: The firſt, from the property of God; *Hee ſearcheth the heart.* The ſecond, from the matter of their prayers, in the end of the verſe: they pray and aſke things according to his will.

He that ſearcheth the hearts: God ſearcheth; hee need not ſearch to know; but becauſe he knoweth, he is ſaid to ſearch; after the manner of men, who ſearch when they would exactly know.

Knower: There is a double knowledge attributed to God: of knowledge onely and of allowance, both are here meant, From this Reaſon:

God knoweth and approveth the prayers of the Saints: Pſal. 38. 9. and 51. 17.

God is onely to be prayed to, becauſe he onely knowes the heart: It is vaine to pray to Saints and Angels, who when we cannot ſpeake know not the meaning of our grones. *Doctr. Uſe 1.*

Beware of Hypocriſie, we may deceive men, but God is not mocked. The Hypocrite may make as faire a ſhew as the True Profeſſor, as counterſeit gold may gliſter as bright as the true. Nay, the Hypocrite may make a fairer: as a painted face may ſhew more beautifull than a naturall; but God ſearcheth the heart. *Uſe 2.*

Sinne not in hope of ſecrecie; for Gods eye ſeerh all things, even the ſecrets of the heart. Thou maiſt hide God from thy ſelfe, thou canſt not thy ſelfe from God. The eye of man reſtraineth thee from evill: much more let the eye of God. *Uſe 3.*

Judge no man, for thou knoweſt not the heart. Be juſtly cautelous, not unjuſtly ſuſpicious. *Uſe 4.*

Thou art condemned for an hypocrite: God knowes thy heart. If thou canſt ſay with Peter, *Lord, thou knoweſt, &c.* all is well. Thou art in grievous diſtreſſe, and canſt not pray. Canſt thou ſigh? This is Prayer. And though nor thou, nor ſlanders by can make any thing of it, yet God can and doth make much of it. *Uſe 5. Job. 31. 17.*

The leaſt evill in the heart cannot eſcape his knowledge: ſo not the leaſt good thought or deſire. God knowes more evill by us than we know by our ſelves: ſo alſo more good: for God is greater than our heart. *1 Iohn 3.*

When we goe about to pray, we thinke to aſke this and that: but many times ſomething is forgotten. Shall this prejudice us? No. Though we have forgotten it, God who ſearcheth the heart, will finde it well enough, and reward it.

Becauſe he maketh interceſſion for the Saints according to the will of God.

In theſe words is the ſecond reaſon of the Acceptation of the grones of the Saints: becauſe they grone for things according to the will of God.

He, that is the Spirit, maketh interceſſion for us: that is, teacheth us to make interceſſion.

According to his will: as it is revealed in his Word.

The way to have our Prayers heard, is to pray according to Gods Will: 1 Iohn. 5. 14. *Doctr. Jam. 4. 3. Prov. 38. 9.*

Wicked men ſhall not be heard to their benefit. The Prayer of a wicked man is abominable. He heard the Iewes when they curſed themſelves, ſaying, *His blood be upon us:* but he onely approves the prayers of his children. *Uſe 1.*

A wicked man can have no hope to be heard; for whoſoever remembers that he will not doe that which he hath heard, muſt needs diſtruſt to receive that which hee aſketh. When our good life agreeth with our good words, then is there confidence and lowd crying in the cares of God.

Use 2.

Wouldst thou be heard? Aske then those things which are according to Gods will, not thine owne. In Prayer it is a great grace to renounce our owne wils. And he dooeth lesse is the best servant, that desireth not to heare that which he will, but which willeth that which he heareth. Submit thy will to Gods: for better knowes the Physician what is fit for the sicke man, than himselfe.

If thou askest any thing, either thou shalt have it; or if thou hast it not, it is not expedient for thee to have it; and then God doth not thy will, that he may doe his owne for thy good.

VERSE 28. *And we know that all things worke together for good to them that love God, to them who are called according to his purpose.*

Here is a new Argument to comfort and encourage us under the Crosse, taken from the profit the Crosse brings. The Crosse tends to our good, to further us in godlinesse and the Kingdome of Heaven, therefore we may not be discouraged.

In this verse are two things: 1. A Proposition: *All things worke together for them which love God.* 2. The prooffe, which is double: 1 From the experience of all Saints: *We know.* 2 From a description of them which love God: *They are the called according to Gods purpose.*

We know: The wicked know not this secret; as the Philistims understood not Sampsons Riddle: but we know the Crosse is a help.

*Aquin. &
ante cum
Aug. lib. de
cor & gra.
cap. 1.*

All things: even sinnes, because from their fals Gods children arise more wary and carefull. The best things of the wicked, even their prayers, turne to their hurt: the work of the godly, even their sinnes, turne to their good. Satan then gets nothing in the end by tempting us to sinne, but the greater overthrow of his owne Kingdome.

I dare not say that this is the meaning of these words. For sinnes indeed turne to the good, but worke not the good of Gods children, as afflictions doe. For sinne is not appointed to be done, as the Crosse is appointed to be suffered: neither can it be said that sinne is sanctified to this purpose, as are afflictions. Here properly by All things, is meant All aduerse things.

Anselm.

Worke together: not *in vicem*, betweene themselves: but together with God. Not of their owne nature, for so they doe not co-operate, but *contra-operate*, but being sanctified by God: and therefore one takes the Verbe passively, are wrought: for indeed, take away God, and afflictions worke to our hurt.

For good: That is, the chiefe good, Eternall life.

To them which love God. So are Gods Children described: for it is proper to children to love and obey their Father.

To them which are called according to his purpose: That is, God hath purposed the salvation of his Children, hath chosen and called them unto it: therefore it must needs be, that afflictions comming from God, must further them to eternall life. Otherwise hee should doe that which should hinder and crosse his owne purpose; which is not done by wise men; much lesse by our most wise God.

Dott.

All afflictions further the good of Gods children, Psal. 119. 71. 1 Pet. 1. 6, 7. & 4. 19. 2 Cor. 4. 17. Iosephs afflictions furthered Gods purpose of honouring him, Gen. 50. 20. and Pauls afflictions furthered the cause of the Gospel, Phil. 1. 12.

Use 1.

The admirable power and goodnesse of God is here noted, that he can and doth overrule the nature of evil things so, as to make them serve for much good; yea, to bring good out of them, as he brought light out of darknesse. He can sweeten bitter waters. As the Apothecary of poyson makes Triacle to drive out poyson: So can God make the poyson of afflictions (which in themselves are the curse of the Law) to drive out the poyson of sinne. God makes afflictions worke to our good in two respects: 1. Of Sinne. 2. Of Grace.

1. Of Sinne, two wayes: First, to prevent it. Secondly, to cure it.

1. A Physician opens a veine, not onely to cure, but many times to prevent a disease: God knowes our disposition; hee sees that many times wee are inclined to Pride, Vncleanesse, Covetousnesse, Revenge: Now that we should not fall into these, he sends us losses in our goods, sicknesse in our bodies, &c. whereby wee are kept and bridled from that which otherwise we would commit.

2. Sinne

2. Sinne is also cured by afflictions. The blood of Christ indeed hath only this virtue: but afflictions are said so to do, because they drive us to seek the cure, being therefore called the medicine of the soule. They are of the best nature which are wonne by love: but tenné to one are brought to goodnesse by afflictions. In prosperity we grow rustie; the Crosse is Gods file to make us bright. The Prodigall in prosperity forgets himselfe: but having gone to schoole to the Hogs trough, he comes to himselfe. So did fellowship with the beasts teach *Nabuchadnezzar* humility, and the Dungeon *Manasse* true Religion, who in their prosperity were proud and irreligious.

The Crosse is also a preservative of Grace; In prosperity we are dull and drowfie, as a man coming from a feast is heavy and sleepey. A Romane Captaine said, that his Army never stood in worse termes, than when he had peace. So in prosperity is our greatest danger, then have we least minde of God: then doe wee least feare; pray seldome, and coldest, are soonest overtaken with pride, covetousnesse, uncleannesse, hypocrisie. Adversitie is a quickner, stirres up to prayer, repentance, and all holy duties.

It is noted of *Salomon*, that of all the King of *Judah* he fell soule; because he had most prosperity. That God might not lose us, and we lost his grace, hee sendes us adversitie. As the Starres shine brightest in the night: so the graces of Gods Spirit in affliction.

The affliction which is to the godly an help to heaven, is to a wicked man the fore-runner of hellish torments: as in the Deluge, the water that bore up the Arke, drowned the wicked of those times. Under the Crosse the godly pray, the wicked blaspheme. In the fire the Chaffe is consumed, the gold is purified; so much mattereth it, not what is suffered, but what manner of men they be which suffer.

This Priviledge is to them which love God. Doeſt thou love God? Otherwise thou wert not worthy to live: and then wilt thou worship him, keepe his Commandements, be zealous for his glory: which if thou doeſt not, thou art prophane; and lovest not God, neither art beloved, and so hast no part in this priviledge.

VERSE 29, For whom he did fore-know, he also did predestinate, to be conformed to the Image of his Sonne, that he might be the first-born among many brethren.

THe Apostle in the 28. Verse affirmed, that Afflictions worke to the best good of Gods Children, because GOD hath purposed to save them: so that all things which are appointed them by God, are subordinate meanes to bring this purpose to passe. As a man purposing to build an house, goes to the Forrest, chooseth Trees, fells them, hewes them, sawes them, to make them fit for his building: So God purposing to save us, hewes off our knobs by afflictions, and prepares us for glory.

That Reason, from the purpose of God, is here and in the next verse enlarged, from the inviolable connexion of the effects of it, which are the causes of our salvation.

This Verse expounds the former, the next verse expounds this.

In this is a definition of the purpose of God: namely, that it is a fore-knowing of the Called.

The principall Proposition in this Verse, is this: Those which are fore-knownne, are predestinated to be conformable to Christ.

In this Proposition we have two things: 1. The Subject; *Those which he know before.* This Precognition is not generall, or fore-knowing of merit; but speciall, joynd with his love; and indeed so it signifies here. Even the love of God, whereby from all Eternity he hath chosen us in Christ unto Salvation. This is called the good Pleasure of Gods will. Will is Purpose: Good pleasure is this precognition; or preagnition.

The second thing in the Proposition is the Predicate: *he predestinated to be conformed to the Image of his Sonne.*

Here are two things: 1. The Act, he predestinated. 2. The determination of the Act; to be conformed, &c. and this is amplified with a limitation, in the last Clause of the Verse. Of the which in the due place.

He predestinated: To destinate is to appoint a thing to a certaine end. To predestinate, is to appoint a thing to such end before-hand. Predestination is by Divines usually taken and used in their writings, for the whole Counsell of God concerning the Elect and Reprobate: and this they doe for plainnesse sake. Here it is used only for Election: neither doe I observe it otherwise used in the Scripture.

In Election wee may conceive two Acts: 1. A separation of the Chosen out of the Masse fallen. 2. An ordination of them to life, and the meanes of life. So is it taken

Acts 13. 48. here, as also in other places.

The second thing in the Predicate, is the determination of the Act: *To be conformed to the Image of his Son*, that we beare the Image of the heavenly *Adam*, as *Paul* else-where speaketh. The meaning, to be like or conformable to Christ: that is, a Sonne, as hee is a Sonne: holy, as he is holy: The which likenesse is either in this life begunne: or in the life to come perfected. In this life it is a conformity in holy Actions, and Passions: In the life to come a conformity in Glory.

There are three Doctrines here concerning Predestination.

Doct. 1. The first, There is a Predestination. Proved, *Eph. 1. 5.* but largely in the next Chapter: Of which wee are not to bee ignorant, because it is revealed: and they which deny it, or would not have it taught, bereave men of a principall stay under the Crosse.

Doct. 2. The second, The cause of Predestination is Gods fore-knowing and free love, *Eph. 1. 5.* Not fore-scene merits, or Faith. God knowes what he will worke in us: but that's not the cause of Predestination; but being predestinated unto life, hee will have us holy.

Doct. 3. The third, All such as are elected, are predestinated to be conformed to Christ, *Job. 14. 20. 1 Pet. 2. 21. Phil. 3. 21. Ioh. 14. 43. & 17. 22.*

Vse 1. Wee should bee comforted under the Crosse, because it is a Conformity with Christ. God hath many sonnes: but one onely Sonne without sinne, yet not without the Crosse: He came into the world without sinne, but he could not get out of the world, without the Crosse. Should we which are sinfull, then looke to be free from Cresses? We use to be most tender over our first child; Christ was the first begotten: yet God never abased any of his second sonnes, as he used him. If we bee used no otherwise than was Christ, we have no cause to complaine.

Art thou poore? So was Christ. Hast thou enemies? So had He. Art thou disdained? Remember, how he was reviled, mocked, buffeted, spit upon. Art thou perplexed in Conscience? O, his soule was heavy to death. Consider the great things he suffered, and for thee, and thou shalt have no cause to complaine of thy enduring. The Crosse was his way to Glory, and so it must be thine. Neither is godlinesse abolished, but built up by the Crosse.

Vse 2. Christ is our Absolute Example to follow. Others to be followed, onely as they follow Christ.

The Papists tell us of the conformities of Saint *Francis*, &c. whose orders must be followed without making question: but we are predestinated, not to conforme to *Francis* or *Dominick*, but to Iesus Christ, He is our Patterne, our Copy.

Many Schollers attaine to the perfection of their Copie, but we can never: and indeed it was necessary we should have so excellent a patterne, that we might never want matter to imitate.

If we must be conformable to him, we must know how he lived, and dyed: and this must be alwaies before our eyes, as the Copy is before the Schollers.

The Gospell propounds three sorts of workes of Christ: 1. The worke of Redemption. 2. Miraculous workes. 3. The workes of obedience. The two first are for our instruction, but the last onely for our Imitation. He bids us not to redeeme the world, or to walke upon the Sea. But in the workes of godlinesse he saith to us, as *Gideon* to his

1 Ind. 7. 17. Soldiers: As you see me doe, so doe yee; Be ye holy, as I am holy.

Vse 3. As thou wouldest be like Christ in glory, so endeavour to be like him in holinesse. Examine thy selfe. Christ was humble. It may bee thou art proud, disdainfull: witness thy vaine apparell, and arrogant behaviour. Christ spent whole nights in Prayer: Thou spendest them in riotousnesse and luxury. Christ was often in the Temple: thou hadst rather be any where than at religious exercises. It was meat and drinke to him to doe his Fathers will: to thee, to doe thine owne vile will. What likenesse is here? this is not to be conformable, but contrary unto him. Dost thou thinke to be like him in glory, which livest thus? That that body of thine which thou hast made an Instrument of Whoredome, Drunkennesse, &c. shall be endued with his glory? No, no. It is as possible

fible for thee to be saved, living thus; as it is possible for CHRIST to be like thee.

That he might be the first-borne among many brethren.

This is the limitation of the conformity. We shall have glory, not equally, but like; not by Arithmetically, but Geometrically proportion; not inch for inch, but suitable to our estates. He is the first-borne, and therefore must have the double portion.

That: This is not to be taken finally, but casually: for this was not the end; but the reason why we should be patient, because so was our elder brother, unto whom we must be conformable.

That he might be the first-borne: He is so called, by allusion to the privileges of the first-borne. They were the Princes of their Families, and Priests, till the Tribe of Levi was separated to that Office in their stead. ^a And they had a double portion, ^b dividing the Inheritance among the rest of the brethren. So Christ is our King, Prophet, Priest, and is anointed with the Oyle of gladness above his fellowes ^c ^d ^e

Among many brethren: That is, the Elect, which by Adoption are the sonnes of God, and so the brethren of Christ. Christ tooke our Nature upon him; but we are not his brethren hereby; but when we partake of his nature, being Bone of his Bone, and Flesh of his Flesh, by a supernaturall birth, as he is bone of our bone by a naturall, then are we his brethren. These brethren are called many in regard of themselves, not in regard of the Reprobate.

Here are three things: 1. Christ is the first-borne, Col. 1. 18. Rev. 1. 5. We are his brethren, Job. 20. 17. Heb. 2. 11. We shall be like him, 1 Joh. 3. 2.

It is much to be Gods servants, but to be his Sonnes, even the brethren of Christ, is *Use 1.* an exesse of Love. We give God just cause to be ashamed of such children as we are, and our blessed Saviour to be ashamed of such brethren. Christ is not ashamed of thee, though thou beest poore, though full of infirmities; be not thou ashamed of him, and his services: the World casts shamefull and opprobrious things upon them which follow Christ: which keeps many from professing the Gospel; this being such a rub which they cannot get over. Remember, Christ is not ashamed to acknowledge and call thee brother: put on thou therefore Davids Spirit; I will (saith he) confesse thy Name before Princes, Psal. 119. and will not be ashamed.

A friend in the Court is worth much. We have in the Court of Heaven a speciall *Use 2.* friend, even a Brother, to speed our suits. Let it comfort us in Prayer, and make us confident to goe to him, and not to the Virgin Mary, &c.

Naturall brethren, howsoever they may dissent among themselves, yet they will take one anothers part against enemies: so that wrong one, wrong all. Let then the World and prophane men take heed how they wrong us: for Christ is our brother, and hath promised protection, and to take our parts. *Use 3.*

Christ is our elder brother, therefore our Prince, unto whom we owe subjection and *Use 4.* obedience. If we be sanctified and performe this, He is not ashamed of us. Thou art ashamed of thy brother, if he be a Drunkard, a Thiefe, a Whoremaster: if thou beest such, assuredly Christ is ashamed of thee.

VERSE 30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

THe Elect are predestinate to be conformable to the Image of Christ: this Conformity is, when they are called, justified and glorified, of which speaks this verse. And so is absolved the whole order of our salvation. God purposeth to save some of mankind false. These he fore-knoweth, these foreknowne he predestineth, these he calleth, justifieth, and glorifieth.

In the two Verses going next before, Paul carried us up into the third Heaven. Here he bringeth us downe againe to the Earth, to behold the patesfaction of Predestination, by Vocation, Iustification, Glorification.

Those whom he predestineth: that is, to salvation from everlasting.

He also called: In time, and out of their sinfull estate, from the number of the wicked, outwardly, by the Law, the Gospel; which calling is common to the Elect and Reprobate. Inwardly, by the operation of the Spirit in their hearts, whereby they are enabled

to fulfill the condition of the Gospell, which is to beleve: and this is proper to the children of God.

Them be also justified: That is, he accounteth and pronounceth them righteous, by the offered righteousness of the Gospell, which in their vocation by Faith they apprehended.

Them be also glorified: Not making them renowned and famous; but did gloriously save. Glorification is a putting away of baseness and dishonour, and a putting on of honour, even the honour of immortality and salvation.

Quest. But where is Sanctification?

Answ. Some say, it is included in Vocation, and Iustification, but rather in Glorification. Sanctification is Glorification inchoate, and Glorification is sanctification consummate.

These are so inviolably connected, that he who is predestinated, is as certaine to be saved, as if he were in heaven already. The way unto this Glorification is the Crosse; therefore we are to be patient in sufferings.

The fore-acknowledging or love of God, is the fountaine of the Predestination of Saints, of which love we may say, that it is from everlasting to everlasting; from the Eternity of Predestination, without the beginning, to eternity of glorification without end: the Necessary meanes betweene both; Vocation, Iustification.

I purpose not to common-place of the nature of these Graces, but onely to speake of their Connexion and Relation, one with and toward another: which are so linked together, that they follow and convert, affirmatively and negatively, from the first to the last, and from the last to the first; as in a chaine of divers linkes, if ye draw any one, the rest follow.

Doct. The way from Predestination to Glorification, is by Vocation and Iustification; so that who soever is called and justified, was predestinated, and shall be glorified. This appears by comparing together these places: 1 Cor. 1. 9. Rom. 1. 7. 1 Pet. 1. 9. Jude 1. Acts 13. 48.

Vse 1. These graces proceed not from merit, but from Gods fore-knowledge and love.

Vse 2. The opinion of universall Election is here exploded. All are not called; therefore all are not elected. So long as God continues his Gospell, presse to the doore of his House to obtaine this Calling: and inasmuch as few obtaine it, we should the more labour to be of that number. Honors, and Jewels are highly esteemed, because given to few. The Grace of Salvation, as it is much more precious, so should it much the more draw our affections.

Vse 3. The sottish and blasphemous opinion of many among us, is hence reprov'd: If I be predestinated (say they) to be saved, then I may live as I list; for howsoever I live, I must be saved: If I be predestinated to be damned, all my care cannot alter the Counsell of God, and therefore the best way is to take our pleasure while we may.

*appt
by G.* But whence hast thou this Collection? Not from God and his Word; but from the Divell, and thine owne ignorance: For put the case thou wert on the toppe of an high Tower: God hath predestinated, that thou shalt come safely downe, or breake thy necke in coming downe: Wilt thou now leape down upon this reason, neglecting the ordinary way? I trow thou wilt not trust thy body upon these termes; then art thou mad so to trust thy soule. God hath predestinated that thou shalt live to the end of this present day, or that thou shalt dye before night; Wilt thou upon this drinke payson, &c. saying, Why, if God have predestinated that I shall live, I shall live though I en payson: If to dye, then I shall dye though I bee never so carefull. If thou beest in thy right minde, thou wilt not doe thus.

Ezay 38. 5. *Hezekiah* had assurance of the prolonging of his life for fifteen yeeres, yet neglected not the meanes of preserving his life. So the predestination of God ought not to make us carelesse of using the meanes of Salvation.

Origen maketh mention of one who being sicke, and desiring to send to the Physician, was perswaded by his friend not to send; for, saith he, if it be appointed you shall dye, the Physician cannot helpe you: if to live, you shall not need him. The sicke man of a sounder braine than his friend, excellently answered: Nay, saith he, if it be appointed I shall live; I will send for the Physician, that such appointment may take effect.

God hath predestinated me to be saved; so hath he predestinated me to be called and justified,

justified, before I be saved. Though Glorification necessarily follow Predestination, yet not immediately, but here are means from one to another, which God hath predestinated to be used. As thou art predestinated to glory, so also by the same AG to holiness, without which he hath predestinated to save none.

This opinion then is most absurd in reason; and also most blasphemous: for wicked wretches thinke they have GOD on the vantage, and that they may be saved whether he will or no. I am sure of this, that whosoever thinketh, reasoneth, and liveth thus, in that time he can have no assurance that he shall be saved: and if he continue thus to the end, there can be no greater signe of a mans reprobation and damnation.

Vocation and Iustification are antecedents to Glorification, consequents to Predestination. Here is a Chaine of foure linkes: the two extreme, Predestination and glorification, are in the hands of God; the two middle are let downe to us, by which wee may be equally drawne to both the ends; as a man may by a River either goe downe to the Sea; or up to the Spring head. Art thou called and justified? Then thou maist bee sure of thy Predestination past, and Glorification to come.

Examine therefore thy Calling, which of all arguments manifests Election. Art thou called? Ifay not outwardly onely, but inwardly? Is thy heart opened? Are thy cares bor'd? When God hath called thee in the preaching of the Word, hath thy heart answered as Samuel, *Speake, Lord, for thy servant heareth*? When Christ asketh thee if thou doest beleeve; doest thou say with that man, *Lord, I beleeve, helpe my unbeliefe*? Doth thy heart as an Echo answer the loving call of God, and doest thou live accordingly? Where is thy love of the Word? Thy Obedience? Thy Faith, &c? Alas, alas! The absence of these declare thou art not called. How often hath the Lord called thee from Drunkenesse, Swearing, &c. and yet thou drinkest and swearest, &c. Art thou predestinated to life? Nay, if thou so continuest, thou art a Reprobate. God hath called upon thee to leave the Company of ungodly men, and thou notwithstanding drawest with them the yoke of Impiety. How art thou of the number of the Elect, which familiarly conversest with Reprobates and damned wretches?

Rejoyce you, rejoyce, which feele that your hearts are moved to obey and beleeve the calling of God; you have a most sweet testimony of the love of God, and that you shall be conformable to Christ in glory. Your salvation is built upon a stronger and nobler foundation than the very Heavens; even upon the Counsell of God. But the signes are in your selves; be carefull to preserve them cleere, and as you are to bee separated from the damnation of wicked men, so separate your selves from their conversation.

VERSE 31. *What shall we then say to these things? If God be for us, Who can be against us? He that spared not, &c.* to the end of the Chapter.

MAny are the troubles of the righteous. Therefore we have had many Arguments of Consolation; all which the Apostle here magnificently concludeth as with a Song of triumph, celebrating the *plerophory* and confidence of the faithfull, founded upon the immutable love and Counsell of God, shewing that no temptation is to be feared.

This conclusion Paul utters after the manner of brave Souldiers, who when they see their enemies approach, shake their Speares, and wave their Swords above their heads; as daring their foes: For having mustred an Armie of comforts and encouragements; both against in-bred corruption, and outward affliction; he takes the Field, daring Hell it selfe to the encounter, with words of great defiance: As, *What shall we say? Who shall lay any thing to the charge of Gods Elect?* and such like.

Here then Paul renounceth all tentations and assaults, which might disquiet the children of God: and this he doth two wayes: 1. Generally, Verse 31. 2. Particularly, in the rest.

In this 31. Verse are two things: 1. A question. 2. An answer.

The Question: *What shall we say to these things?* To what things? Some say that we are predestinated, called, &c. Or that all things worke to the best for the children of God, as others say: but I thinke they say best, which referre this question to all that is said before: *viz.* That there is no Condemnation to us that are in Christ. That wee have

have the Spirit, are the Children of GOD, are predestinated, &c. For that which hee hath said before of sinne and affliction; hee doth in this conclusion briefly recapitulate.

What shall we say? Aquinas gives three expositions. 1. How thankfull should wee be, seeing God hath done such things for us? It is true that this ought to follow; but this is not so proper. 2. That these should be the words of one amazed and overcome with the consideration of Gods goodnesse, not knowing how to expresse himselfe. This cometh neerer. 3. As if he should say, Who can say any thing against these things which I have delivered? let all the world say and doe what they can. These two last joyned together, give the full sense.

Vse 1. Paul teacheth us here by meditation to revive that which we heare and read, chewing it downe againe, as cleane beasts: for that which before he delivered, hee recalleth to minde, staying his thoughts upon it, by meditation and application.

Many will be moved while they are in the Church, hearing: But if we will soundly profit, we must reason of things heard when we are gone and say to our selves and others, What shall we say to these things? and so enter Application upon the Conscience: otherwise, as a flash of lightning leaves us in more darknesse; so such slight hearing increaseth hardnesse of heart.

The Answer: *If God be on our side, Who can be against us?*

What shall we say? Why, saith Paul, this I will say, If God be for us, who, &c. *Calo.* This is not spoken doubtfully, but affirmatively: being a supposition, taking a thing for granted, upon which some other thing is inferred, as in that old Verse, *Si Deus est Animus, &c.* If God be a Spirit: that is, seeing he is a Spirit, he must be worshipped in Spirit and in truth, as Christ speaketh.

Iob. 4. *Who can be against us?* That is, none. But this is a more forcible denying: Who can? Doest thou, Paul, aske who can? He tell thee: The Divell can, Tyrants, the whole world, our own corruption, &c. True: these may set themselves against us; but it shall not prevaile, it shall be to no purpose, but even as throwing stones against the wind. They may hasten, but cannot take away our Crownes.

Quis contra nos scilicet esse poterit efficaciter? Aquin. Me thinks these are words of great resolution, as if he should say: Wee have many enemies: let the proudest shew their face; I feare them not. Who can? who dare be against us?

Here is an Enthymeme from contraries. God is for us: therefore none can efficaciter be against us. Or it is an hypothetickall Syllogisme; where there is an hiding of the Minor, and of the conclusion. If God be for us; then, &c. But God is for us; Therefore.

Nothing can hurt them for or with Whom God is: Psal. 23. 4. & 56. 4. Iosh. 1. 5. Heb. 13. 6. No flesh nor death shall hurt David; no enemies shall hurt Ioshua; nor poverty Gods children, because God is with them.

Nemo nos ledit, nisi qui Deum vincit. Great is the security of the faithfull; they shall have many enemies, that the love of God may be more conspicuous in their protection, for they shall overcome them all; He that is with them is stronger than all, who is omnipotent, doing what hee will, and suffering no resistance in that he will not. Onely he which can overcome God, can hurt us.

Anselm. Pharaoh followed the Israelites; but he and his mighty men were drowned and Israel escaped; for God fought for Israel. Saul hunteth David as a Partrich in the mountains; but Saul perisbeth, and David is King: for God is with David. Haman hateth Mordecai; but Haman is hanged, and Mordecai is advanced: for God is for Mordecai. In Queene Marias daies the Papists sought the destruction of the Lady Elizabeth; but they are confounded, and Elizabeth is made Queen: for God was with Elizabeth. In 88. fierce enemies intended the invasion of England; but they were foyled, and England triumphed: for God is for England. Many Enterprizes were undertaken against our late most learned, most wise, most religious, most mighty King James, especially that hellish attempt of Popish Monisters in the Powder-Treason; but they were executed as Traitors, and King James continued his happy reigne: for God was with King James.

Vse 2. Let Turks, Jewes, Papists, profane persons, and all the Enemies of the Gospell desist from their devilish enterprizes against the Protestants: for God is for the Protestants, against whom when they arise, they arise against God himselfe, and therefore must needs fall.

It is hard to kick against the prickles, it is madnesse to runne our naked bodies against a swords point. Cease therefore, Papist, to plot against the Gospell, it is impossible to prevaile. If any policy, counsell, lying, cursing, strength, cruelty, could have prevailed, it had been rooted out long agoe: A prophet like thy selfe will teach thee, even *Balaam*, Num. 23. 81 that it is in vaine to curse whom God blesseth.

The wicked are most miserable: for God is against them. What if thou have riches, honours, friends, if God hate thee and deny thee, if in every corner thou meet with the Angell of God with a Sword in his hand against thee. God sitteth upon the Circle of the Earth, and all the Inhabitants are as Grasshoppers, yea, all the Nations as a drop of a Buckler, and lesse than the dust of the Ballance. How easily can he be revenged by fire, by water, by drought, by sicknesse, by Sea and by land? Seeke therefore Reconciliation.

Examine whether God be with thee. It appeares here that God is onely with them which walke not after the flesh, but after the Spirit; who are predestinated, called, justified; if thou bee such, God is with thee, and will take thy part: otherwise hee is against thee.

When the Angell of the Lord said to *Gedeon*, *The Lord is with thee, thou valiant man*; Judges 8. *Gedeon* answered, *Ah my Lord, if the Lord bee with us, why then is all this come unto us?* 12, 13. The Earth parcheth, the Clouds are restrained, the fire rageth, &c. What shall we say to these things? Is God with us? Is he not rather against us? Wouldst thou have comfortable seasons? If God be against thee, how wilt thou have them? Thou blasphemest, art drunken, uncleane, profane: Is this the way to obtaine God and good things? Let us repent and humble our selves, that wee be not all swallowed up in the heavy judgments of GOD.

VERSE 32. *He that spared not his owne Sonne, but delivered him up for us: how shall hee not with him also freely give us all things?*

Paul here begins to remove the tentations of the godly in speciall. Which are of two sorts: Either concerning the defect of good, or the presence of ill. In this Verse he dealeth about the first sort; in the rest of the Verses about the second.

About the coherence most Interpreters judge thus; that here is a prooffe that God is with us, because he hath given up his owne Sonne for us: and then the argument is taken from the signe, not probable, but necessary and infallible. This is very true. Yet it may be very fely conceived thus (*viz.*) That the Apostle doth answer an Objection, which might be made from the Verse going before.

If God be for us, saith the Flesh. What meane then the want and poverty whereby we are pressed? Piety is hotly praised, but coldly rewarded. To this Paul answereth, as if he should say: Let not such dissidence distract you: God will freely give you all things you need: and this he proveth by an argument from the greater to the lesse: He which giveth his owne Sonne, will deny nothing: and therefore the Syrian Translator reads it, *And if God hath not spared, &c.* which *Beza* most approves, and his Majesties Translation: *He hath not spared.* Not as before: Who hath not: implying that it should be still addrest to answer to the question, Verse 31.

We are poore, saith the weake Christian. I but if God hath given us his owne Sonne, he will deny us nothing which is good for us.

This Argument is amplified two ways: 1. From a description of Christ, who is here called Gods owne Sonne, that is, his naturall, only begotten. We are sons, but adopted: *Iob. 1. 12.* and thus Christ also calls God his owne Father: Which terme notes equality, as the Jewes there understood.

2. From an opposition of actions. *He spared not, but delivered or gave up:* It is more than if he had said, he gave, though freely. For a man may give of his abundance, but God hath not spared his owne and onely Sonne.

But hath delivered him up, that is, to death. *Judas* delivered him; So did God. *Judas* as the Instrumentall, God as the Principall cause, governing the Tradition of *Judas*: and yet neither is God to bee brought into the fellowship of the fault with *Judas*; nor yet *Judas* to be excused for the co-operation of God. Because neither did God command or compell *Judas* to doe it; neither did *Judas* in the doing of it, ayme at the pleasing of God.

This

This action of God is amplified, from the Persons for whom. For us all: that is, not for all men: but Beleevers.

In these words then we may consider two things: 1. A Supposition, that God hath not spared his owne Sonne. 2. The Collection deduced and inferred. Hee will not do us any thing.

Doctr. The Doctrine. Out of the Supposition. God hath given to death his owne Sonne for us, Rom. 5. 8.

Vse 1. O, the greatnesse of Gods love towards us! So God loved the world (saith our Saviour) that he gave his onely begotten Sonne. When Abraham was ready to offer his Sonne Isaac, The Lord said, Now I know that thou fearest and lovest me, because for my sake thou hast not spared thine onely Sonne. If Abraham love God, because he spares not Isaac, much more doth God love us, because he spared not Christ. For it is more for God to offer up his Sonne: than for Abraham to offer up his. For first, God loved Christ better than Abraham could love Isaac. Secondly, God was not bound by the commandement of a Superiour to doe it, as was Abraham. Thirdly, God voluntarily did it, which Abraham would never have done without a commandement. Fourthly, Isaac was to be offered after the manner of holy sacrifices: Christ suffered an Ignominious death, after the manner of Theeves. Fifthly, Isaac was in the hands of a tender Father; Christ in the hands of barbarous Enemies. Sixthly, Isaac was offered but in shew, Christ in deed. This is an Excesse, yea, a Miracle of love. Paul calls it a love, passing knowledge. There is no Argument to this, to draw a man to God. This Paul often celebrates. And hee's a very blocke that is not moved herewith, to shew himselfe sensible of it in his godly walking.

God hath not spared his owne Sonne for us, as if hee loved us more dearly than Christ: for we use not to expend things deare, but for such as are more deare. Who then which understands this, can finde in his heart to offend such a God? Hee spared not his owne Sonne for thy sake. Spare thou thy drunkenesse, uncleannesse, &c. but not thy blood for his sake, who was so prodigall (as I may say) of his owne and onely Sonnes to doe thee good.

Now to the Argument.

Hee that spared not his owne Sonne for us, will spare no other thing for us.

But God spared not Christ for us. Therefore, &c.

For it is lesse to give us all things with him, than to give Him to death for us.

To whomsoever God gives Christ, hee gives all good things: For all things are in Christ, 1 Cor. 3. 21, 22, 23. Col. 1. 17, 19.

Above all things seeke for Christ, who is the Fountaine of all good. If thou hast him, thou hast all; for as the shadow follows the body: so all good things temporall and eternall follow him. He never comes empty or alone, but his reward is with him. The world sings the old Poets note: First for money, then for Christ. And if they have any spare time, that is for Christ and eternall life.

Vngratefull wretch, which hast bestowed many houres and dayes on thy pleasures and vanities, scarce a day or houre on the knowledge of God, and Christ. Hee that hath CHRIST, hath all things: yet who seeketh Christ so earnestly as hee seeketh all other things?

Examine your selves on this present occasion. Who amongst you ever so longed for Christ, as now for raine? Who hath so bewailed his sinnes, as this present want? Seeke yee Christ; and with him you shall finde comfortable seasons, yea all good things. First seeke the Kingdome of God, and his Christ, then all such things shall be given unto the bargain. These shall be as an &c. in the end of a sentence. Consider how most men hastily goe to worke: one seekes raine in the new Moone, another in the change of the winde: a third in this or that signe. None almost seeketh in Christ, and therefore God hath confounded all our Signes and Observations.

Seeke therefore such things in Christ: for without Christ either we shall not have them: or we shall have no comfort in having them, they turning from being benefites, to be very snares unto us. We may have temporall good things without Christ, but as the Theefe hath the True mans purse. Alas, what shall it profit him, when he shall come to hold up his hand for his robbery? So if thou have not Christ, thou art an usurper even of that

Hyperbole
amoris

Chrysost.

Portentum

amoris. Pa-

reus.

Deo sua-

luteur tibi

propter

uoluntatem

Eph. 3. 19.

Doctr.

Vse 1.

In isto filio

Dei omnia

existunt

tantum in

privilegio

procedendi

procedendi

procedendi

procedendi

procedendi

procedendi

procedendi

procedendi

procedendi

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that which thou poſſeſſeſt by a lawfull civill right, and ſhalt be called to account for the ſame.

Thou mayeſt have gold and ſilver without Chriſt, but no comfort without him: Whom if thou haſt, thou maiſt eate with peace, and drinke with peace, and with peace and comfort poſſeſſe gold, ſilver, houſe, lands, rich apparell; for they are thine own in Chriſt.

If thou beleev'eſt, thou canſt want nothing that is good for thee: for all temporall bleſſings and ſpiritual, are annexed to the perſon of Chriſt, whom they poſſeſſe by Faith. *Quid heſi- tas ſuper poſſeſſioni- bus tuis, & Domini cum habeas?* Walke therefore cheerefully in thy Calling, and be not anxious, nor diſquiet thy ſelfe with carking care. What doeſt thou doubt about poſſeſſions, when thou poſſeſſeſt the Lord of all? He that hath given that which is greater to his enemies, how ſhould it be that he ſhould deny leſſer things to his friends? The Prodigall Childe doubteth not of bread enough, if hee can obtaine his Father. So we can be in no want, if wee want not Chriſt.

VERSE 33. *Who ſhall lay any thing to the charge of Gods Eleſt? It is God that juſti- fieth.*

IN this verſe *Paul* begins to arme Gods children, againſt the ſecond ſort of ſpeciall tentations, which ariſe from the preſence of evill.

This evill is either in our ſelves, in the Creatures, or ſuppoſed to be id God. In our ſelves, our finnes, In the Creatures, violence and death. In GOD, mutability of his love.

The firſt of theſe is removed in this Verſe, and the next: namely, that which ariſeth from our faultineſſe. For our finnes, there are two that hurt us: 1 The Accuſer, 2 The Judge. In this verſe *Paul* ſheweth that no Accuſation can hurt us in regard of our finnes. In the 34. verſe, that no Judge.

In this verſe is a poſition, ſet downe by way of Interrogation; and a Reason.

The Poſition: None can accuſe the Eleſt. The Reason: becauſe God juſtifieth them. Some reade all in both theſe Verſes, 33, 34. with Interrogations, thus: Who ſhall ac- cuſe? Shall God which juſtifieth, &c. *Sacerdot.*

But our reading is beſt and moſt approved.

Who? In general, Who? What Divell or Man?

Shall lay to the charge: Shall accuſe, ſhall ſue, ſhall call into the Law; ſhall indiſt, ſhall arreſt, that he may accuſe? This is very emphaticall: There is no place for accuſation, much leſſe for finding guilty and condemning. Of what ſhould Gods children be accuſed? Of old finnes; not of falſe things; but of ſuch whereby Satan and our Conſciences (the Accuſers) may bring us to deſperation.

The Eleſt of God: The Election, ſaith *Chryſoſtome*, not well. *Ambroſe* gives the ſenſe, thus: None can or dare retraſt the Judgement of God: for hee confidently provoketh all adverſaries, if they dare come forth to accuſe, not that there is no canſe; but becauſe God hath juſtified us. Therefore it is here ſubjoynd as a Reason.

It is God that juſtifieth: They are juſtified: therefore it is vaine to accuſe them; and it is God that juſtifieth them. If God doe it, none can reverse it, for none is equal with God.

No Accuſations can hurt or prevaille againſt them whom God juſtifieth, *Eſay 51.8.9. Doſt.*

It is ordinary for wicked men to traduce and accuſe the children of God, of hypocriſie, pride, covetouſneſſe, &c. But whom doeſt thou accuſe? Even thoſe whom GOD juſtifies. It is falſe which thou chargeſt them withall, or it is true. If falſe; then thou art a ſlanderer. If true; then thou ſheweſt thy ſelfe malicious, to impute, and to object that which God hath pardoned, and of the which he hath acquitted them. Take heed thou playeſt not the Divels part, who is ſtiled the Accuſer of the Brethren. As it was ſaid to *Peter*, That which God hath cleaſed, account not thou uncleane; So them whom God juſtifieth, take heed thou accuſe not.

No accuſation can hurt beleev'ers. Who ſhall accuſe them? Who? Enow, I warrant you. The Divell and wicked men: who will ſit us, as a man ſits his Corne, and ſearch intous, as *Laban* ſearched *Jacobs* ſtuffe; and when they can finde nothing worthy of Accuſation, they will invent falſe things. But thou wilt ſay, Alas, that which the

Divell and the world accuse me of, is too true, mine owne conscience also accuseth mee. Be it so : but doest thou beleve and repent ? Then God justifieth thee, not onely from false, but against true accusations. Be they true or false, they shall never hurt us, for hee from whom there is no appeale, hath acquitted it.

Thou must neither deny nor forget thy guiltinesse, that the more thou doest understand thy disease, the more thou mayest praise thy Physician : But if thou have Faith, which is the cause, and Repentance, which is the fruit of Iustification, no accusation can endanger thy peace.

Vse 3. Miserable art thou, prophane wretch : for as God will admit no accusation against the Elect, thus justified and sanctified, so he will refuse no just and legall accusation against the prophane and obdurate ; which censure of the just and terrible Iudge, must needs fill the conscience of irreligious and Reprobate men, full of horreur and confusion.

Mal. 3. 5.
Mat. 10.
Lam. 5. 3.
Mal. 2. 11,
12. What must needes be the torment of the Soule, when thine owne Conscience, the Law, the Divell himselfe shall most eagerly accuse thee before the Iudge of quicke and dead ? Nay, God himselfe will be a swift witness against thee ! Yea, the very insensible creatures shall accuse the wicked : The dust of the Preachers feet shall accuse the contemners of the Gospell : The covetous mans rustie gold and silver, the Vsurers unjustly gotten goods shall accuse him. The drinke, O Drunkard, which thou hast swilled, shall rise up in Iudgement and accuse thee. If it be possible, Repent, that thy conscience may be freed from hellish desperation.

VERSE 34. *Who is he that condemneth ? It is Christ that dyed, yea rather that is risen againe, Who is even at the right hand of God, Who also maketh intercession for us.*

AS in the 33. Verse, *Paul* tooke away the danger of Accusation, so in this he taketh away the feare of Condemnation. Here are two parts : 1 A Position ; None can condemne the Elect : to condemne, is to adjudge to death or other punishment. This Position is set downe by interrogation for the more force.

Heb. 2. A Reason : Which is, because Christ is dead. The Interpreters for the most part doe place the force of the Reason in the Intercession of Christ, which they oppose to Condemnation : as if the Apostle did use a Trajection for the more strong consolation of Believers. But under correction, I thinke the reason principally to bee in the death of Christ, by which we escape death : and the Resurrection, Session and Intercession to be added by way of Amplification, for the cause alleaged. The words are parts of the Cathisme. The sense is thus to be conceived : Alas, saith the weake Christian, mine owne conscience, the Law, the Divell accuseth me. Yea, but God justifies thee, saith *Paul*. What, a sinner ? How can that be, saving his Iustice ? for sinners are to bee condemned by the Law. True, saith *Paul* ; but Christ is dead for us, and so hath made satisfaction : for as it is well observed by *Cajetane*, these words, *for us*, are to be referred to every part of the Answer, he dyed for us, rose for us, &c.

The death of Christ is further declared by the consequences of it : which are three : 1 Resurrection. 2 Session at Gods right hand. 3 Intercession for us, which Gradation is added to take away all scruple. He is dead : Nay, he is risen, which scaleth the memory of his death : Nay, he sitteth at the right hand of God, having received all power for the safety of Believers, and confusion of unbelievers ; and that nothing be wanting to our comfort. he continually makes intercession for us, by appearing in heaven for us, and by willing that his merits should be effectual unto us.

Heb. 9. 14.
Heb. 10. 10
Doftr. Those whom Christ dyed for, cannot be condemned. *Rom. 4. 25.* & *5. 9.* *Heb. 2. 14. 15.*

Vse 1. The Death, Resurrection, Power and Intercession of Christ, are the Wells of Salvation, from whence all comforts are to be drawne. Art thou cast downe for feare of thy sinnes, and the punishment due to them ? *CHRIST* hath suffered thy punishment, he was condemned in thy roome and stead, and therefore in the Iustice of God, thou must not be condemned. Beleve and repent, and then it is as possible for thee to be damned, as for God to be unjust.

Thou mayest securely rest in his death, because hee not onely dyed, but rose againe ; which though it did adde nothing to the price which was payed in his death, yet it is a demonstration of sufficiency of it, and thereby a confirmation of thy comfort : for

if he had not rose againe, his death had done us no good. If death had overcome him, how should we sinners have escaped?

Hee, as our *Sampson*, carried away the gates of Death. The foundation of our comfort is laid in Christs death: we receive it in his Resurrection. His death is compared to the sowing of Corne, which comforts most when it commeth up. So our peace and joy is sowne in his death: we reape it and begiune to possesse it in his Resurrection. He is not onely dead and risen, but hath received all power, having it in his hand to save and destroy: by his power he sent the Holy Ghost. He hath alwaies governed and preserved his Church, and confounded his foes. We have many foes indeed, but wee need not feare; for if he so bridled them, being on earth in our weaknesse, that he overthrew them backward with a word; how can and will he hamper them being in Heaven, in the power and glory of his Father?

He was courteous on Earth; and he forgets us not now he is in Heaven: hee is not like *Pharaoh's* Butler, who forgot *Joseph*. He is not in heaven onely to live happily himselfe, but to procure our happinesse also, he prayeth yet for thee, and his Father heareth him alwayes. Therefore thou maist be confident that thou art perfectly saved. A man retaining an eloquent, learned, gracious Counsellour, is of good hope; much more maist thou, which hast the Kings Sonne; yea, the power and wisdom of God to be thy Advocate. Hee is innocent, against him lies no exception; he hath satisfied for thee of his owne; not by the force of reason, but really by the price of his blood: He knowes the weightinesse of thy cause; is in especiall favour with the Iudge; knowes best the reason whereby he may perswade; and it concernes him that the day should be on our side, because we are his flesh: therefore we may be comforted,

From this sitting and intercession, *Ambrose* notes the distinction of the persons in the Trinity, and that the Father is the Fountaine of all good.

Saints are not our Intercessours, but Christ: therefore goe to Christ alone: Can they more love and care for us than Christ? They not heare, nor understand us; neither have we in the Scripture precept or example to require their intercession; and if any helpe or comfort were to be had this way, *Paul* doubtlesse in a place so fit, would first or last have mentioned it. If any man sinne, saith *Iohn*, we have Christ an Advocate. Hee doth not say, You have me, or the Virgin *Mary*, an Advocate, but Christ. The Apostle had rather put himselfe among sinners, that hee might have Christ his Advocate, than put himselfe for an Advocate, and so bee found amongst them who are to bee damned for their pride.

These comforts require great obedience; for Christ hath not purchased for us a carnall security, whereby the feare of God should be abandoned; but a spirituall, whereby the feare of condemnation should be overcome.

If thou wouldst partake of Christs death, dye thou to sinne. If of his Resurrection, rise thou to newnesse of life. If of his glorious Session, obey his power and authority. If of his Intercession, then avoid thou all sinne. For nothing can be more contrary, than for Christ to pray for thee that thou mayest be pardoned, and thou not cease from thy blasphemy, drunkennesse, &c. Christ prayeth not for such beasts: We have an Advocate, saith *Iohn*, *Jesus the just*. A just Advocate will not plead unjust causes. Thy cause is unjust, because thou beleevest not, nor carest how thou livest: For, it is most just (even supposing Evangelicall grace and mercy) that such should be damned, and should want the benefit of that pardon, which they by their unrepenting heart renounce. Repent therefore, that thou maist have thy part in these comforts.

VERSE 35. Who shall separate us from the love of Christ? Shall tribulation; or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

IN this Verse and the two next, the Apostle removeth the second temptation arising from the pretence of evil, namely, of the evil without us, from the Creatures. The coherence *Parens* maketh to be thus: A weake Christian thus objects; Though God love us, and Christ pray for us, yet we are subject to famine, nakednesse, poverty, a thousand troubles. *Paul* answers, What then? This is the condition of the Church; we are never the lesse beloved for this: yea, we are more than conquerours.

The words wherein *Paul* delivers this, are admirable; and so indeede is this whole conclusion.

Augustinus.
Erasmus.
Paulum
quiescentem
lego, videtur
mibi non
verba, sed
sonitum.
Hier. ep.
61. ad
Pammach.

conclusion. That we could feele that which *Paul* writes ! Though all which hee writes be from the Spirit of God, yet here he was more specially-inspired. And some observe, that *Pauls* stile is so beautified with wonderfull Eloquence and Rhetorick, that not *Tully* nor *Demosthenes* could ever have so spoken. For power, some have been affected with the reading of *Paul*, as they are with thunder. And *S. Augustine*, as is reported of him, wished for three things: to see *Christ* in the flesh; *Rome* in the pride of it; and to have heard *Paul* preach.

In this verse is a position, that no crosses or creatures can deprive us of the love of our God. Which is set downe in a double Interrogation, and that not in plaine manner, but with great force, that he might adde life to it, and ravish the readers; this position hath a double probation following; the one from example, Verse 36. the other from the issue of our troubles, Verse 37.

Who shall separate us? That is, none can. But hee speakes with contempt, *Who shall?* Shall Tribulation? as if he should say, I scorne it. As *Goliath* defied *David*, saying, *Does thou come to Me with a Staffe?* So *Paul* with a better Spirit, defies all Crosses as to be able to deprive us of *Christs* love.

Separate: Such a word is here used, as signifieth separation of soule and body, to note that as it is grievous for the soule to be separated from the body; so much more to be separated from God.

From the love of *Christ*: Many of the ancient, and of the late Writers (especially *Papish*) expound it of our love to *Christ*; which if it be the genuine meaning, (as *Marty* saith) it is neither unfit or impious: then I wonder they should say it is presumption, to affirme that we are certaine of perseverance; inasmuch as *Paul* speakes in the person of all beleivers.

But I take it to be meant principally and most properly of *Christs* love to us, or of the sense of it in affliction, as some interpret ^a. If it were meant of our love, the comfort were not so great ^b. Also the like phrasse else-where ^c approves this Exposition. Farther, the word *separate* cannot properly be spoken of our love. For we are separated from another, not from our selves ^d.

^a Piscator.
Kollinus.
^b Grynaeus.
^c Vers. 37.
^d cap. 5. 5.
^e Olevianus

Us: That is, Beleivers, Elect. The Syrian Translator reades *Mee*: better *Us*: Ye thence we may be put in minde, every one to labour particularly to apply it, and feelee it in himselfe.

Shall Tribulation, &c? He said, Who? Speaking of persons: here he speakes of things; because by these things Devils and wicked men seeke to hurt the Elect. *Chrysostom* observes *Pauls* wisdom in things: 1. That he saith not, Shall the love of Riches, Pleasures, &c? which have great force to bewitch us: But, Shall Tribulation, Distresse, &c? which violence Nature. 2. That he begins with the lighter, and so riseth to greater troubles, placing them in this order, not casually, but by singular Art. 3. That though these which he here rehearseth, consist of a certaine number; yet every one as a General hath speciall Troopes under it; As when he saith, Tribulation, he saith, Imprisonment, Bonds, Slander, Banishment, &c.

Tribulation: The word signifieth any thing that presseth or pincheth us.

Distresse: The word is translated from the straightnesse of the place, to the estranged minde, when we know not which way to turne, as *David* was in a strait.

^a SAM. 24.
14.

Persecution: When we are pursued from one place to another, and banished.

Famine and Nakednesse: Which follow such as are banished, and are grievous weapons.

Perill of life: The Sword; Death it selfe, noted by the instrument of it.

Doct.

The Divell with all his Complices, cannot with all their Threatnings and Persecutions, separate us from *Christs* love. This is grounded upon the immutability of *Gods* love: *Ioh* 13. 1. *Rev* 2. 10. *Esay* 43. 1.

Use 1.

The disposition of godly and godlesse men are different. Where the godly are most bold, there wicked men are cowards; and where the godly are most afraid, there the wicked are most bold. In sinne the childe of God quakes and feares; there the wicked man is bold. In adversitie the childe of God is bold: there the wicked mans heart is in his hose (as we say.) When *Moses* comes to *Pharaoh*, that he should let *Israel* goe. Hee knowes not, cares not for *G O D*, nor will let them goe. But when the plagues come, Then,

Then, Pray for me, *Moses*; Goe your wayes, take what you will, even the wealth of *Egypt*.

In sinne, let me alwaies be a Coward: but (upon grounded assurance of Gods love) bold and resolute in affliction.

The Belcever is assured. All bitter things cannot quite extinguish the sweetnesse of Gods love to them. Tribulation cannot, nor Distresse, &c. For as the Whale devours the lesser Fishes, so the love of God overcomes these. Vse 2.

Shall Tribulation, Distresse, Persecution? No. They are blessed which endure these things. Shall Famine? He which feeds on Christ, cannot perish for hunger. Shall Nakednesse? Christs Righteousnesse is my cloathing: I shall willingly follow him even naked, who when he was cloathed with infinite Glory as with a Garment, was content to be borne naked, and to be stript on the Crosse for my sake. Shall Perill? I know the hardest. Shall the Sword? Christ is to me in life and death advantage. When the Tyrant shall take off my head, my soule shall flye out unto Christ.

The sense of the love of Christ, made the Martyrs esteeme Tyrants as Gnats and Fleas, and torments as the flea-bittings. *Tertullian* of his times saith, that to be accused, was the wish of Christians; and punishment for Christ, they counted felicity. A certaine woman running in all haste, with her childe in her Armes, being asked the cause; O, saith shee, I heare a great sort of Christians are appointed to be martyred, and I am afraid, lest I and my little one come too late. When the Emperour *Valens* banished *Basil*, and the Tribune threatned death: I would, said *Basil*, I had any thing of worth, I would bestow it on him that should cut *Basil*'s wind-pipe. And when he had that night given him to deliberate, answered, that he should be the same man to morrow, and wished that the Tribune would not be changed. *Chrysostome* being in banishment by the meanes of *Eudoxia* the Empresse, wrote to a Bishop called *Cyriacus*: and upon occasion, tels of his resolution before he was banished: I thought with my selfe, saith he, that if she will banish me, The earth is the Lords: If she will sawe me asunder, I remembred *Esay*: If drowne me, *Ionas* came to my minde: If stone me, I thought of *Stephen*: If behead me, of *Iohn Baptist*: If take away my goods; Naked came I out of my mothers wombe. Thus did this holy Bishop fore-arme himselfe. So ought we to doe, that if God appoint such times for us, we may not thinke it strange.

Thou (it may be) art Now rich, in health, in peace, &c. Thou knowest not what hangs over thy head: but thou knowest what thou hast deserved. Thinke daily of Famine, Nakednesse, Banishment, Imprisonment, Hanging, Burning, &c. Feare the worst, and provide for it: For what art thou better than thy Fathers? Than *Eliab*, *Esay*, *Peter*, *Paul*, &c? Fore-thinke these things; lesse shalt thou be moved with such things when they come, if thou meditatest of them before they come. The weapon that is forscene, hurts the lesse.

That which Satan aimes at in all his tentations, is to separate us from God and Christ. He vexeth our bodies, spoileth our goods, as we see in *Job*; not so much to hurt our bodies, or make us poore, as to make us blaspheme or deny God. He can bee content wee should be rich and healthfull, so we be hated of God. Is this Satans drift? Let us overshoot him in his owne Bow: the more he tempeth and ralleth trouble, the more often and earnestly doe thou pray, and the more conscionably doe thou walke before God, that thou maist defeat the Divell, and preserve the sense of Gods love in thy brest. Vse 3.

VERSE 36. As it is written, For thy sake are we killed all the day long. We are accounted as sheepe for the slaughter. Psalm 44. 22.

THAT no Tribulation can separate us from the love of Christ, is here proved, by the example of the ancient Church recorded in the Scriptures of desertion; hee good reason: for lest such grievous things should have in former times suffered these things, and hence in *Psalm 44. 22.* also that this should be the state of the Church in this life.

This Prophecie or holy Testimony is taken out of the 44. Psalm, Verse 22. This Psalm is intituled, A Psalm of Instruction to the sonnes of *Corah*, which some other put to the sonnes of Martyrdom. It is questioned, when, and upon what occasion this Psalm

was written. Some thinke upon occasion of the 70. yeeres captivity at *Babylon*. But this is uncertaine, because That Captivity was a punishment for their sinnes : It was not For thy sake all the day long. It is more likely, to my seeming, to be upon the occasion of the horrible persecution of the Church under *Antiochus Epiphanes*, unto which in all likelihood *Paul* hath reference, *Heb. 11.* toward the latter end.

The summe is this? The Saints of old have endured Tribulation unto death ; and yet were not separated from the love of God : Therefore such tribulation cannot separate us Now. That they have endured, the Records of all times testifie and that their sufferings extinguished not the sense of Gods love, appeares, because they endured for Gods sake ; which they could not have done without an exceeding sense of his love. Neither can such things separate, because of the constant decree, true from *Abel* : They which will live godly, must suffer persecution : And through many tribulations we must enter into the Kingdome of Heaven.

In this report of the sufferings of the ancient Church, we have three things : 1. The greatnesse of their sufferings. *They were killed* : amplified by a similitude, *As sheepe in the slaughter.* 2. The cause ; Not for their Sinne, but for *Thysaks*. 3. The continuance : how long? Even *all the day long*.

We are killed : Not mortified as the Vulgar, which *Sarcerius* followes, expounding of the killing of sinne : namely, that all our Afflictions must tend to mortification, that there may bee an end of sinning, before there be an end of living : but it is to bee understood of bodily death, which is the extremity of troubles.

All the day long : A day is a measure of time, which is either taken for the whole time of the world, from *Abel* to the last Martyr ; or for the time of every Christians life, beginning at his conversion ; This is the best.

Quest. But how can one bee killed all the day long? A man can bee killed but once, and it requires not a day, nor an houre for it : our life is taken away in a moment.

Answ. It is to be understood either of every affliction, which is *mors partialis*, a kind of death, and a passing unto it ; or in regard of our continuall danger and readinesse to dye, with the terror of it : being never secure, but alwaies expecting to be taken and killed, which is more terrible than Death it selfe. When we must dye, it is a favour suddenly to be dispatcht ; by nature all dye but once, but by our willingnesse we suffer every day, as *Paul* said, *he dyed daily*.

1 Cor. 15.
31.

Math. 10.

Gen. 18.

And are counted as sheepe to the slaughter : Not innocent, humble, ready to heare and follow Christs voyce, as elsewhere the terme sheepe is taken. The enemies of the Gospel doe not so reckon of us ; but here it is meant as in that saying of our Saviour, *I send you as sheepe among wolves*. Therefore called sheepe of the slaughter : That is, Tyrants make no more reckoning of the taking away of our lives, than a Butcher doth of cutting the throat of a sheepe. Some sheepe are good for store, some for slaughter : we are not counted for store ; Happy were it if here were alwaies store of belcevers, their lives would much profit the world. If there had been found in *Sodom* ten such store-Christians, it might have stood to this day : but the world useth not to spare such ; but as a Butcher kills a sheepe, without making conscience of the effusion of the bloud of it : nay, he thinkes well of his worke, and is glad when hee hath done : So Christ saith, that Tyrants shall kill Christians, and thinke that thereby they have done good service to God.

Doct.

True Christians are alwaies in danger, and ready to dye for Christs sake, Ioh. 15. 21. and 16. 2. *As the Sunne every day goes downe, so must Christs Disciple every day make account of crosses, and death in the following of his Master.*

Use 1.

Paul, to comfort us under the crosse brings Scripture ; for there are the promises, suffered, how they behaved in trouble. There are the stories of the Saints, what they whosoever is ignorant, is as a souldier, how they were assisted by God, of the which tations used Scripture, so doe all the Saints. *armour or weapons*. Christ in his temple.

When thou art tempted to covetousnesse, remember that *of I am, we brought nothing into the world*. When to revenge, then call to minde that God saith, *Vengeance is mine*. And so in other cases defend thy selfe with this Target. Out of the booke of the Scriptures chuse thee Arguments, as stones ; put them into the scrip of thy memory ; and with

with thy tongue, as with a sling, throw them at thy adversary the Divelly, who hath no more power to withstand Scripture, than Goliath to stand, being smitten in the forehead by David.

So savage is the cruelty, that is used toward true Christians by wicked men, that he is accounted to have done a great exploit, who can invent new, or add any thing to old torments. The story of the Heathen Emperours, of the Turks, of the Pope, where hee and his whelps set foot, shew this to be true. The fires in England, *Queene Maries* daies; The massacre at *Paris* in the dayes of *Charles* the ninth, prove that the death of a Professor of the Gospell, is of no more account with them, than the death of a sheepe, nay of a dogge. But O Papists, *Right deare in the sight of the Lord is the death of his Saints.* Psal. 116. You can suffer Jewes, Turkes, enemies to Christ, to live among you; yea, you pittie Theeves, Traytors, and abet them; but the Protestant, Christs true servant, is hated to the death.

Martyrdom and Persecution is, when not for our owne sake, but for Christs sake we suffer patiently. There are two principall things required in a Martyr: 1. That his Doctrine be true. 2. That his life be holy.

The truth of our Doctrine must be confirmed by the Scriptures; when we suffer for our owne opinions and fancies, for Toyes and Quiddities, it is not to be called Persecution, but rather the Judgement of God. The old saying is good which *Cyprian* and *Augustine* have; *Not the punishment, but the cause makes a Martyr.* And therefore *Augustine* observes, that *David* saith not, *Judge my punishment, but Judge my cause, O Lord.* And againe, *Blessed are they who suffer persecution, not for wicked division, but for righteousness sake.*

Many are censured in the Church of England for their singularity, separation and division, and then they say they are persecuted. Shall *Agar* say, *hee* is persecuted, because *Sara* deales with her according to her deserts? No, let her carry her selfe more humble to her Dame. Remember then, that it must be the weighty Truth for the which thou sufferest; and that thou live holily: both these joyned together, make a Martyr.

Three things comfort in persecution: 1. Our afflictions are but for a day, that is, a short time. All short troubles though great, are tolerable.

2. Wee have the Saints of all times our companions, wee are not alone. Therefore Christ from hence comforteth: *For so persecuted they the Prophets which were before you.*

3. Wee suffer for Christ, who will reward us an hundred fold in this life, and in the world to come everlasting life, who also hath suffered for us. It is no marvaile if we servants suffer for so good a Master; but this is marvaillous, that so good a Master hath suffered for such naughty servants. We suffer nothing; but our sinnes deserve more, and yet our good Master imputeth not our punishments as suffered for our sinnes, but for his owne sake.

All that beare the face of the first *Adam*, are subject to sufferings; but when wee beare the face of the second *Adam*, then are we much more subject. If thou be a Christian, account of sufferings, and that thou hast not suffered enough, till thou suffer death. The Wheat endureth more than the chaffe, but the Wheat is for the Lords boord, and the chaffe is for mucke, or to be burnt with unquenchable fire.

If God will have his owne, which feare and worship him, to suffer grievous things; what remaineth for drunkards, and profane beastes? So *Jeremy* argues against *Edom*: *Behold, they whose judgement it was not to drinke of the cup, have assuredly drunken: and art thou he that shalt escape free? Thou shalt not escape.* So *Peter*, *If judgement beginne at Gods house, how shall the wicked escape?*

VERSE 37. *Nay, in all these things we are more than conquerours, through him that loved us.*

Here is the other Argument, to prove that nothing can separate us which beleeve and are regenerate, from the love of Christ. It is thus formed:

Thou which in all Tribulation overcome, those no Tribulation can separate from the love of Christ.

But beleevers in all Tribulations overcome. Therefore, &c.

All the doubts are in the Minor, which is the words of this Verse. In which are two things: First, the Victory. Secondly, the Cause of it.

The Victory: In all these things we are more than Conquerors.

These things: that is, Tribulation, &c. as before.

We are more than Conquerors: How can that be? Can a man get more than the Victory? The meaning is, We are famous and renowned Conquerors; both in regard of the facility to conquer, and the greatness of the Conquest: we easily conquer, easily preparing the mind to be constant. We have a great Conquest, because we conquer by those things which are used to conquer us; we beate our enemies with their own swords, as Julian sometime said, being confuted by Heathen learning. Therefore *Martyr* and *Piscator* expound, We doe more than overcome; that is, we obtaine a noble, a famous Victory.

The meaning is; Satan in all the sufferings of Gods children, drives at this, to bring them from Christ, to make them murmur, blaspheme, despaire, and so to make a breach betweene God and them. But Satan is defeated, and God inspires his children with such a generous and noble spirit, that troubles abate not their fortitude and patience, but rather increase it. As one *Glover*, being to suffer at the stake, was wonderfully afraid, and the remembrance of the fire was so terrible, that he was exceedingly perplexed: but when he came within the view of the stake, at the very sight of it, an heavenly courage was put into him, with much boldnesse, holy assurance and joy, in which hee most constantly suffered.

In all afflictions, Gods children obtaine a noble victory: 1 Cor. 10. 13. 1 Jam. 1. 12. and 5. 11. 2 Tim. 2. 11. 1 Ioh. 5. 4.

Gods children suffer great things, and dye in their sufferings. Doe they then overcome, who beare away the blowes, and are killed by their enemies? Indeed this is a Paradox to flesh and blood to conceive: but the truth is, they famously conquer, and that five wayes:

1. In regard of their torments. For neither the bigge and sterne lookes of their Tormentors doe affright them, nor the sharpnesse of their paines make them lament and complaine: but in the midst of their bitter sufferings, they rejoyce and glorifie God; it appears in the examples of the Apostles in the Acts. Now the voice of joy belongeth to conquest; this is notorious in some of our Nation, as *Farrar*, *Hawkes*. This last was desired by some godly friends for their confirmation, to give some token when he was in the flames, (a strange time one would thinke to attend upon signes or friends) whether the paine were tolerable or no. Hee was bound to the stake, fire put to the wood, it burnes, it flames, it consumes the flesh of this Saint; his eyes start out of his head, his fingers are consumed with the fire: and when every one thought him dead, expecting the fall of his body; Lo, suddenly he lifts up his stumps, and thrice, as a famous Conquerour, he claps them over his head. In this he was more than a Conquerour.

2. In regard of their Tormentors. Victory is to obtaine that which wee strive for. Now what is the strife betweene the Christian and the Tormentor? The Tormentor seekes to drive the Christian to deny Christ. The Christian, for all his torments, the more confesseth him. The Tormentor fumes and chafes, signes that he hath not his will, and therefore is overcome. The Christian rejoyceth and is constant, and therefore goes away with the victory. *Julian* the Apostata, that Savage, obtained not his purpose by his cruelty. Nay, one of his Nobles, at the tormenting of *Marcus* Bishop of *Archiepiscopa*, said unto him, We are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute: for these things are more fearefull to the Tormentors than to the sufferer. Also the Tormentors in the execution of a woman, *Blandina* by name, confesse themselves overcome.

3. In regard of them which are not converted. For their patience and constancy have converted many. The occasion of *Iustine Martyr*: his conversion was, the constancy and joy he saw in the Martyrs, who suffered for Christ. This made him search into their Religion, and searching, he found it to be the right, and dyed for the same. So also an Eunuch under *Sapores* Souldane of *Persia*, revolting after protection made of Christian Religion, was reconverted by the constancy and patience of a Bishop at his execution, and after became a Martyr.

Egreditur
vincit.

Ab ipso du-
cant opes a-
nimusq;
ferro. Hor.

Fox Acts
and Mo-
niments.
1555.
Doffr.

Vse 1.

Acts 5. 41.
Acts 16.

Fox, Acts
& Mon. P.
1447.

Victoria est
obtinere pro
quo certas.
Tert. Apol.

Greg. Naz.
Orat. 1. in
Julian. Imp.
Euseb. Eccl.
bist. lib. 5.
cap. 1.

4. In regard of the converted, who by their patience are confirmed in courage: so Paul saith, His bonds were famous; so that many of their Brethren were boldened there by, and dare more frankly speake the Word. *Phil. 1. 14.*

5. In regard of their friends: For they leave a sweet memory between them, where in all their kindred boast and rejoyce. If any man suffer as an evill doer, his friends are ashamed of him. But it is accounted (and justly) a credit to have a Martyr of our owne Name and Stocke. And wee reade of Parents, who have encouraged their children to suffer, thinking themselves much honoured, to bring forth children, to suffer for Christ. Thus are the Saints in their sufferings conquerours above all others.

Christians are not to looke to be exempt from troubles, but they are sure to overcome: Their feare shall be taken away, not the sight. And it is more to be wished to suffer, than avoid trouble. It is as much for Gods glory, to give us victory by suffering, as to deliver us by miracle. And therefore one saith, that God did more gloriously triumph in Saint Lawrence his patience and constancy, when he was broiled on the Gridiron, than if he had saved his body from burning by a miracle. *Vt 2. Formido sublatu est, non pugna, Leo. Ser. 7. de leum. 10. mensis. Rupertus. Dan. 3.*

Here must be remembered the resolution of the 3. men. God is able to deliver us: but if he will not, yet know, we will not forsake him. Our eye must be on the prize to overcome, and otherwise not to be freed.

That wee may overcome in our sufferings, two things are requisite: 1. Faith. 2. A good Conscience, as Saint Paul noteth. *Vt 3. 1 Tim. 2.*

Faith is that whereby we overcome the world. This made the Martyrs such conquerours. And Cyprian reporteth of divers, who forsaking the Faith, were given over to evill spirits and dyed fearefully. *19. 1 Job. 5. 4. Cyp. Sermon de lapsis.*

As Faith is requisite, so a good Conscience. An evill Conscience makes us dastards, and cowards, loth to suffer any death, much lesse a death for Christ. A good Conscience makes us bold as a Lyon. As all Samsons strength lay in his haire, so all our courage in both these.

Alas, how would we grieve, and cry shame of him which should renounce Christ, and become a Jew or Turke! Surely if thou hast an evill Conscience, walking wickedly, thou art in this danger if trouble should come. Nay, thou doest even Now more deny Christ: A more grievous sinne it is in these dayes of peace, to be overcome with Pride, Whoredome, Drunkenesse, and so to deny Christ, than to deny him in the dayes of persecution, being overcome with torments.

The Tyrant saith, Deny Christ, or I will burne thee, hang thee, &c. Satan saith, Follow thy lust, swear, lye, be uncleane, &c. and thou shalt have a little pleasure. In this case my opinion is, that hee who obeyes the Tyrant, sinnes lesse than hee that obeyes the Devill.

The Tyrant threatens such things as force Nature. The Divell sheweth such things as please it, and he can but sollicite and tempt; overcome he cannot except we consent. He that suffers, is compelled by feare; he that is tempted, yeelds of his owne accord, and that, to him from whom he is redeemed by Christs death. Greater pardon is for him who denyeth Christ in torment, than for him which assenteth to the Divell, to whom to give credit is the vilest denyall. In one of our Temples to heare Masse, thou accoustest (as it is) an abominable thing. And yet in the Temple of God which is thy selfe, thou worshippst Venus and Bacchus, by Whoredome, and Drunkenesse, &c. When wilt thou suffer for Christ? Thou which wilt lye and forswear for a Groat, wilt thou stick to deny Christ himselfe, if thy whole estate should be in danger by it? Thou which in an Ague wilt send out to the Divell for helpe and ease, wilt thou rather burne at a stake than renounce Christ? Thou which by no Exhortation or Admonition, wilt be perswaded to leave thy pride, wilt thou account thy selfe base for Christs sake? No, No. If such a time should come: Thou wouldest turne Turke, Jew, or any thing, rather than suffer death. *Maior venia debetur Christum in tormentis neganti, quam sponte assentienti: Zabulo. Cyp. Non potest habere Mat. tyrum mortem, qui non habet Christianorum vitam.*

Therefore that we may be Martyrs if the fiery Tryall should come; let us now martyr our sinnes. There is a Martyrdome even in peace. For though our heads are not stricken off with the Temporall sword, yet with the spirituall we mortifie our carnall lusts and desires.

The cause of the Victory is, By him which loved us. Which is a pithy description of Christ: *Aug. Epist. 61.*

Christ: As if he should say, it may be you marvell at the patience of the Saints: this is not by their owne strength, but by Christs who loveth them.

Doctr.

Christ is the cause of our constancy and victory in trouble. 1 Ioh. 4. 4. 1 Cor. 15.

Use.

If we be left to our selves, the World will overcome us, as it did *Demas*: Nay, we are not able to beare an Ague, the Tooth-ache, much lesse the torment of fire: Many in the presumption of their owne strength have grievously falne: *Peter* vowed to dye in his Masters feet, but he foulely failed afterwards. Doctor *Pembletons* story proves this also, of whom we reade in the Booke of Martyrs. Feare God, depend upon him, pray to be confirmed, then will he doe above all thou canst aske or thinke.

VERSE 38. *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come.*

39. *Nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord.*

IN these Verses the third temptation is removed, which is from the evill supposed to bee in GOD; which is mutability of his love, and it is brought in as answering a doubt.

Some might say: Nothing can so presse us, but that we shall be sure to conquer, if God continue to love us, and to stand on our side.

Paul confidently answers, that not onely no tribulation, as before; but no creature or thing, that is or may be, present or to come; no Wit, Power, or Policie; no Men, Devils, Angels, if they were all mustred in one Armie, could separate Gods children from his love unto them in Christ Iesus. If any thing could, then these all, or some which are reckoned; but not these, therefore nothing.

In these words are two parts: 1 A Proposition, That nothing can separate us from Gods love. 2 The Amplification, which is double: 1 *Pauls* perswasion, upon great experience. 2. The ground of his perswasion, which is, that Gods love is not grounded upon us, but upon Christ; whose merit is infinite, and efficacie omnipotent; and therefore Gods love never to faile.

I am perswaded: That is, I am unfallibly certified; it is my Faith, no morall conjecture: some note, that under this word is implied, that *Paul* was brought unto this assurance by the preaching of the Word.

Ioh. 2. 4.

Numb. 23.
10.

That neither Death nor Life: Death cannot, which is of all terrible things the most terrible: and Life cannot, though it be sweet, as we say; which the Divell knew well enough, when he said, *Skin for skin, and all that a man hath, will he give for his life*: Death cannot, for it is our advantage: which a wicked man spied out, when he wished that he might dye the death of the righteous, and that his later end might be like theirs. Life cannot: for Gods children are ready to offer up their lives as a Sacrifice to God. In trouble many have borne much, who have beene overcome of pleasure; but no Adversity, which is meant by death, the chiefe of things feared; nor any pleasure, which is meant by life, the chiefe of the things desired, can set God off from his children.

Nor Angels, nor Principalities, nor Powers: Some write here of the distinction conceived to be among ministring Angels; I meddle not with that, neither thinke I that *Paul* aymed at it here. Some meane good Angels, some evill. for these titles are given to both: To good, *Ephes. 1. 21.* To evill, *Col. 2. 15.* I subscribe to them who thinke both meant. The evill cannot, though they enterprize it what they can: The good will not, who rather rejoyce at the conversion and constancie of the Saints.

Quest. But why should *Paul* speake of good Angels?

Gal. 1. 8.

Ans. For our greater Consolation. And it is to be understood conditionally; that if they should attempt it (which they never will doe) yet neither their cunning, nor strength is able to doe it, so sure is our salvation founded upon the blood and merit of Iesus Christ. The like confident speech *Paul* useth in another place: *Though an Angel from Heaven preach any other Gospell, let him be accursed.* It is impossible that the Angels should; but if they should: so here in this place.

Nor things present, nor things to come: Things which we now endure, or to be endured hereafter. Things present worke either griefe or delight: things to come, either feare

fear or desire : whatsoever they worke, they cannot worke our separation from God.

Nor height, nor depth : Some understand prosperity, and adversity : some honour and baseness : some the sublimity of mans reason, called a high thing some-where, and humilitie of minde : some the height of authority, and depth of wisdom, as wee call a wise man : a profound man : some the elements above and below us : some heaven and earth : some heaven and hell ; and so *Chrysostome*, whose exposition I take to be least constrained. But howsoever it be taken, whether all, or one of these wayes, or any other way, it cannot separate us from the love of God in Christ.

Nor any other creature : Not extant : as if he should dare all creatures that are or may be ; which is set to the rest as an &c. in the end of a sentence.

Gods love can never faile, to his Church, and children, Iam. 1. 17. Esa. 54. 9, 10. Mar. 16. 18. Ioh. 10. 28. & 13.

Nothing can separate us from the sense of Gods love ; but have sense we cannot without Faith : Therefore Faith cannot faile.

The ground of Gods love to us is CHRIST : in our selves wee are odious, in him beloved.

All other estates and things in this life are uncertaine : onely the state of Gods children is certaine.

The favour of a King is a great matter : but the Kings Favourite may either by envy, or just desert, as *Haman*, be cast off : Yea, Kings themselves have no certainty, as appears in *Nebuchadnezzar* : But neither envy, nor our owne deservings, if once the children of God, can separate us from him. Wee may sinne, but we cannot finally and totally fall away. God will correct us because we sinne, but never forsake us, because we are his. For our estate stands upon foure brazen pillars, which are all founded upon, and upholden by Christ.

1. The Vnchangeableness of Gods love. 2. The Immutability of Predestination. 3. The Infallibility of his promises. 4. The continuall Intercession of Christ. All these are in Christ. In Christ he loves us : In Christ we are predestinated ; All the promises are *Yea* and *Amen* in Christ ; and it is Christ that makes intercession for us. So that upon these grounds whosoever stands, must needs be certaine. Yea, with reverence be it spoken ; Christ must cease to be himselfe, if we be not saved ; neither can he be saved without us, as the head lives not without the body.

The state of Gods children is sure in it selfe, and in God : and they know it to be so, and that it shall so continue.

Object. But they doubt.

Answer. True : but they overcome doubting by their Faith. So that though by their flesh they doubt : yet by their Faith they are certaine : as *Paul* saith here, Hee is perswaded.

Object. *Paul* was indeed sure, but by Revelation.

Answer. It is no where so written, nor can be proved : and *Paul* speaks here not singularly of himselfe, but in the person of all the predestinate, as in the whole current of the rest of this Chapter and Epistle appears. Otherwise by this objection of exemption by privilege, it may as well be avouched that Saint *Paul* intendeth to prove or averre no more, than that onely *Paul* accounted the afflictions of this present to be unvaluable to the future glory ; that onely Saint *Paul* had the first fruits of the Spirit ; that Christ made intercession onely for Saint *Paul*. And so his comfortable arguments here delivered, should serve rather for a glorious displaying of the special privilege of the Writer, than for the personall application, and sound comfort of the children of God, his fellow-believers, to whom, and for whom he wrote this and other Epistles. Therefore this comfortable and firme perswasion certainly is a thing common to all believers.

Object. But the word sometimes signifies a conjecturall perswasion, which may faile.

Answer. But so it cannot here by the judgement of our Adversaries themselves, who say, that he was certaine by Revelation. When this word is used of others, singulars : it is the perswasion of Charity which may faile. But when of the holy Catholike Church, or of our selves according to the word, then it is the perswasion of Faith, which is most certaine.

Object.

Object. But we may be sure now, but not of the time to come.

Ans. Yes, well enough: because *Paul* saith, no future thing can separate us from Gods love. And if our Charity shall never fall away, much more shall Gods love continue.

Doubt not therefore, but be believing. And yet this is not our praise not to doubt, but to overcome doubting by our faith. Let this encourage thee against all tentations. Martiall men descend with great resolution to the battell, uncertaine of the event. Thou art certaine of Victory, be therefore courageous.

Vse 5. If wee esteeme not Christs love above all other things, hee may have just cause to account his blood and love ill bestowed on us. If a wife should love her husbands estate more than himselfe, she were unworthy: so were wee, if we should preferre any thing before God, who loves us Thus. *Paul* accounts all other things as dung in comparison hereof. Nay, our Saviour saith, that he that hates not all deare things in comparison of Him, is not worthy of him.

Phil. 3. 8.

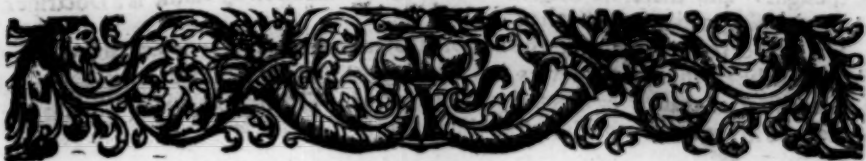
Luk. 14. 26.

Heaven is not so much to be desired as Gods love; nor hell so much to be feared as the want of it. It is better to be in Hell with Gods love, than in heaven without it, if that were possible. Love Christ then more than Heaven, more than thine owne soule, who left Heaven to redeeme thy soule.

Whom dost thou love best? Christ? or other things? If thou bestowest more paines to get riches, and more cost to compass thy pleasures, than thou dost to obtain Christ: sure thou lovest these above Christ. If thou wilt neglect Christ and his Word, rather than renounce thy vile affections, thou lovest thy selfe more than Christ. He that tasteth honey, relisheth not other things: so where the love of Christ is, other things will be of small account. As the Starres, though they be as well in the day as in the night, yet shine cleerely in the absence of the Sunne, and are obscured in his presence: so till men taste of Christ, worldly things are pleasant and admired: but when CHRIST comes, they be nothing delightfull as before.

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AN
EXPOSITION
Vpon the Epistle
of SAINT PAUL TO THE
ROMANES.

CHAP. IX.



Hile we were conversant in the former Chapter, wee dwelt amongst many comforts: Now we are to deale in a subject of another nature: Then we camped as it were in *Elim*, in a place of Palme trees and water: now we are to passe into a Wildernesse of much difficulty and trouble. There wee lodged in a sweet Harbour of consolation; here wee must put into the Ocean, and almost bottomlesse depth of abstruse and hidden mysteries.

If it be as a Wildernesse, we hope for the holy Spirit as that pillar to guide our way, and to lead us into the Truth, which is more nourishable than the honey and milke of *Canaan*. If

it be an Ocean, we hope by the benefit of our Card, which is the Word, and the Pylor, which is the Spirit, with the Wind of Prayer, and Oares of Diligence, to arrive safely unto the Land; yea, with *Moses* to walke thorow the Bottome unto the desired shore of Truth: He that gave us assistance to speake of comfort, will also enable us to speake of these secrets.

This and the two next Chapters following pertain to one Argument; about the coherence whereof Interpreters speake diversly; yet almost all agree in this, that *Paul* here removes a great objection of the Iewes, against the Doctrine of Iustification before delivered, which was made after this manner:

If none be justified but by faith in Christ, then the Iewes are not justified, but in the state of condemnation: for they hate Christ, have crucified him, and persecute such as beleeve in him.

But it is absurd to affirme that the Iewes should not be justified.

Therefore men may be justified, though they beleeve not in Christ.

The Minor affirmed hath three fortifications as the Iewes thinke impregnable.

First, The promises are made to them and theirs: But if *Pauls* Doctrine of Iustification be true, then the promise faileth, and God is made lesse than his word: which is blasphemy to avouch.

Secondly, No people under the Sunne are so zealous of righteousness; which their righteousness and zeale, that it should be of no reckoning, and the Gentiles that never intended the Law, to be received for their faith in Christ; seemes contrary to Reason and Iustice.

Thirdly, Then hath God cast off his people whom he hath chosen? which is not to be

*Qui dedit
quod locuti
sumus, dabit
sicut credi-
mus, quod
loquemur.
Leo ser. x. de
pass. Dom.*

be thought: and therefore they conclude that Iustification by faith, is a Doctrine of *Pauls* devising, and not the truth of God.

For answer to the Argument, the Minor is to be denied. For it is not absurd to affirm but the truth; that the Iewes, because they beleue not in Christ, are not Iustified. The fortifications raised for defence are easily razed: The first in this ninth Chapter; the second in the tenth; and the last in the eleventh.

VERSE 1. *I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the Holy Ghost,*

2. *That I have great heavinesse and continuall sorrow in my heart.*

IN this ninth Chapter *Paul* shewes, that though the Iewes be rejected, yet the promise failes not; which was originally never meant to any unbelieving, either Jew or Gentile. And therefore he expounds the promise made to the Iewes: upon that occasion falling into the doctrine of Predestination, and of the rejection of the Iewes, and calling of the Gentiles: which before he enters into, he premiseth a Preface, to prepare the minds of the Iewes to the patient reading of the same.

So that in this Chapter are two parts: 1. A Preface, in the five first verses. 2. The Treatise it selfe, concerning the stability of the promise of God, notwithstanding the casting off of the Iewes.

Because it was odious to the Iewes to heare of their rejection, and that the Gentiles should be admitted to favour: Therefore *Paul* in the Preface protesteth solemnely, both of his love to his Nation, and exceeding hearts grieve for their reprobation, that it might appeare these things to be spoken not of malice and spleene, as they were ready to interpret, but of conscience towards GOD and his Truth, which was his Office to deliver.

In the Generall, from this Preface a note may be observed for Ministers.

Vse 1.

Ministers are to speake the Truth though it displease: yet with sobriety of wisdom, after the example of *Paul*, so as we may, if it be possible, with gentle and loving meanes, winne the affections of the Auditors, both to us and our doctrine.

In this, two sorts of Ministers much faile: First, those which are so tender and studious to please, that they are loth to speake any but sweet words, though men rot in their sinnes.

Secondly, those which are as farre on the other extreme, accounting all prefacing and loving speaking to be dawbing, and no sentence to be zealously delivered, unless Damnation and damned be at the end of it: whereby many times they drive them farther from Christ, whom they would have converted unto him. Let such imitate *Pauls* discretion here, who might have beene rough with these stubborne and obstinate Iewes, and have spoken hardly to them, being haters and persecutors of Christ and his members: but he chuseth rather to speake mildly, as being likely to doe more good. So hee advised

2 Tim. 2. 24

25.

Acts 26. 28.

Timothy: The servant of Christ, saith he, must be gentle towards all men, even evill men, instructing them with meeknesse. So hee practised himselfe, with his kind words so influencing into King *Agrippa* his affections, that he had almost perswaded him to be a Christian: when rough words might much have exasperated his mind.

Vse 2.

Hearers would be also admonished, not to prescribe their Teachers what they should preach. For some ignorantly, eyther desire never to heare of their sinnes, because of their great prophanenes: Or, out of a pride and presumption of their owne righteousness above others, All preaching which is not declamatory and invective against sinne, is cold preaching with them.

Pray for thy Teacher, and be content to heare thy sinne reproved; and above all, desire to heare of Christ Iesus, and the mercy of God in him, the next and immediate cause of converting a sinner.

The summe of the Preface in the five first Verses, is a protestation of his love, manifested by his exceeding grieve for their Rejection. Or a protestation of his grieve, issuing from his love.

In it there are two parts: 1. A Complaint. 2. A Iustification of it. The Complaint is in the second verse, first to be handled. The Iustification, ver. 1, 3, 4, 5.

Verse.

VERSE 2. *That I have great heavinesse, and continuall sorrow in mine heart.*

IN this Complaint, principally is to be considered that which he complains of: which is his great griefe: which must needs argue great love. Concerning which griefe are two things: 1. The greatnesse of it. 2. The Cause.

The greatnesse is set forth three wayes: 1. By a Comparifon, expreffed in a word fignifying the paines and sorrow of a woman in travell. 2. By the Continuance of it: It was without intermiffion. 3. From the feat of his sorrow: It was not outward, or in the face, in a few Crocodiles teares, but in the heart, and therefore a sharpe and dangerous sorrow.

The Cause is not expreffed for the horreur of the thing: his minde trembled to name it: and it would have beene full of envie. But it is eafily gathered out of the matter following; namely, for the Rejection and Reprobation of the Jewes.

The children of God grieve for the hardnesse of heart, and condemnation of the wicked. So Doſt. they are deſcribed, Ezek. 9. 4. So did Jeremie, Ier. 9. 1. So did David, Pſal. 119. 53. So did Chriſt, Iohn 11. 33.

Queſt. Is it lawfull ſo to mourne, their deſtruction being the execution of Gods juſt Decree, which we are cheerefully to approve, and rejoyce in? *Vſe 1.*

Anſw. In the puniſhment of ſinners, when we looke upon the glory of Gods Juſtice, wee joyfully approve it: When on the deſtruction of the Creature, wee lament it. As the Cameliſon is coloured according to that which is next it: So the minde putteth on affections, after the nature of the thing it doth contemplate. As a Iudge, when Malefactors are arraigned before him, is moved with indignation as they are Malefactors, and with compaſſion as as they are miſerable men; ſo is it in this caſe.

Beauſe Paul loves the Jewes, he grieves for their downefall: for griefe ariſeth from the hurt of the thing we love. If we love not, we are not moved: and according to the degree of our love is the meaſure of our griefe. David exceedingly grieved for Abſalom, for he loved him exceedingly.

Examine thine affection in ſpirituall things; thy love, by thy joy and griefe. Doeſt thou love the Word of God? then thou wilt rejoyce to heare it, and that it ſhould have free paſſage; and wilt grieve if it be hindred or ill reported of. If thou doeſt not thus, thou loveſt it not. Thou ſayeſt thou loveſt Gods glory; then is it meat and muſicke to thee, to ſee men to feare God, to keepe his Sabbaths, &c. and as a dagger at thy heart, to heare men blaſpheme, and to ſee men follow after ungodlineſſe; otherwiſe thou loveſt not God, nor his glory.

The Jewes reſiſt Pauls Doctrines through the hardnesſe of their hearts: This cauſed both his griefe, and alſo their rejection. *Vſe 2.*

If the Husbandman plow every yeere, and ſowe, but his ſeed rots under the clots, and never comes up, he cannot but grieve! ſo Paul, when his doctrine hath no ſucceſſe, The thriving of the flocke is the glory of the Shepheard, and the wound of the ſheepe is more to the Shepheard than to the ſheepe. *Plus Paſtor in gregis ſui vulnere vulneratur. Cyr. ſerm. de lapſu.*

Though we be not afraid, yet if our people be, it toucheth us neerely; What if wee ſave our owne ſoules, yet if our people periſh, we cannot but ſorrow, as a carefull Father, for the deſtruction of a wretched ſonne.

Eaſe thou thy Teachers heart, and joy him by thy repenting. It will be good for thee, if thy Teacher can praife God for thy Converſion: and on the contrary, fearefull and unprofitable, if in his prayers, he have cauſe to complaine of thy Stubborneſſe. *Heb. 13. 17.*

Let us mourne for the finnes of the Times, and weepe in ſecret for the iniquity of the people; ſo let us rejoyce when God is glorified by the converſion of men. Chriſts gaine, and Satans loſſe ſhould cauſe our joy. We can grieve when our children prove unthrifts, and when our friends decay in their worldly eſtate, and on the contrary rejoyce; but ſuch joy and griefe are carnall. The converſion of thy friend, howſoever he goe backward or forward in the world, ought to be matter of thy Ioy, and if he be prophane, how rich ſoever, matter of thy mourning. The Father of the Prodigall rejoyced when his ſonne came home a Convert, though he had ſpent all, and had not a ragge to hang on his backe. *Luk. 15. 23.*

What Monsters are they which make the sinnes and destruction of men, matters of their greatest mirth? which ought to wring even teares of blood from them. When thou hearest a blasphemers, see'st a drunkard, &c. canst thou laugh? If thou should'st see a man grievously wounded, fetching deadly groans, and drawing his last breath, would'st thou account it sport or pastime? How much lesse should'st thou rejoyce, when thou see'st thy brother wounding and stabbing himselfe even to the heart by his abominable sinnes? We lament over the bodies of our friends, which we beleeve shall be raised to glory at the last day; much more over the soules of men which goe downe under the power of everlasting death.

It is the Divels delight (if those hellish spirits can have any delight.) it is their delight to see men sinne and offend their God: Even as the holy Angels rejoyce at the conversion of sinners. Let us not be like the Divell, but contrary to him, and grieve at that which he takes pleasure in, which if we would doe, it might so come to passe, that our grief might worke also a grieif in them that offend: as many times the seeing others fall hearily to their meat, brings on our stomacke.

When thou see'st sinners in words or behaviour to be out of the way; If thou couldest in stead of a smile afford a teare; thy teare might make them relent, whom thy smile confirmeth in their wretchednesse.

VERSE 1. *I say the truth in Christ, I lye not, my Conscience also bearing me witnesse in the Holy Ghost.*

Paul proves his grieif (proceeding from his love) for the Rejection of his Nation by divers Arguments: The first is a *Testimonio*, in the forme of an Oath, where he calls Christ himselfe to witnesse of that he delivers. The validity of a Testimonie is according to the value of the *Testis*: Therefore he appeals to Christ as his witnesse.

I speake the Truth in Christ: Not in the Name and authority of Christ; nor as I am a Christian, or as it becomes a Christian, or I being in Christ, or being baptized: but by Christ: as *Beth* sometime in the Hebrew, so *En* in the Greeke, is the token of an Oath in this place, and so also some expound that of *Paul*, I know a man in Christ; that is, by Christ: yet not by Christ as onely a man, but as God.

I lye not: This duplication of contraries, is here, as elsewhere, used for the more force, and to shew his sincerity. For a man may lye, and yet speake the truth; as when he addes a lye unto the truth: And therefore it is well provided by our godly Lawes, that men to give in evidence, are sworne to speake the whole truth, and nothing but the truth. *Paul* in this Affirmation and Negation frees himselfe from this.

Againe, a man may lye in speaking the truth: For our speech hath relation eyther to the minde, or to the thing. If it agree with the thing and not with the minde, it is lye, for that properly makes a lye. If it agree with the minde, and not with the thing, it is false, but no lye: and therefore because we discern not mens minds, we must be wary how we give any the lye. *Paul* therefore, for the more credit of his Oath, and that all exceptions of ambiguity, mentall reservation, or equivocation might be taken away, he put his Oath Affirmatively and negatively.

My conscience bearing me witnesse: *Paul* here neither sweares by his Conscience, nor by the holy Spirit, though this might be justified: but he justifies his Oath by the witnesse of his Conscience. For Conscience is a thousand witnesses, being for this purpose placed in man by God.

In the Holy Ghost: That is, renewed by the holy Ghost: so that *Paul* could speake in no words with more weight, against all exceptions than he useth here.

First, he avoucheth it the Truth which he delivers: *I speake the Truth*: and because no Jew should cavill, that part may be truth, and part a lye; Hee addes, *I lye not*: and because his word it may be would beare no pawne, he addes an Oath: and because the Oath of an unconscionable man is little worth, he brings in his Conscience: and because unlesse the Conscience be enlightened and directed, it may erre; therefore he signifies that his Conscience is renewed by the Holy Ghost.

So we have here two things: 1. *Pauls* Oath: *I speake the truth in Christ, I lye not*. 2. The avouchment of his Oath: *My conscience bearing me witnesse in the Holy Ghost*. I might

might here enter into the common-place of Truth, Lying, Oath, Conscience: but I write a briefe Commentary, not a Volume of Common-places.

First, in *Pauls Oath* we have three things: First, the Person that makes Oath, *Paul*. Secondly, the Person by whom the Oath is made, *Christ*. Thirdly, the Cause, which is a matter of weight and great consequence; namely, that *Paul* writes not in malice, but in love, and that he grieves for the rejection of his Nation.

The Doctrine out of the first. It is lawfull for Christians in due time, cause, and manner *Doftr.*
to swear: We have Jacobs oath, Davids oath, Pauls oath, Christs oath, Gods oath: it is Gen. 31.35.
a part of Gods service, commanded Deut. 6.13. and without it a Common-wealth cannot stand. 1 Sam. 20.3.

The Anabaptists are here confuted, who deny the use of all Oathes.

Object. But *Christ* saith, and his Apostle *Saint James*, *Swear not at all,*

Vse.

Ans. That is, unlawfully.

Mat. 5. 34.

Object. But what is more than Yea and Nay, comes of evill.

1 Sam. 5. 12.

Ans. True: Yet it is not evill. As good Lawes come from evill maners, yet the Lawes are good.

The Doctrine out of the second. They which swear, must swear by God: Deut. 6.13.

Abuse not this sacred thing:

Doftr.

1. Either by impious oathes; as naming any part of *Christs* humanity, his Blood, *Vse 1.*
 Life, wounds, &c. which is most fearefull.

2. Or by Civill Oathes; as, by This Bread, This Drinke, This light, These ten bones, This good Day, This Money, &c. These I call Civill, because they are as common amongst careless Christians, as any civill talke.

3. Or by superstitious Oathes: as *Saint Anne*, *Saint Mary*: Faith, Troth, Holy-dome, the holy Evangelists.

4. Or by any thing that is not: for in so doing, thou placest these in Gods roome, attributing both infinite Knowledge, Power and Iustice unto them.

5. Or by Swearing falsely: A Christian may not be found tardy in a lye: especially bound with an Oath: His very Calling must keepe him from Lying, Cogging, Glozing, and all trickes, and make him to love the Truth.

The Doctrine of the third. In matters weighty we may swear: Such is Pauls oath here: Doftr.
and such are all the holy Oathes of the Saints. This is lawfull not onely in pablike, but in pri- 1m. 4.
vate, as David and Jonathan so swear. So a man may require an oath of his executor for his *Gen. 50. 19.*
just dealing, as Ioseph did of his brethren for his bones.

Beware of common and customable swearing, and the horrible and blasphemous practice of these times. The Turkes swear not, but upon great necessity: and an idle swearer is not admitted among them to places of government. Be ashamed, thou Christian, the Turkes shall rise in Iudgement against thee. It hath the Divell for the beginning, and Hell for the end of it. Wee should use Oathes as our holy-day apparell, but seldome. A man will not weare his holy-day clothes every day, and in every worke; so we should not ordinarily and upon every trifle use the Name of God. Thus to doe, is a signe of an irreligious person, of a very wretch.

And if thou hast sworne to a Truth, keepe thine Oath for the reverence of the Name of thy God. If thou hast pawned some precious thing for performance, thou wilt bee carefull to redeeme it; much more carefull oughtest thou to bee, having as it were pawned the Name of thy God.

2. *Out of the Avouchment; the Doctrine. A mans Conscience beares witness of all his* *Doftr.*
words and thoughts, either with him, or against him: Rom. 2. 15.

Take his Oath that hath a good Conscience. As a profane man makes no more account of his Oathes, than of straw: so also doe thou account of them. And urge not such to swear: for they will swear to any thing.

The testimony of *Pauls* conscience comforts him, though the Jewes credit him not. *Vse 2.*
 The world holds thee for a good man or woman: But what sayes thy Conscience? If that know thee not so, the testimony of the world is nothing: and though the World knowes it not, yet enow know it, if thy Conscience know it. Vertue requires no better witness than the Conscience.

The World accuses thee for whoredome, theft; but what sayesthy conscience? If thy Conscience excuse thee, thou maist be comforted. There is more force in the testimony *Cicero.*
of

¶ Aug. contra Secundum, cap. 1.

of a mans Conscience, than in the testimony of all the world. *Augustine* ^b being accused by *Secundinus*, to have come from the *Manichees* for feare of losse, or desire of preferment, comforted himselfe in the integrity of his conscience. I esteeme not, saith hee, what *Secundinus* thinkes of me, so long as my conscience accuseth me not before God.

Vse 3.

Bee watchfull over thy thoughts, words, and deeds, because conscience will beare witnesse, and alwaies for God. It is Gods Officer for the purpose, put into us to keepe us in awe. Take heed of Hypocrisie: for thy conscience will discover thee. Take heed of secret sinne: for though thou couldest hide it from men, yea, from the diuell, yet not from thy conscience. Thou seest no witnesse. Seest not thy selfe? The darkenesse may encourage to sinne, but it cannot cover sinne ^c; for as God sees in the darke, so doth conscience also.

¶ Si arbitriū non vides, teipsum non vides? Tūc conscientie testimonium non vereris?

Let this make thee feare to sinne: for as sighing followes griefe, and belching unwholsome meat, so the stinging witnesse of conscience after the committing of sin. The witnesse and accusation of Conscience is the first revenge upon a sinner ^d.

Nescis caliginem nollis, non operium esse, sed inuentum peccati?

It is wisdom to make Conscience our friend against the day of Iudgement. It is the best friend, and the worst enemy. Better have all the world against a man than his conscience. *Judas* had the Scribes and Pharisees on his side, and his purse full of money; but his conscience was against him, and he hanged himselfe.

Ambr. Ser. 7. in Psal. 119. prope finem.

Many feele not the witnesse of their conscience, it sleeping, or being benumbed or seared, through a continuance in the custome of sinning. Much sinning stupifies the conscience for a time: but there is a day a coming either of affliction, or death; and then all the world for a good conscience. Or if a man dye as a beast, or as a stone, as *Nabal*, yet in the day of Iudgement conscience will speake, and not hold her peace.

¶ Prima est hac ultio, quod se iudice, nemo nocens absoluitur.

Thou shalt dye, but thy conscience cannot: It shall appeare with thee at the Iudgement seat of Christ, when thou shalt say, Hast thou found me, mine enemy? For as a seale makes impression into the Wax; so the memory of every sinne is ingraven as with the point of a Diamond on the conscience, not to be blotted out, but by the blood of Iesus Christ.

¶ Obumbratipotes, quia non est Deus; extingui non potest, quia est a Deo.

Thou mayest lose thy selfe, but thou canst not lose thy conscience. The light of it may be shadowed, because it is not God, but not quite put out, because it is of God ^e.

Ter. * Or separatus.

VERSE 3. For I could wish that my selfe were * accursed from Christ, for my brethren, my kinsmen according to the Flesh.

IN this Verse is a second Argument, to prove *Pauls* griefe for the rejection of the Jewes.

I could wish my selfe: By the duplication of the Pronoun, *Paul* most significantly expresseth himselfe.

¶ Auri sacra fames. Virg. Sacer instabilis esto Hor.

To be accursed, or separated from Christ: There are divers impertinent expositions, which I leave. The word here used, signifieth that which is put apart from the use of man, and dedicated unto God, not after an ordinary manner, as such things which might bee redeemed; but with the accursing of them who should convert it to their owne use; and so by a translated sense it signifieth a perpetuall separation from Christ. As therefore such things were separated from men for honour sake: so applied to men, it signifies to be separate from Christ for horror sake. This is *Chrysostomes* exposition, approved of the best interpreters. And as the Greeke word is thus used; so, *Sacer* properly signifying Holy, is used amongst the Latines by good Authors ^f, in a contrary sense.

For my brethren, (not spiritball) but kinsmen according to the flesh: that is, the Jewes; as if he had said, I would be damned in their stead, that they might be wonne to Christ, and saved in mine. As *David* wished hee might have dyed for *Abalom*: and Christ dyed for us.

The Argument to iustifie *Pauls* griefe, is from an effect of his love, which is a contestation that for their sakes he would with all his heart be accursed from Christ. Therefore he must needs be grieved for their separation.

This love of *Paul* is here amplified by three circumstances: 1. The person wishing, *Paul*. 2. The manner of his wish, to be accursed from Christ. 3. For whose sake; for the Jewes. Who? *Paul*? who was so zealous for Christ? To be accursed from Christ, his only

only Ioy and desire? and for the Iewes his enemies, who laid continuall wait for him; about a forty of them, vowing neither to eat nor drinke till they had his blood? Even thus it was; even *Paul* wisheth to be accursed from *Christ* for these. *Chrysostome* calls it a flame, a Sea of love. No Sea so deepe, no flame so bright as *Pauls* love.

Quest. But is it lawfull for *Paul* thus to wish? For it is to be holden as a truth in Divinity, that every man is first to have a care of his owne soule: yea, the *Papists* affirme, that though the soule of the Virgin *Mary* (whom they too much adore) were in perill, yet for her salvation we ought not to hazzard our owne.

Ans. There are many far-fetched answers: For Interpreters have exceedingly laboured herein. We hardly understand how this should be, because wee are farre from the measure of *Pauls* love.

Among all the Answers, there are three principall. The first is, That *Paul* useth an Hyperbolicall speech, or that he spake hastily, not well considering the matter: but he spake upon his Oath, as we have heard; and therefore no Hyperbole or oversight to be admitted.

The second, That he did not indeed so wish, but was ready so to doe, if it were lawfull: but the words and his Oath take away this also: he did actually so wish, and without supposition.

The third is *Chrysostomes*, which also *Aquinas* hath: who make a double separation from *Christ*: 1 To be separated from his love; which *Paul* by no meanes wisheth: neither is it lawfull to desire, either not to love *Christ*, or not to be beloved of him. 2 To be separated from him onely by punishment, in regard of the fruition of heavenly joyes; and so *Paul* wishes here, not so much having an eye to the destruction of the Iewes, as to the glory of *Christ*. The unbelieving Iewes did daily by vile speeches blaspheme *Christ*; the hearing hereof was so grievous to *Paul*, that out of a great zeale he wished verily to have beene accursed from *Christ*, rather than that he should be so reviled; yet so accursed, as that he would still love *Christ*, and be beloved of him. Hee will for no cause bee deprived of *Christs* love: but he is content to lose his part in Heaven for *Christs* glory.

We ought to redeeme the salvation of our very enemies, with the losse of heavenly joyes to our selves, rather than *Christ* should lose his glory. So *Moses* wisheth, *Exod.* 32. 12, 32. For Gods glory ought to be more deare to us, than any Ioy or good of our owne.

If we consider *Paul* as a kinsman: we are taught what great love we owe to our kindred. We are to love our Nature in all; but where there are most bands, there should our love be most: Nature teacheth this; and Grace perfecteth Nature. Use 1.

Christ beginning to preach, first preached at *Nazareth*; to recompence the place of *Lev.* 4. 16. his education. And *Paul* saith, That he that provideth not for his owne, is worse than an infidel. *1 Tim.* 5. 8. Husbands ought specially to take care for the salvation of wife and children; brethren for brethren, &c.

Consider *Paul* as an Apostle; and then it teacheth Ministers specially to feede their owne flocks; to pray for them, to be affected with their stubbornnesse: So *Samuel*, *1 Sam.* 1. 11. &c. Use 2.
1 Pet. 5. 2.

Must Ministers take paines, grieve, and burne out the Candles of their lives to do their people good? Then it is not fit that their people should despise & despite their Teachers, vexing them with their ungodly stomacks and profane carriage: This is to increase their sorrow, which is so great, that it is compared to the sorrow of a woman in travell. Gal. 4. 19.

Consider *Paul* as a Christian: Hee seeketh the salvation of his enemies; so doe thou. *Use 3.* Remember it was *Cains* speech, *Am I my Brothers keeper?* Thou must have care of thy Brothers, yea, of thine enemies: It will not serve the turne to say, Every Fat shall stand on his owne bottome. This is harsh to Nature, but Grace must overcome corruption.

Rejoyce not at the fall of thine enemy, whether it be by the immediate hand of God, or by the hand of the Magistrate: say not, It is no matter: If thou seekest thy heart to hammer such thoughts, strive and pray against it. Consider *Pauls* example here, and *Dauids* in the *Psalms*: To rejoyce at other mens harmes, is the way to have such things cast upon our selves. Use 4.
Psal. 35. 13.
Pro. 24. 17.

The cause of *Pauls* wish is the glory of *Christ*, which ought to be more deare unto us than our owne salvation. Though we cannot attaine to the measure of *Pauls* zeale, yet we must ayme at it, and endeavour our uttermost. Though Parents are loth to part with their Use 3.

their Children; yet for their good, they are content to put them to schoole, and to bind them to Trades farre off: So we can be contented to enjoy life, liberty, &c. yet if the parting from these bee to Gods glory, wee must be ready so to doe. How few then bee there which love Christ as they ought? how few which would be content to part with Heaven for his honour? for many will not for the glory of God, and the obtaining of Heaven, leave their pride, whoredome, drunkenesse, &c.

VERSE 4. *Who are Israelites: to whom pertaineth the Adoption, and the Glory, and the * Covenants, and the giving of the Law, and the service of God, and the promises.*

5. *Whose are the Fathers, and of Whom as concerning the Flesh, Christ came, who is over all, God blessed for ever, Amen.*

Here is the third Argument to prove Pauls grieve, and to manifest his love towards the Jewes, and it is a confession of divers singular priviledges, as their due. These hee reckoneth, not that it cannot be that God should abdicate such a people; but that hee might shew his love. For hee doth not extenuate their worth, which is the effect of hatred; but largely confesseth it, which is a token of his love. And therefore his grieve must needs be so much the more, that a people so endowed (the attractive of his love) should for their hardnesse and stubbornesse be rejected.

Who are the Israelites? that is, because they are the Israelites: the Relative being here put for the Conjunction causall, which is ordinary in the Scripture. So Psal. 7. 30. *God is my defence, who keeps the true in heart:* that is, because he keeps. So I expound that controverted place, 1 Tim. 5. 17. *The Elders, &c. especially they who labour;* that is, because they labour.

Gen. 32.

Israelites: That Nation had this name from Jacob, who was so called upon a speciall occasion mentioned in his story? *Israel* signifies a Prince or Prevailer with God, or (as we may say) Gods Favourite. The Name Jewes, was first not so generall, signifying only them, who, in Rehoboams time, at the division of the Kingdome, cleaved to the house of Judah; but after the Captivity, it grew to be a generall Name, for all of the Nation of what Tribe soever. He saith not, *which are the Jewes*, which was a name of great excellencie; but *which are the Israelites*: a more ancient Name, and more honourable: beside, the name Jew was then in much contempt, as it is at this day.

Exod. 4. 22.

Jer. 31. 20.

Psal. 26. 8.

1 Sam. 4.

11.

To whom pertaineth the Adoption: not Eternal in Christ, proper to the Elect, of which Ephes. 1. 5. but temporall: God passing by other Nations, and chusing them to be his Church and People. Thus are they called his first-borne, his white Sonne and Darling.

The glory: that is, the Temple and the Arke, which are so called else-where, because tokens of Gods presence among them.

And the Covenants: not the two Tables of the morall law, as Beza: but rather, the covenant made with Abraham, and often renewed.

The giving of the Law: which is to be referred both to law it selfe, which was a great priviledge, to have a rule to teach them the true worship of God, all other Nations wandering in the vanity of their owne inventions: And to the circumstances also with the which the law was given.

And the service of God: The ceremoniall worship, which was most beautifull. Other Nations knew there was a God to be served; but how, they knew not; and therefore they fell into most horrible Idolatry.

Acts 2. 39.

The promises: scattered through the Bible, entailed to the Jewes and their children; so that whosoever would come to God, must come by the meanes of the Jewes.

Whose (not of whom) are the Fathers. This also is a great priviledge, to descend of honourable Ancesters: as of Abraham, Isaac, and Jacob, of the which the Jewes oft boasted: and indeed they are in regard of their births, the honourablest Nation under the Sunne.

Of whom came Christ: He tooke his humane nature of their stocke. It is a great honour to all mankind that he tooke not the Nature of Angels, but of Man. But much more to that Nation, that he tooke the seed of Abraham.

And making mention of Christ, he doth 2. things, 1. Describeth him. 2. Praiseth him.

His

His description is, that he is *God over all*: where we have great mysteries. He came of the Iewes, therefore he is very Man. He is God also, which the Iewes deny, &c. Hee also that came of the Father, is God. Where we have his two Natures, God and Man, and their Personall union.

Blessed for ever. Amen. This addition of praise shewes, that so often as we have occasion to thinke on, or mention our blessed Saviour, we should confesse his praise. All these priviledges are great, yet not so much the praises of the Iewes, as the gifts of God.

The Iewes were a most honourable people: Rom. 30: 1. Psal. 119. 20.

Be equall toward all men, either friends or enemies: If friends, flatter them not: Though *Paul* loves the Iewes, yet he tels them of their faults. If enemies, envie them not, their priviledges. The Iewes are *Pauls* mortall enemies, and wicked men; yet hee makes them not to be worse than they are; he conceales not their honour, but freely acknowledgeth it.

So if Magistrates be wicked, yet they are Magistrates, and so to be honoured: If Ministers be negligent and prophane, yet till the Authority of God and the Magistrate displace them, they are to be revered as Ministers, and to have their Titles and Duties, that thereby they may be put in mind of their duty.

The Iewes are not to be hated, but to be beloved upon these Reasons, by *Pauls* example.

Paul grieves that so worthy a people should be rejected; so it cannot but bee a great griefe to a godly minde, to see men and women of excellent beauty, comelinesse, wit, learning, place, &c. to live to the dishonour of God; and to goe to hell.

Notwithstanding all these priviledges, the Iewes are cast off: It was much to have such priviledges, but they profitted them not, because they adorned them not with beleeving hearts, and a godly life.

Let *England* thinke of this, who are no lesse priviledged, though many lesse godly.

They are Israelites, we are more, for we are Christians, a more honourable Title. Art thou a Christian? For shame dishonour not that Title by living like an Heathen.

They were the People of God, so are we: Let us obey him, which they did not: and then we shall never suffer as they doe.

They had the Glory, the Covenants, the Service, the Promises: So have wee: let us be warned by their harmes to amendment of our lives, lest these things bee taken from us, as they were from them.

The Fathers are theirs: so are they ours by a better right: *Theirs* by the right of the Flesh, ours by the right of Faith.

Hast thou honourable and religious Parents? Imitate their vertues: If they have made thee honourable, so live thou, that thy children may also account it their honour, not their shame to name thee, when thou art raked up in the dust.

Christ came of them: so came he of us also in the Generall, and for us, which is a greater glory, else to come of us is not available. It is probable, that many of Christs kindred may be in Hell. Had not *Mary* her selfe carried him in her heart by faith; her conceiving and carrying him in her wombe, had little availed her soule.

No outward priviledges can stop the Anger of God, if we be wicked: they doe rather make way for the same: as a man is more offended with the ill behaviour of a servant advanced by him. Remember, at the day of Iudgement thou shalt bee stript of all thy priviledges, of Birth, Honour, &c. and shalt stand naked before God.

As it helped not the Iewes, because they were Idolaters, to have *Abraham* to their Father: So neither the Bishops of *Rome*, because they are vile Idolaters, to have *Peter* for their Predecessor.

VERSE 6. *Not as though the Word of God hath taken none effect, &c.*

NOW *Paul* enters the lists with the Iew, who objected against Iustification by faith on this manner:

If Iustification be by Faith, then the Iewes not beleeving in Christ, cannot bee justified.

But the Iewes must be justified, though not beleeving.

Therefore, &c.

The Minor is denied; which they prove thus:

If they be not justified, but Reprobated, then the Word of God takes no effect, but failes: Therefore, &c.

In this part of the sixth Verse which we have in hand, *Paul* denies the Major, affirming the plaine contrary, that though they be reprobated, yet the Word of God, is; not of no effect.

This conclusion *Paul* proves in the verses next following, taking away the ground on the which the Jewes built their Consequence, as we shall see by and by.

The summe of that which in these words is propounded is, That though the multitude of the Jewish Nation be rejected, yet the word (of promise) failes not.

Dof.

Vse 1.

The promises of God are sure, Rom. 4. 16. 2 Cor. 1. 20. Tit. 1. 2. Heb. 6. 17.

God is full compasion, and hath made many mercifull promises: this is comfortable: yet this were nothing, if God were changeable as we are, to day a friend, to morrow a foe: making a promise to day, and repealing and reversing it to morrow. *Laban* changeth often with *Jacob*, but God never changeth with us, but keepeth his promise forever, and his truth endureth from generation to generation.

We promise, and many times faile either by the mutability of our will, or the Imbecility of our power, or the scantnesse of our knowledge, not being able to foresee impediments. But God is not mutable, nor weake, nor ignorant: When hee promiseth, hee foresees what can be against it; he is the same; he never repents; and he is able to bring it to passe. Therefore if we be sure of the promise, we are as sure of the performance.

This stability and truth of God, upholds us in trouble. Which if it could faile, *Satan* had a thousand times ere this overthrowne us. God promised *David* he should bee a King: But *Saul* was alive, and his enemy, and went about by open force, and secret practices to kill *David*: so that in the eye of flesh and blood, it is a thousand to one but *David* shall dye before *Saul*. For all this *David* lookes to be King. Why? Because God had promised, which promise comforted him in all his troubles. If thou wouldst not bee swallowed up in the surges of tentation, cast anchor on the truth and promises of God.

Psal. 119.

41, 42, 49,

50.

Vse 2.

As are the promises, so are the threatnings: It cannot be proved from *Adam* to this day, that God did ever in any tittle faile of his promise to the godly. Neither can it, or ever shall be found, that God ever hath or will faile of one jot of his threatnings, but that he will make them good upon the hairy scalpe of such as goe on in their wickednesse without repentance.

Art thou a blasphemor or a drunkard, &c. and repentest not? if thou beleevest God to be true, and his Word, thou mayst reade thine owne sentence and doome: Remember that God can as soone deny himselfe, as not performe his word, to penitent, and impenitent. For he is true and constant, and requireth such Worshippers.

For they are not all *Israel*, which are of *Israel*.

VERSE 7. Neither because they are the seed of *Abraham*, are they all children: but in *Isaac* shall thy seed be called.

Gen. 21. 12.

8. That is, They which are the Children of the flesh, these are not the children of God: but the children of the Promise are counted for the seed.

Gen. 18. 10.

9. For this is the Word of Promise; At this time will I come, and *Sara* shall have a sonne.

THE Jewes did thus argue (as wee have scene) that if they be Reprobated: then the word of Promise takes no effect. The contrary whereof *Paul* avouched in the first part of the sixth verse.

Here *Paul* proves that which he avouched; In which prooffe he takes away the ground on which the Jewes did insist.

Their ground was this: that the Promise was made to *Abraham* and his seed, and to *Isaac* and his seed: which seed they affirmed themselves to bee, and from hence argued thus;

To *Abrahams* seed is the Promise made.

But wee are *Abrahams* seed: therefore the promise of Remission of sinne, and Eternall life, must bee performed to us, and if it be not, then doth God faile of his promise.

Paul

Paul answers to this Argument, by a distinction of the subject to whom the promise was made; which subject is the seed of *Abraham*.

The seed of *Abraham* is of two sorts: Carnall, to which the promise is not made: and Spirituall, to which it was made. The error of the Jewes was, that they made the Promise too generall; counting all that descended of *Abraham*, *Isaac* and *Jacob* by a carnall generation, to be that seed to which the promises should belong. But *Paul* shewes, that the promise was never meant to all that come of *Abraham* by the flesh, but to the spirituall seed, which were the children of the promise.

So that there are two parts of *Pauls* answer. In the first part he sheweth, that the promise is not meant to all them which are Israelites according to the flesh. In these verses, and so to the 24. The second, that it is meant to the elect of all Nations, from the 24. verse to the end of the Chapter.

In this first part of *Pauls* answer, hee shewes, that though many of the Jewes bee cast away, yet the promises is not made void; because the promise was never meant to all the Jewes, thus:

If all were the Israelites to whom the promise is made, then if all that descend of Israel, were not saved, the promise failed: But all that descend of Israel, are not that Israel, to whom the promises were made, verse 6. Therefore, &c.

The Minor is proved by double instance: the first, of *Abrahams* children; the second, *Isaac* and *Rebecca's* children.

The first instance is in the 7, 8, 9, verses. The second, in the 10, 11, 12, 13, verses. In the first instance are two things: the Proposition, verse 7. the summe whereof is, that though the tenor of the promise be to *Abraham*, and his seed, yet that seed is determined in *Isaac*: so that all that are the carnall seed of *Abraham*, are not children: that is, of God, or of the promises. For *Ismael* and his posterity were excluded.

3. The exposition, verse 8. confirmed, by a testimony, verse 9. *Tbey which are the children of the flesh*: that is, of the flesh of *Abraham* onely, according to the course of nature, are not thereby the children of God, but those which are the children of the promise, according to the word of promise, are accounted for the seed to whom the promises are made. Plainely, it is thus to be conceived. *Abraham* hath divers sonnes, *Ismael* *Isaac*, *Zimram*, *Jocktan*, *Medan*, &c. The promise is made to *Abraham* and his seed: As if you should say, to *Abraham* and his heires; not meaning every sonne, but the heires being nominated by God, namely *Isaac*, and all such which are after the manner of *Isaac*: the seed being to be expounded and restrained to the children of promise, and extended no farther.

Quest. What is meant by the children of promise, and who are they?

Ans. *Isaac* was a childe of promise, in this regard, because he was begotten, not by the force of Nature, but by the force of the promise, *Abraham* and *Sara* being then so old, that it was as possible for *Abraham* to have a childe by *Sara*, in nature, as for a stone to flie. So that all those which are after the manner of *Isaac*, are children of promise, as is plaine, *Gal.* 4. 28.

Abraham is the Father of the faithfull, not onely because he is an ensample to the faithfull, but by beleeving the promise of the birth of *Isaac*. For by that faith, he not onely begat the promised *Isaac*, but all other Beleevers, which were comprehended in the promise which *Abraham* beleeved; *Isaac* being a type of all Beleevers, both Jewes and Gentiles.

The summe then is, that all they which are after the manner of *Isaac*, are the seed or children of *Abraham*, that shall be blessed with him.

All Beleevers are the children and seed to which belong the promises, *Ioh.* 1. 12. *Rom.* 4. Doct: 11. *Gal.* 3. 7. 9. & 4. 28.

All are not true Israelites, which as of Israel, nor all true Christians, who are named of Christ. As there were many in *Abrahams* house, who were not his seed: so there are many in Gods House, which is the Church, which are not the children of God. Use 1.

See how thou canst prove thy descent from *Abraham*: it requires more than to make an outward profession. It requires Faith, which is the Correlative of the Promise. As *Abraham* by beleeving became the Father of the faithfull, so thou by beleeving becommest the sonne or daughter to faithfull *Abraham*,

Children

Children for the most part beare the face and countenance of their parents, and look like them. Examine thy selfe: *Abraham* beleevd in God, was religious: If hee came where there was no Altar, he built one: If he came where was an Altar, he worshippd God. Hee was also obedient, even to the offering up of his sonne at Gods Commandment. Doeſt thou beleve, and religiously worshippst God publickly, privately, doing cheerefully what God commands thee? Surely thou hast *Abrahams* face, thou art his Childe.

Zachew, by his faith and obedience became the childe of *Abraham*: He was no Jew, as *Chrysostome* and others hold, though some say he was. If he were none, he became an Israelite. If he were, yet not a child of *Abraham* by his flesh, but by his faith. In like manner *Peter* tels women (whether Jewes or Gentiles it matters not) that by wel-doing they are the daughters of *Sara*.

Art thou an uncleane person, a drunkard, a Sabbath-breaker, proud, &c? All the wit in the world cannot prove thee a child of *Abraham*. Was *Abraham* such an one? No, no, thou hast another manner of Father, as our Saviour tels thee. Thou swearest, lyest, flatterest, &c. This did not *Abraham*. Thou art of thy father the Divell: for in this are the children of God and the children of the Divell knowne asunder: They that are of God, will doe righteousness: and they which are of the Divell, delight in the contrary. Therefore I advise thee to walke in the steps of *Abraham*, if thou wouldest be his child.

Job. 8. 44.

1. Joh. 3. 10.

Gen. 25. 23.

a Or greater.

b Oryonger.

Mal. 1. 2.

VERSE 10. *And not onely this, but when Rebecca also had conceived by one, evenly our Father Isaac,*

11. *(For the children being not yet borne, neither having done any good or evil) that the purpose of God, according to Election, might stand, not of works, but of him that calleth)*

12. *It was said unto her, a The Elder shall serve the b Younger.*

13. *As it is written, Jacob have I loved, but Esau have I hated.*

Here is another Instance, to prove, that the promises belong not to all them, who come of parents, to whom and to their seed the promises are made.

This Instance is of the children of *Isaac* and *Rebecca*, which doth more strongly prove it than the former of *Abraham* and *Sara*. For against that divers objections might be framed, which have no place here. As, that *Isaac* was borne of the free woman, and when *Abraham* was circumcised; but *Ismael* of the bond-woman, and in *Abrahams* uncircumcision: and therefore no marvell if *Ismael* be excluded.

Here is no difference: One *Isaac*, one *Rebecca*, one Copulation, one Conception, one Birth. No difference of Circumcision and Uncircumcision: and nothing in *Jacob*, which *Esau* had not. The Argument from hence is thus framed.

If the promise be made good to all *Isaacs* seed, then to *Esau*:

But not to *Esau*.

Therefore it is not meant by God to all, but onely of the Elect that come of *Isaac*.

Here are two parts: First the Instance, vers. 10, 12, 13. Secondly, the Amplification, vers. 11. included in a Parenthesis, which I will handle by it selfe.

In the Instance are two things: First, the Affirmation of the matter, vers. 10. Secondly, the Confirmation, vers. 12. Expounded vers. 13.

And not onely this: The reading of this verse is divers: some, Neither he onely, referring it to *Abraham*: Some, Neither she onely, referring it to *Sara*; and then they supply, felt this, or received the promise: but as the words are now translated, are fewish supplies; and that which is supplied, referring us to the whole matter precedent, maketh better for the sense; which is, that it plainly appears in *Rebecca's* children, which were *Twinnes*, in nature every way alike, that the promise belongs not to all of *Isaac* or *Abraham*.

This is proved, vers. 13. (which is to be read with the tenth verse) by the Oracle of God to *Rebecca*, when she resorted to the Lord for counsell about the striving of the Children in her wombe, before they were borne: Of which, Gen. 25. 23. the summe whereof was, that the elder should serve the younger; that is, should be deprived of the birth-right, and so of the blessing, and of the inheritance of *Canaan*, a type of the heavenly

venly Inheritance. For these words are not historically to be understood of earthly honour and bondage, but mystically of spirituall. For, as concerning earthly, it was contrary, *Jacob* calling *Esau* Lord, and so behaving himselfe towards him.

This Oracle is expounded, verse 13. by another out of *Malachi*: *Jacob have I loved*; that is, elected, proceeding from Gods love: *Esau have I hated*; that is, reprobated, proceeding from Gods hatred: which is not a passion in God; as in us; but his Iustice so called, because it seemes hatred to them which suffer it.

God hated not *Esau* as a man, but as a sinner.

Object. But *Jacob* was a sinner also: How came he then to love him?

Answer. He loved in *Jacob*, not the fault which he tooke away, but the grace which he bestowed.

Where Nature is common and alike, there grace makes a difference: Wee are all by nature the children of Wrath, Ephes. 2. 3. yet some are elected, some reprobated, Ioh. 13. 8. & 15. 19. & 17. 9. 1 Thes. 5. 9. 2 Tim. 2. 10.

As in *Rebecca's* wombe, there was a striving between *Esau* and *Jacob*; so in every true Christian, there is a combatting between corruption and grace: and as *Esau* is the elder, so is corruption.

As in *Isaac's* family there was a prophane *Esau*, as well as a godly *Jacob*, so is the visible Church a mixt company, as our Saviour teaches by divers Parables. Examine how thou standest in the Church, whether as an *Esau* or as a *Jacob*.

Esau is *Isaac's* eldest sonne, yet rejected: Birth, degrees, and blood are to be regarded, and are especiall favours of God, yet they further not Election. As it was rather a disgrace for *Esau* to come of vertuous parents, because he was no better: so doe thou account of thy selfe: then is the blood of thy famous Ancestors thy credit, when thou art like them in vertue. Better the honour of our Families should beginne than end in us.

Esau is disinherited, and yet God gave a Law that the first-born should not be deprived of his birth-right, namely, without just and weighty cause. Hence *Peter Martyr* makes a question whether God can dispense with his owne Lawes. With the Iudiciall and Ceremoniall no doubt he may. Concerning the Morall: It is by some answered, that hee may, and that the Commandements are to be understood with this proviso, unless God command otherwise; for the Law is for us, not for God. But this answer seemes to bee defective: because the Law being the Copie of Gods will, must needs be an unchangeable and unvarying rule of righteousness. God is a Law to himselfe by the perfection of his nature, which he hath expressed in his Law: and therefore to command any thing contrary to his Law, or to dispense with it; so that the things here forbidden, as Theft, Adultery, &c. should be no sinnes, in the sense they are forbidden, seemes to bee as though God should depart from his owne nature, which is impossible.

Paulus, a very learned man, answers otherwise, namely, that the Law indeed is an immoveable rule, even in regard of God, not simply in regard of the whole Decalogue, but onely according to some part of it. And therefore hee distinguisheth of the Commandements: holding some absolutely to proceede from the nature of God, which he doth freely and necessarily will; as Commandement 1, 2, 3, 7, 9. The rest, as 4, 5, 6, 8, 10. to proceed from the will of God, but not necessarily. The things in these last be just or unjust, because commanded or forbidden, and that in these lyes that Proviso, Till God command otherwise.

But with reverence of that worthy man, I cannot understand, how at any time it should be no sinne to steale or to murder, in the sense it is forbidden in the Law. My opinion is, that the Iustice of these Lawes proceeds from the pure nature of God, and are necessarily therefore willed by him, as well as that Iustice in the other precepts. My reason is, because the equity of these Lawes is imprinted in our nature, and that which is imprinted thus in our nature, is a remnant of the Image of God, which was according to the naturall and necessary Iustice of God.

The Schoolemen therefore (as I take it) more safely resolve this doubt, who hold that God (saving his Iustice) cannot command that which is contrary to his Law, as that a man should steale, &c. and yet not sinne. And therefore wheresoever it seemes that God hath commanded the contrary, wee are to know, that the matter of the precept

Aug. ad
Simpl. lib. 1.
q. 2.
Doct.

Use 1.

Use 2.

Use 3.

Use 4.

1a Oral. Pa.
ren. de le-
gum digni-
tate, usu, &
obedientia,
ex 1 Tim. 1.
8, 9.

is varied. As the Israelites rob the Egyptians, yet not guilty of theft, because when the Israelites tooke those goods, they were not the Egyptians, but their owne, given to them by God, who hath right and authority to bestow those things, where and to whom he pleaseth. All things forbidden in the Morall Law, are sinnes, not onely because they are there forbidden, but principally, because they are contrary to the most just nature and will of God, of which the Law is a Copie.

Vse 5. The Elect are beloved, the Reprobates are hated. The love of God includes all his favours; his hatred, all plagues and curses: The Elect are happy, the Reprobate miserable, miserable indeed, for it were better to be in hell, than to be hated of God.

VERSE II. (*For the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.*)

IN this Verse is the Amplification of the second Instance. The summe of the Instance was, that though *Esa*u and *Iacob* were Twinnes, and *Esa*u the first borne, yet the promise made to *Isaac* and his seede, was not to bee understood of *Esa*u, but of *Iacob*, being so determined by God. So that there is a great difference betweene these two Twinnes.

Of which difference here are two things declared: First, the Time. Secondly, the Cause. The time, in these words, *The Children being not yet borne, neither having done any good or evil.*

Here the time hath a double relation: First, to their birth. Secondly, to their action or conversation. When they had done neither good nor evil, that is, actually; & when the Oracle came to *Rebecca*, they were originally guilty before God.

Doctr. The Election or Reprobation of men is before they are borne, or have done good or evil, *Ep. 1. 4. 2 Tim. 1. 9. Iude 4. As it was with Esa*u and *Iacob*, so is it with us all.

Vse 1. There is a Predestination of men, and because revealed, it is lawfull, yea, necessary to be taught (but soberly and discreetly) rather soundly to be explained in the Schooles, than daily to be imputed in every Pulpit. It is hard (I confesse) to corrupt reason and sense, but let the light of the Scripture be the rule, and not thy blinde reason, and it will bee in some degree intelligible.

Vse 2. Here the monstrous opinion of *Arminius* is confuted plainly, who affirmeth, that man dying in the faith, is the object of particular Election. Against which wee reason from hence:

Iacob is elected before hee was borne, saith *Paul* here.

But *Iacob* is a type of all the Elect, saith *Arminius*.

Therefore (say I) whosoever are elected, are elected before they were borne.

Hence also is notably confuted the vanity of Astrologers, who upon the calculation of mens nativities, foretell of their dispositions, fortune (as they call it) and ends, by the Constellation of the heavens at their birth. Some of them have said, that there is a Constellation for obtaining our prayers, another also for salvation.

But these are toyes and impostures, and confuted by this example. For a man is appointed of God before he is borne: Therefore his estate depends not on his Nativity. There could be no greater diversity in any, than betweene *Iacob* and *Esa*u, and yet Twinnes, and borne at the same time, and in the same place, and therefore why not under the same Constellation? For *Iacob* held *Esa*u by the heele, and both were but as a long Childe. If they say that the motion of the heavens is so swift, that notwithstanding they might be borne under divers Ascendents: I would aske; If so swift, How can they discern it? And (with *Gregory*) then every one is borne under divers Constellations, as his head under one, his shoulders under another, his belly under a third, his legs under a fourth. Againe (as *Gellius* asketh) If the same Constellation portend the same things, why then were there not many *Alexanders*, many *Aristotles*; and as we may say, many *Dauids*, many *Salomons*, &c? Was there no one borne at the same time with these, or before, or since, under the like Constellation?

Now followes the cause of such difference betweene *Esa*u and *Iacob*; that one should be loved, and the other hated.

The

In Anal. c. 9. ad Rom. scrip. ad Gal. Succanum.

Vse 3.

Albumazer & Maternus scribere Pererius lib. 2. in Gē. c. 1. num. 59.

Noel. Aut. l. 24 c. 1.

The Cause is the stability of the purpose of Gods Election, *That the purpose of GOD according to Election, &c.*

In the words is a Trajection of the Verbe, which if it be right placed, maketh the sense plaine, which other wise is obscure. For the sense they would be thus placed: That the purpose of God concerning Election, which is not of workes, but of him that calleth, might stand, that is, might be firme. This purpose here mentioned, to be understood about Reprobation, as well as about Election, as included in the contrary.

The meaning then is, that God manifested to *Rebecca* before her children were borne, their different estates, caused by the stable Decree of God, which depends not upon the workes of man, but upon the will of God.

Here we have three things: First, the cause of the different estates of *Jacob* and *Esau*: (*viz.*) The purpose of God according to, that is, about or concerning Election. Secondly, the cause of this Election, two waies set downe. First, Negatively, *Not of workes*. Secondly, Affirmatively, *but of him that calleth*. Thirdly, the property of this Purpose of God: That it is *Firme*.

The Doctrine out of the first part. The purpose of Gods Election, specifeth and determineth Doctr. the indefinite promises of the Word. The promise is made to Isaac and his seed: This promise is made good, not to Esau, but to Jacob, because it was purposed to Jacob, not to Esau. Which appeareth also by the examination of Rom. 11. 7. Tit. 1. 1. Acts 13. 48.

Here parents are taught the meaning of the Promise; *I am thy God, and the God of thy* Use 1. *seed*. What? That all thy children shall be saved? No: It stands if any, if but one. God promiseth to *David* and his seed the Kingdome. Shall all his sonnes be Kings? No: But he, to whom God purposeth it. So among our many children, those onely shall have grace to beleve the promises, to whom they are purposed.

Parents are bound to give good Education to their children; but Parents cannot change their hearts, which are corrupt from the beginning. That which decayes in Nature, is to be restored onely by the Author of Nature. Let Parents arise in these things, to acknowledge the counsell and purpose of GOD; which is secret many times, but never unjust; and let them comfort themselves in those who have the signes and markes of Election shining in them.

Here also we are taught the Reason why all profit not by the preaching of the Gospell. Use 2. The promises are the same propounded to all: but they are in the counsell of Gods good pleasure and purpose made effectually onely to the Elect. Thus our Saviour teacheth, saying, Into what house soever you enter, say, *Peace be to this house*. If the sonne of peace be there, it shall remaine upon him; but if not, it shall returne. *Luk. 10. 5, 6*

S. Augustine observes, that Christ sayes not, Vpon whom your peace shall rest, he shall be the sonne of Peace: But where there shall be a sonne of peace, your peace shall rest upon him. The like reason is for Corrections and Education, and other meanes of goodnesse. They are profitable onely to the Elect.

Object. If God offer me the promise, and meane not that I shall receive it, hee mockes me: and why am I punished for not receiving it?

Ans. Some thinke to insnare God with their subtilties: but it is to bee understood that Preaching was ordained by God, not for every mans salvation, but onely for the gathering and salvation of the Saints, which are mingled here together with the Reprobates. It is of use also concerning the Reprobates, to convince them, and to make them inexcusable. Whereby the Elect are stirred up the more to humility and thankfulnessse, *Doctr.* when they see their owne nature condemned in the Reprobates.

The Doctrine out of the second. The purpose of Gods Election, and Reprobation, is not of Use 3. *workes, but of the will of God, Eph. 1. 4, 11. Tit. 3. 5.*

The Rule of Gods choise is not the goodnesse which he seeth in the thing to be chosen, though we choose things for their goodnesse: The cause of Gods chusing is his will. It is the gift of the Divine will, not the desert of humane fragility.

This confuteth the *Jesuites*, among whom this is the most received opinion, that the prescience of the co-operation of our Free-will with Grace, and of our sinfull perseverance, is the cause of Election. This co-operation, they say, is respected, not by the way of simple understanding, as possible, but by the way of vision, as absolutely and actually to bee. Which Vision or fore-sight of our actual co-operation with Grace, is the cause p. 4.

cause of Election, and in order of reason (as they affirme) goes before it; which is nothing else, but that the goodnesse of our owne wils, is the cause why God elects us. This opinion comes neere to *Pelagius*, but it is farre from *Paul*, who affirmeth the purpose of God concerning Election, to be of him that calleth.

This also confuteth those, who hold that faith foreseene is a condition pre-requisite, or a motive cause to Election: most contrary to this of the Apostle here, who affirmeth that *Jacob* was elected, before he had done any workes; that Election might bee not of workes, but of him that calleth. *Arminius* expounds these words (of him that calleth) thus: that the purpose of Gods Election might be not of workes, but of faith, whereby it is obeyed to him that calleth. This Glosse corrupteth the Text, and is like an old piece sowne to a new garment. For first, this quite crosseth the meaning of the words, and in effect it should be thus, not of workes, but of him that is called; for they also absurdly hold that Faith is of our selves. Secondly, when there is an opposition betweene faith and workes, it is in the point of Iustification: and faith not opposed in regard of it selfe, but of the righteousnesse of Christ by it apprehended: as it is a vertue, it comes under the account of workes, which inasmuch as they hold, there must needs follow a confusion in the sense.

Gods Election is without Faith, as the cause of it: not without it, as the meanes appointed to Iustification and salvation. So also Reprobation is without sinne, as the cause of creative impelling: not without it, as a condition, without the which God reprobateh not: as for instance, God considers *Esau* and *Jacob* false in *Adam*. His authority and power is this; He may save both; and he may damne both, and that justly, if he will. Or he may elect *Esau* if he will, and reprobate *Jacob*. But what hath he done? He hath chosen *Jacob*. Why? Because he would. He hath passed by *Esau*, and reprobated him. Why? Because he would. And this will is just, because *Esau* hath deserved it. But so hath *Jacob* also. True: but it pleased God to forgive *Jacob* in CHRIST, and not *Esau*; as a man having two debtors, may forgive the one, and require the debt of the other, without any injustice.

This Doctrine affords comfort in tentation: Thy unworthinesse may dismay thee; but remember that thy Election depends not upon thy worthinesse, but upon the will of God. Let this Doctrine also provoke thee to thankfulness and due praises. Which two Vses Saint *Augustine* makes of his preaching this Doctrine.

There is a great cause thou shouldest praise God if thou be elect; for it is of his mercy, not of thy deserving. In regard of thy selfe, there was no difference betweene thee and a Reprobate: If now there be, God found it not in thee, but put it into thee. Consider *Esau* and *Judas*: in what art thou better than they? Thou art of the same nature; he was out of the same Rocke; of the same wooll (as I may say) and making. Nothing hath parted thee, but the knife of Gods Election: nothing in thee more than in *Judas*, to make him elect thee. Thou seest many commit lewd things; some whoredome; some Drunkennesse; some murder; Thou hatest these sinnes: what is the cause? The grace of Gods Election. If God should have left thee to thy selfe, thou wouldest have proved a *Judas*, or a *Lezabel*. Give Glory to God which hath discerned thee: and seeing he hath put difference betweene thee and the Reprobate, manifest thou this difference by thy godly life.

Doct.

Vse 1.

Nullo detrimento minui potest summa precegnita: l. de voc. Gent. 1. g. ult. inter opera Amb. In sensu diuiso, non in sensu compositionis. Thom. Sum. 1. p. q. 23. ar. 23.

The Doctrine out of the third part. The Predestination of God is sure: Ioh 13. 1. 2 Tim. 2. 19. As this is affirmed of Election, so holds it also of Reprobation.

Great comfort follows the Elect: Their state is as sure as God is sure. As none can be saved, but they which are predestinated to it; so they most certainly: for God can neither deceive, nor be deceived. So certaine (saith one) is the number of them which are predestinated, that it can neither be increased, nor by any detriment be diminished. Indeed if we consider an Elect by himselfe without the Decree of God, hee may dye in sinne: but if we consider him with the Decree of God, he cannot.

If our salvation did not for the certainty of it depend on God, but on our selves, it were hazzardable, and we must needs despaire and runne mad in trouble, because we are mutable.

The foundation is in God: the markes in us. God hath not revealed to men whether they be Elect or Reprobate. Tis not written in every ones forehead: but this is written in the

the Word, that we must make our Election sure, not in it selfe, but in our assured knowledge of it : which may be done *a posteriori*, as they say ; that is, by certaine effects of Election, which are infallible markes of the same.

There are two speciall markes of the Election noted by Saint Paul, 2 Tim. 2. 19. Faith, and Repentance. If thou hast Faith, thou art elect : for onely such beleewe, which are ordained to life. Repentance also approvesthy election : For we are elected that we should be holy, and God hath ordained us to walke in good workes, and to be clothed with righteousness, and the obedience of a new life.

If thou sayest, Alas, what shall I doe ? I finde not these markes in me, but the contrarie ; as Ignorance, Contempt of the Word, Prophanenesse, Whoredome, Pride, Drunkennesse, &c. I answer thee, Yet despaire not, but use the meanes, and submit thy selfe to them : and if thou beest elect, they shall become effectuell to worke in thee all such graces unto life.

Some, as Spiders, gather poyson out of this honey : Either of malice, or (as I would rather judge) of ignorance, blaspheming this Doctrine, and saying : If there be Predestination, and so certaine ; then let us never trouble our selves about Faith and Repentance : For if I be predestinated to be saved, my sinnes cannot damne mee ; if to be damned, my care cannot save me.

To affirme this, is horrible blasphemy ; for it is in effect to say, that God, who hath given us his Word, to teach us to live well, hath therein opened to us a Doctrine of carelesnesse and dissolutenesse. Which is to deny the wisdom and purity of God.

Also they consider not, that by the same act, God both predestinates a man to life, and to the meanes of obtaining it, which are Faith and Repentance, without which hee hath predestinated to save none.

A man hath a grievous wound ; will he say, If GOD hath appointed it shall heale ; it will heale, though I use no playster ? Will a man neglect to eat, because God hath appointed how long he shall live ? Did Hezekiah so for the terme of those 15. yeeres, because of Gods appointment ? Will a man on the toppe of an house refuse the ordinary meanes of safety, and leape downe upon these termes ? Will we not on these termes trust our bodies, and shall we our soules ? In bodily things, will we joyne the meanes and end together, whatsoever Gods Predestination be ; and shall we not in spirituall, which are of much more weight ?

A child is sure of the Inheritance, by vertue of some entayle, neither can his father put him by it. Will he therefore contemne his Father, and spit in his face ? Surely the children of God will not, because of their assurance, be desperate and dissolute, but so much the more carefull to please God.

Abraham, David, Samuel, &c. never argued thus : never any godly man reasoned after this manner : this is the Logicke of irreligious and profane wretches. It must needs be an evill way, wherein none but lewd beasts walke.

Whereas some thinke that this Doctrine also annihilates Preaching : I answer, That the end of Preaching is not to make of Reprobates, Elect ; but that the Elect thereby should attaine the fore-purposed and promised salvation.

VERSE 14. *What shall we say then ? Is there unrighteousnes with God ? God forbid.*

15. *For he saith to Moses* ; I will have mercy on Whom I will have mercie, * Exod. 33. and I will have compassion on Whom I will have compassion.*

16. *So then, it is not of him that willeth, nor of him that runneth ; but of God that sheweth mercie.*

IN these Verses, and so to the end of the 18. Paul answers an objection, which flesh and blood make against the dealing of God with Jacob and Esau, and with the Elect and Reprobates, which hath before beene avouched.

Here are two parts : First, the Objection, verse 14. Secondly, the Answer, in the end of the 14 verse, and in the 15. and 16.

The Objection challengeth God of injustice ; after this manner : If it be so that men are elected or reprobated before they are borne, and when they have done neither good or evill, onely according to the will of God : Then God is unjust : But God is not unjust : Ergo, &c.

The full meaning of this objection will the better appeare, if wee hir aright, against what the objection. Master *Beza* thinketh that God is by flesh and blood challengeth of iniustice, if he proceed to election or reprobation, before men live in the world, and manifest their defects: Conceiving that God in Iustice should stay his decreeing of men, till they be borne, and by their life have manifested their goodnesse or illnesse.

Others, and the most are of minde, that the objection ariseth from Gods unequal dealing with equals: *Jacob* and *Esau* are equall in birth, in corruption, &c. neither having deserved better or worse than other, yet God loveth the one, and hateth the other. At this flesh and blood stumbleth, complaining of iniustice, and acception of persons. For a just Iudge dealeth justly, when hee dealeth alike, with the Malefactors: either then let them bee both elected, or both reprobated, both saved, or both damned.

The first opinion raiseth the objection from the time of the Decree. This from the Persons about whom the Decree is. I approve this to be the best, upon a reason taken out of *Pauls* answer, verse 15. the which is applyed to the Persons, not to the Time. For if the objection lay from the time, *Paul* would and should have answered, I will have mercy, when I will have mercy, and not upon whom.

The answer unto this Objection is two-fold: 1. Generall. 2. Speciall. The Generall in the latter end of the 14. verse. God forbid: strongly denying the Proposition: as if he should say: This is to be holden of all, that God is just in his waies, and the contrary not to be so much as thought. For even to thinke that God is unjust, is blasphemy deserving execration rather then answer. The Syriake Translator reades it, God forgive, noting thereby the hainousnesse of such thoughts.

The speciall answer is verse 15, 16, 17, 18. and hath two parts. The first, proving God is not unjust in electing, verse 15, 16. The second, that he is not unjust in reprobating, verse 17, 18.

In the first, are two parts. The first, an Authority proving that God is not unjust in electing, verse 15. The second, a Determination of the point, verse 16. according to the truth of verse 11. The Authority which *Paul* voucheth, is taken out of *Exodus* 33. 19. and is the speech of God to *Moses*, either of the people rendring the reason why all that were guilty of the Calfe were not handled alike, but some punished, other spared: or of *Moses* selfe, when he shewed him his glory, declaring it to be not for *Moses* his merit, but of his owne mercy: which way soever you take it, the Question is, wherein the force of the reason should bee, to prove that God is not unjust in Election and Reprobation.

Interpreters say generally thus: It is mercy to be elected, not Iustice: therefore God is not unjust, because mercy violates no Iustice, but iniustice, as contrary unto it. The force of the argument is put in Mercy: but I take it, that it is better, and more plainly to be understood, if it be but in Iustice, or rather the authority of God.

For the understanding wherefore, observe, that Iustice is taken two waies. Either generally for the whole company of vertues, and so it is the Rectitude and Perfection of the Divine Nature, or specially for that which gives *Suum Cuique*, every man that which is his: and this is either Commutative or Distributive: in both is equality. In the first; Arithmetically, of Quantity. In the second; Geometrically; of Proportion.

Commutative Iustice is not in God, in as much as it consists in equality of giving and taking. But none give to God equall things, according to that they take; as a peny for a peny worth.

Neither is Distributive Iustice properly in God, but according to similitude. For he giveth to his creatures what he thinketh good, not according to their merit, but according to his owne pleasure.

Now this giving, according to this justice, is to be considered in God, either as hee is God, or a Iudge, or a Lord.

Psalm. 51. 1. As God; and so it is his goodnesse, making and preserving all things: so communicating his goodnesse, that those things should bee which are not; and those things bee well which are. This is that goodnesse and justice which the Saints implore, being pressed with their finnes, or with the crosse.

As a Iudge of all; and so he punisheth the wicked, and delivereth the godly.

As a Lord; and so he will have this to live, and that to dye: among men corrupt and like;

like; this man to be chosen, that man to be reprobated; and in this last acception it is to be taken here. And so the force of the Argument lyeth in these words: *On whom hee will.* As if he should say, I will have mercy upon *Jacob*, and not upon *Eſau*, because it so pleaseth me. I have a meere authority over all, and it is in my power, to give to one, and to deny to another, without injury of either, which am bound to neither. I may doe with mine owne what I will.

The Objection conceives GOD to proceed in this businesse as a Judge; but *Paul* shewes that hee proceeds as a Lord, who manumits of his bond-servants whom hee pleaseth.

Saint *Augustine* compare God to a Creditor, and us to Debtors. We are all indebted to God: If thou payest not thy debt, thou hast whereof to rejoyce; if thou doest pay it, yet hast thou not whereof to complaine.

I will have mercy and compassion. This mercy and compassion, which in man is with a passion of the minde, grieving for the harme of another, is in God a will without griefe or perturbation to helpe the miserable. The first word signifieth freely to love, the other to put on motherly bowels, as the true mother did toward her childe before *Salomons*.

So then, &c. verse 16. This is the conclusion; the summe wherof is as if hee should say, That which God ascribeth to himselfe, is not to be ascribed to the will or power of any Creature: but God ascribeth wholly to himselfe our Election and salvation: therefore, *It is not in him that willeteth or runneth, but in God that sheweth mercy.*

It is not in him that willeteth or runneth. Some apply this to *Eſaus* running, but it serves not his turne, for *Jacob* by the mercy of God obtained the blessing. Some apply it to *Jacobs*: but it was not that, but Gods mercy which holpe him. But the best is to understand it of Election: That Election is not of *Jacobs*, or of any mans willing, that is, free-will, or good desires: or running, that is, good workes; but of Gods will and mercy, is which was avered before, verse 11. The cause of Gods mercy, his mercy.

The Doctrine out of these three verses. Though God save some, and condemne others, yet is Doct. he just. Gen. 18. 25. Rom. 3. 5, 6. Mat. 20.

Imitate *Pauls* zeale when God is challenged by unjust persons: God forbid, saith he, *Use 1:* having indignation. Alas our coldnesse! If it be a matter touching our owne Reputation, wee are red-hot: but though God bee a thousand wayes dis-honoured, wee are key-cold

In all things acknowledge God to be just, though thou understand not the reason of *Use 2:* things done by him. Search not into the reason of his will, but submit thy selfe. For he will have mercy, on whom he will have mercy. He justifieth the Thiefe upon the Crosse and condemneth some Infant. Here chamber thy tongue, remembering that God is the chiefe Lord. *Stat pro ratione voluntas* is good in God: he willeteth it so to be, therefore it is just. For a thing is not Iust, and then God willeteth it: but God willeteth it, and then it, and then it is Iust, his will being the cause of things, and the rule of all right.

Say not, Why will he elect this? and reprobate this? The thing is manifest, but not the reason. The manner of Gods dealing may sometimes bee hidden, but it can never be unjust. If he reprobate sinners, it is just, because it agrees with their deservings. If he elect the sinfull, it is just, because it agrees with his goodnesse.

A Carpenter having divers trees before him of like bignesse, marks one to be sawne into boord, another into sparrs, &c. If we aske him, why he lines out one tree thus, and another thus, he will answer, that he meanes to imploy one of them for timber for the rooffe, another for other uses in the building: But if you aske why he chose this tree for such use, rather than another, all being of like goodnesse; he will judge the question unreasonable, and alledge his will: so beyond the will of God, no inquiry must be made of the cause of the Election and Reprobation of men.

To this we may apply that of *Augustine*, in a matter not much unlike. God chuseth *Si non vis errare, noli velle judicare.* *Aug. tract. 26. in Ioh.* this man, refuseth that, both being alike guilty before him. If thou wouldst not erre, inquire not the reason. Let whoſo will search this deepe, but let him take heed he breake not his necke.

Thou seest some are rich, some are poore: some Englishmen, some Spaniards: some Noble, some base. Thou seest this, accusest it not: why then accusest thou God to be more unjust

unjust in willing this man to be an elect, that man to be a reprobate? Let us praise that which is done, because it is safe to be ignorant why it is done, God having hidden the reason from us.

Use 3. Mercy presupposeth misery: therefore, when we were elected, we were considered as miserable.

Vse 4. The state of the Elect is certaine, noted in this phrase; *I will have mercy, upon whom I will have mercy.* Even as *Pilate* by the like manner of speaking, denied to change that which he had written: *That which I have written, I have written.* Which manner of speech we use, both when we will not have the reasons of our doings inquired after, nor that which we have done to be altered.

Vse 5. *Arminius*, who holdeth that it is in mans power to be saved if he will, and that grace is effectually, by the event, is here confuted plainly; when all is attributed the will and mercy of God, and nothing to the will of man. Grace is not effectually because free-will willeth: but free-will willeth because grace is effectually.

Exod. 9. 16 VERSE 17. For the Scripture saith unto Pharaoh: Even for this same purpose have I raised thee up: that I might shew my power in thee, and that my Name might be declared throughout all the earth.

THAT God is not unjust in electing, appeared verse 15, 16. That he is not unjust in reprobating others of equall condition with the Elect, is shewed in this Verse, and in the next verse both are concluded

This Verse is to be referred to these words, verse 14. *God forbid, For the Scripture saith, &c.*

The prooffe is from a testimony of Scripture; where we have first, the Quality of the testimony: and secondly, The Substance.

The Quality is, that it is written. Hence is it to be observed, that *Paul* plainly proves these darke points by the Word of God.

Vse 1. *Pauls* practice is for the imitation of Ministers.

Vse 2. Hearers are to receive nothing, but that which is signed with the hand and seale of God, as wee receive no money, but that which hath the armes and seale of the King.

Vse 3. The Scripture is a competent Iudge of controversies of faith, because it saith to *Pharaoh*: it speaks to us; it is no mute letter, as the Papists affirme. For indeed it speaketh not onely of things contained in it, but to us: As the Statutes of the Land, not onely containe the will of the King, but call to us for obedience.

The substance of this testimony, is taken out of Exod. 9. 16. where is declared how God deales with *Pharaoh*: *For this purpose I have stirred thee up, &c.*

I have stirred thee up. That is, I have raised thee up ^a, or I have created thee ^b, or I have raised thee up to be King ^c, or I have reserved thee alive, that thou shouldst not dye of those plagues ^d, or I have made thee remaine ^e, or I have stirred up the evilness of thy heart, not made thee evill ^f, or I have stirred up thy sinne, that thou shouldst bee worse, not giving thee repentance ^g, or I have stirred up thy minde to resist ^h, or rebell ⁱ, or I have continued thee alive, to make thee an example of my justice ^k, or as *Parents* referring it to the whole story of *Pharaoh*, I have created thee, left thee to thy selfe, made thee King, stirred up thy rebellious minde, &c. for this purpose, that all the earth might ring of my glory and power.

In this wee consider two things: 1. The Action of God (implying his purpose ^l.) *I have stirred thee up, &c.* 2. The end of it: the glory of God.

The Argument to prove that God is not unjust in reprobating equals, is this: No man ever challenged God to be unjust in his dealing with *Pharaoh*, but as he dealt with *Pharaoh*, so in his dealing with reprobates. Therefore, The very force of the reason is contained in the end of Gods dealing with *Pharaoh*; which also is the end of Reprobation: Which end is not the destruction of the creature, but the glory of the Creator, and is thus concluded.

That which properly tends to the glory of God, is not unjust, but good, by the nature of contraries; for that is evill which dishonoureth God, that good, which glorifieth him. But to reprobate equals, properly tends to the glory of God. For hereby his power

^a Beza.

^b Calv.

super Exod.

^c Rupertus.

^d Chalcapa

va. & Sep-

tuag.

^e Iun. &

Trem.

^f Anselm.

^g Aquinas.

^h Piscator.

ⁱ Martyr.

^k Ambrose.

^l Martyr.

power is declared. Therefore it is not unjust. For all creatures were made to set forth Gods glory, according to his, not their will.

The Turke commands his Vassals to destroy themselves, to shew his power. Is this just? No. Yet is God just in reprobating for this end; because those which he reprobate, deserve it by their guiltinesse.

God is not unjust in reprobating sinfull men, to shew his power. For there are three things here to be considered: 1. The right of God: to Whom no man may say, Why doest thou so? 2. The end: not the damnation of men but his owne glory. 3. The evilnesse of the Reprobate: in Whom God alwaies findes just cause, not onely to damne them, but also to destinate them thereunto.

Pharaoh and Tyrants doe nothing in persecuting the Church, but what God appoints; therefore be patient.

Looke to thy end. As Pharaoh's wickednesse brought him to the bottome of the Sea, so will thine bring thee to the bottome of hell, if thou repentest not.

Say not, nor thinke, that the doctrine of Predestination is hard or unjust. Is it hard that the excellent properties of God should be made knowne? We complaine not that the Creatures should manifest their nature by their actions: why should wee complaine of this in the Creator? The chiefest knowledge we have of the Creatures, is by their effects: and though it be not the chiefe way whereby we know God, yet it is an excellent way: we have a more excellent way, which is the Word.

It is good therefore, that among them which are equally guilty, as some are elected, so some should be reprobated; for so is Gods power knowne; and that is good: His authority also; and that is good: His vindicative Justice; and that is good: His mercy and truth; and that is good. So the Elect are stirred up to praise him; and that is good: and to make sure their Election by a holy care; and that is good: and all are made to tremble and stand in awe; and that is good.

As of old (and so is it now also lawfull) Physicians begged the body of a condemned person, to anatomize it, that the punishment of the dead might further the good of the living: and as Apothecaries of dead mens flesh make an expedient Triacle: so GOD makes Triacle of the Reprobate, to doe the Elect good, by stirring them up to praise him for his mercie, and to repentance, to the purging out of the venomousnesse of their corrupt nature.

God will glorifie himselfe upon Reprobates, though it be nothing to their ease: they will not glorifie God in the manner he will, but they shall glorifie him in the manner they would not.

Thou dishonourest God in thy life, saying with Pharaoh, *Who is the Lord?* and troubling under thy feet his holy Commandements; Shall God lose his glory? No, he will have it spire on thy heart; he will get himselfe glory in condemning thee: He will make thy sinnes bring forth glory to his Name, as sometimes he brought light out of darknesse, and as the Physician draws preservatives out of ranke poysons.

But for all this, let none sinne, because God shall thereby be glorified: as no man who hath his wits, will wound himselfe that the Surgeon may be commended for his skill in healing him. For sinne turnes to Gods glory, not of it's owne nature, but by accident, through the power of God. No thanks to the sinner for it; the praise of it is Gods.

O that our grievous sinners, old Adulterers, horrible Blasphemers, grinding Vsurers, monstrous proud persons, &c. would repent; what glory would come to God thereby and praise! what rejoycing and thanksgiving would there be in the Church! what melody in our Fathers House, at the comming home of these lewd Prodigals! How should themselves feele the sweet of it! But if thou repentest not, thou shalt have everlasting smart, and God everlasting glory in thy condemnation.

VERSE 18. *Therefore he hath mercy on whom he will have mercy, and whom he will hee hardeneth.*

THIS Verse is not a new Objection, as some have thought: but a Conclusion of the two branches of the reason from Scripture, brought to prove that God is not unjust in electing and reprobating according to his will. Wherein is a short repetition of the Argument: and may thus Syllogistically be concluded.

All

All the effects of the Divine will are good.

But Election and Reprobation are effects of the Divine will. Therefore, &c.

Or thus : Hee that by an absolute right doth what he will, dealeth not unjustly.

But God by an absolute right electeth some, and overpasseth others. Therefore, &c.

Here are two Enuntiations : The first of the Elect : *He hath mercie on whom he will.* The second of the Reprobate : *Whom he will he hardneth.* The summe of these is before delivered; wee will now consider of them so, as we shall note some things not before spoken of.

He hath mercie on whom he will have mercie : See of this before, verse 15.

Whom he will he hardneth : This is very difficult, and to be made plaine. All consent, that the Apostle here treateth of Election and Reprobation; and that this verse compriseth that which is before spoken, vers. 15, 16, 17. Therefore as that before is to be understood, so is this. And as large a sense as Having mercie hath; so large must hardning have. Then not onely of actuall hardning, but of the purpose it must be understood.

He should have said, He stirres up to destruction whom he will : but he saith, he hardneth, that he may shew how he stirreth up, namely, by hardning.

Hardnesse is an estate of a corrupt heart, whereby it is disposed to all evil, yeelding no obedience to God; and it is threefold : First, Naturall, which is the estate of all men. Secondly, that which is contracted by a custome of sinning, as a path is hardened by continuall trampling of passengers. Thirdly, Iudiciarie, which God inflicteth upon men as a Iudgement. This is here meant : for finding all in their naturall hardnesse, hee hardneth. that is, reprobates whom he pleaseth.

Quest. But all hardnesse is sinne : How then can God be said to harden ?

Ans. There is a difference betweene hardnesse and hardning. Hardnesse is sinne, but to harden is not alwaies so; and this is from God not as sinne, but as his just Iudgement. For it is not possible that by him we should sinne, by whom we repent, and rise from sinne : even as bitter water and sweet issue not from the same fountaine. It is from God that we stand, from our selves that we fall.

GOD is said to harden properly (not by making soft hearts to become hard, for Pharaoh's was never but hard; nor by putting hardnesse into the heart, as the Papists unjustly charge us to as firme; nor by onely suffering us to be hardened, which is the opinion of the Papists, dreaming idly of an idle permission in God: making him like the Poets Jupiter, who was feasting in *Aethiopia*, while things went out of order : but) three wayes:

1. By forsaking: not making it hard; but not taking the hardnesse away. Hee hardneth, that is, hee softneth not. Hee hardneth, not by putting in hardnesse, but by not putting in the softning oyle of his mercie, as the Sunne causeth darknesse by withdrawing his light.

2. By punishing : for finding the heart hard (if he please not to pardon it, and to soften the heart) he inflicteth a new hardnesse, as a punishment of the former. And this hee inflicteth not, but effecteth three waies : 1. Either by Satan, to whose power he delivereth such an heart for him to worke upon. 2. Or by themselves, giving them over to their owne hearts lulls. 3. Or by the preaching of the Word. For as the middle region of the Ayre, is more cold by the Anteperistasis, so the heart of a Reprobate more hard by the Word; not properly, but accidentally, as a resty horse, the more he is spurred forward, the more goes backward.

3. By actuating and exciting the present evill inclination of the Creatures, by propounding an occasion to manifest it : as the Sunne, being in it selfe most cleane, by the force of his beames, draweth out of a dunghill stinking and unpleasant vapours.

Hardnesse then is caused by the Commandement, Occasionally; by our owne malice Meritoriously : By Satan, Efficiently : By God, Iudicially : So Satan is the Tormentor; a sinful man the guilty person: God the Iudge, and that a just one, who knows how to use evill means well; being no wayes the cause of sinne, as sinne : but alwaies ordering it for his glory, and the good of his Elect. For sinne is like a Ship, Man the Mariner, Satan the spirit or wind, God the Pilot at the sterne, directing all things to his glory.

The will of God is the cause of Election and Reprobation, as hath beene shewed before.

Our

Our goodnesse or illnesse is not the cause of Predestination.

In election, is excluded the merit of man, and the debt of God : and yet it is to be confessed, that some way the goodnesse of man is the cause of election : that is, not of the Action of God, Electing : but of our Cognition and knowledge, that we are elected. Consider election Compositively : there is no cause, but Gods will. Consider it resolutely : and our Vocation is the cause, whereby we know it.

In Reprobation our illnesse is excluded, as a speciall personall discretive cause : but not as a necessary condition, or generall meritorious cause, without the which God will not reprobate any.

Here also appeareth, that man false, is the subject of Predestination. Of election it is, because it is called mercy, which presupposeth misery, and faultinesse,

It is of Reprobation, because it is called hardning. Now this is a Rule, that GOD hardens none, but such as are hard before. Neither can it be avoided, by an interpretation of Actuall Hardnesse : For here is to be remembered, that *Paul* speaks of Gods purpose, as hath bene observed before out of *Martyr*. And if hee actually harden none, but them which are hard, neither did hee ever purpose to harden but such.

Also if it be not here to be understood of the Decree of Reprobation, there is more in the Antecedent, than in the Consequent. This verse being the determination of the point, according to the meaning of that which is before delivered : and thus doe most Interpreters understand this secret. *Augustine* often calleth the subject of Gods Decree, The Damned Masse. That masse (saith *Anselme*) to which death is due. Hereby is perspicuous both the Mercy and Iustice of God. Because there is a free Indulgence, where there might have been a just revenge. He loved *Jacob* by a free Mercy ; he hated *Esau*, by a due and deserved Iudgement.

They that against this pretend the absolute right of God, observe not, how this way that Absolute right is more excellently manifested, when Authority is attributed to him, among all mankind being guilty, to save or to damne all, or none, or some at his owne pleasure.

An absolute Monarch, who hath power of life and death, if his subjects should rebell, hath by his absolute power, just right to pardon them all if he will, or some, & not others ; whereof he needeth give no other reason than his pleasure : but sure hee could not be counted a just Lord and Governour, if out of a plea of absolute command, he should devoid from his protection, and cast off any his subjects without relation to any Rebellion, or other crime.

If you aske whether God can annihilate all things ? I answer, Yes. If whether hee can reprobate good Angels, or Men (for Angels and men to be neither good nor bad, is an idle fiction) I say he cannot, by the perfection of his nature, which cannot but love goodnesse : as *Augustine* excellently : He rendereth good for good, because he is good. Evill for evill, because he is just. Good for evill, because he is good and just. Onely he rendereth not evill for good, because he cannot be unjust.

He that is elected, cannot boast of his merits, and he that is reprobated, cannot com-
plaine but of his merits.

A hardened heart is a most heavy Iudgement, which the more it is upon a man, the lesse he feels it : and further he is from the possibility of Repentance and salvation. When God gave the Divell leave over *Job*, he made havocke : so when the heart is given over to the Divell, he rages in it. Hee must needs runne headlong into all evill, whom the Divell drives, as those Swine of the Gergesens into the Sea. Of all Iudgements, God deliver mee from this : Hell onely is worse than it. But thou wilt say, that this is spoken of *Pharaoh*, and that thou art an Elect. Shew then thy Election by thy workes.

The property of hardnesse is not to yeeld either to the stroke of a hammer, or to the dint of a Sword : That which neither can be bruised or broken with any strokes, nor pierced with any sharpnesse, nor softned with any moistning, is hard. Hereby know thy heart. If no Threatnings and Monitions of the Word, (which is a hammer) breaking the rockes, and a Sword piercing thorow can prevaille with thee ; nor any exhortations or intreaties of the Word (which is as raine) can perswade or soften thee ; nor
any

Vse 1.
Predestina-
tio quantum
ad principium
um sine nobis,
non sine
nobis quan-
tum ad finem.
Pau-
lus de Pala-
Eran. in ca.
25. Math.
Aliud est
principium
Actionis, ali-
ud Cogniti-
onis.
Vse 2.

Legendo dis-
simam Aug.
Ep. que est ad
Sicut. presb.
num. 105.
Ibi gratuita
est indul-
gentia, ubi
iusta poterit
esse vendi-
tia. Ansel.

Vse 3.

Vse 4.

1er. 23. 19.
Heb. 4. 12.

257 15. 10 any Afflictions move thee : but all these things are as an Arrow shot against a brass wall, thy heart being as the scales of Leviathan, who laughs at the shaking of the Spears. Surely thou hast a heart hardened, which if it continue to the end, is a most certain sign of Reprobation.

Seeke therefore a soft heart, which is a most singular blessing of God. The way to have it, is 1. with reverence to heare the Word. 2. to meditate of Gods mercy. The remembrance of his fathers house, made the heart of the Prodigall to relent. 3. To pray for a soft heart, for it is the gift of God.

VERSE 19. *Thou shalt say unto me, Why doth he yet finde fault? for who hath resisted his will?* and so to the end of the 23. verse.

THe Apostle in the 18. verse said, that God hardneth whom he will : against this wicked men cavill, and *Paul* answers, vers. 19, 20, 21, 22, 23.

There are two parts : 1. The Cavillers objection : vers. 19. 2. The Apostles answer : vers. 20, 21, 22, 23.

Why doth he yet finde fault? That is, so as he punisheth.

Who hath resisted his will? The will of God is distinguished to be his secret or revealed will.

His secret will, is the will of his good pleasure, wherby he determineth of things which himselfe will doe. His revealed, is that which is manifested in his Word, commanding things to be done by us. His revealed will is refused of the wicked ; his secret cannot be resisted of any.

The Interrogations imply Negatives : as thus : If his will be the Cause of Reprobation, then he hath no reason to complaine, Because his will cannot be resisted.

Here are two parts : 1. The Objection. 2. The prooffe.

The Objection in these words : *Why doth he yet finde fault?* It is formed thus :

If Gods will be the cause of our hardning ; he hath no cause to finde fault.

But the last is denied. Therefore the first.

The Proposition is proved, thus :

Whose will bringeth a necessity of sinning, hee hath no cause to finde fault with those sinners.

But Gods will brings a necessity, and cannot be resisted.

Therefore, &c.

Concerning this Objection, before wee come to *Pauls* Answer, wee will propound two Questions : in the answering of which, the force and infirmity of this cavill will appeare.

Quest. 1. Whether a Reprobate be in such an estate that he cannot but sinne?

Quest. 2. If he be in such an estate : Whether it doth excuse him?

Ans. 1. To the first, I answer affirmatively, proved, *Gen.* 6. 5. *Ier.* 12. 23. *Iam.* 2. 11. *Mat.* 18. So that a necessity of sinning lyes upon Reprobates : which is double : 1. Of Nature. 2. Of the Decree.

The first is Inward, comming from an inward beginning, which being corrupt, of necessity that which proceeds from it must be corrupt also. As fire, heat ; the Sunne light ; so corruption bringeth forth evill necessarily. *That which is borne of the flesh, is flesh.* So that, though the act it selfe of volition be alwaies most free, yet now, through corruption of nature, all mens wils are necessarily, both weake to attaine to the good, and perversly inclined to that which is evill.

The other necessity is that which followeth the Decree. For things are necessarily upon supposition that God hath decreed them. Yet the Decree is not the cause of sinne, nor compelleth thereunto : but GOD finding the nature corrupt, decrees of it as he findes it.

The Philosophers erred, who thought none were evill by nature, but by imitation ; and that vice is not borne with us, but comes afterward.

Also the opinion of the Papiists, and *Arminius* is hereby confuted ; who hold a power in the will of it selfe not to sinne. For the understanding of the truth herein, we will first note what Free-will is. Secondly, what necessity is to be meant in this Question. Thirdly, the difference of actions. Free-will is a faculty in an intelligent nature, freely chusing

Job. 3. 6.

*Principiatu
sequitur na-
tura princi-
pii.*

*Use 1.
Erras si exi-
stimes nobis
cum nesci-
mus super-
venit im-
gesta sunt.
Sen. ep. 9. 6.*

Use 2.

or refusing the object, as it appeareth under the shew of good or evil. The forme of this freedome is, that by an inward beginning, it freely, without any violence, affects or rejects the object.

This freedome is distinguished to be a liberty of contrariety or contradiction. The first is, when we choose one of two opposites, as good or evil. The latter is, when one thing being propounded, we freely choose it, or refuse it. The first was in *Adam*, and (being of morall) is not in us. In the second, the object is to be distinguished: for it may either generally be considered, or particularly. If generally as evil, then wee have not this liberty: If particularly as this evil, then we may have such liberty.

Necessity is twofold; of coercion, of immutability. The first is contrary to the nature of the will; the second is not.

Actions are either naturall, as to eat, drinke, speake, &c. or civill, as to buy and sell, &c. or morall, as with or against the law: or supernaturall, as to beleve and repent.

In some naturall actions there is a liberty of contrariety and contradiction. So also in civill. In Morall, there is no liberty of contradiction in the generall, but in particular.

In good actions, as they are rightly performed, there is no liberty at all in a reprobate or unregenerate man, *qua talis*.

The Question betweene the Adversaries and us, is about the liberty of contrariety in good and evil in the generall. The liberty of the will is not taken away: the liberty of the person is. For *Adams* liberty is taken away, but the liberty of the will is not, neither can be, but that whatsoever it chuseth, or refuseth, it chuseth or refuseth freely.

The liberty of contrariety, is rather a liberty of the state of a person, than of the will: and so a necessity of sinning and free will may stand together. A necessity, I say, not of coercion, but of immutability, both by an inward beginning, and also by the Decree, and a freedome, I say, of contradiction, but not of contrariety.

Arminius thinketh, that if the will be determined to one part, it loseth the freedome, which is manifestly false. For God is the most free agent, yet is his will by a most absolute necessity, tyed to that which is good: he being both most freely & most necessarily good.

The Devill is now by a double necessity evil, and yet freely evil: so our wils are free, though determined, because they are not compelled. And whereas the *Arminians* avouch, that God cannot determine the will to one part, without destroying it; it is neere unto blasphemie. If Orators can perswade by their eloquence, cannot God by the sweet power of his Spirit, so perswade the heart, and determine it, that it cannot actually resist, whatsoever the possibility be in regard of nature uncorrected? If they say that such possibility still remains in the will to come into act; I would faine know what good they will say the Spirit hath done in us, when the nature of our wils is as evil disposed as before grace received? If God cannot determine our wils infallibly to one part, then it shall be possible for the holy Angels and glorified Saints to fall from their happiness, which is horrible to affirme. For they hold that the will of man lost nothing of its inward vertue by *Adams* sinne: nor receives any vertue or strength from grace in the way to conversion.

But to returne, we thus conclude; that the unregenerate sinne freely, and yet necessarily: yea, by how much the more necessarily, by so much the more freely, because their will hath brought upon them this necessity. Our will is alwaies free, though it be not alwaies good.

Object. If there be no other freedome, why are we exhorted to chuse the good, and to refuse the evil?

Answer. The reason is set downe by *Leo*: Therefore (saith hee) is the precept given, that perceiving our weaknesse, we might seeke for helpe from him that gave it. And indeed hence we should be admonished, to seeke the setting free of our wils from evil unto good; which is onely by the power of God: that as in the state of corruption wee have a free necessity unto evil; so in the state of regeneration (perfect) wee may have a free necessity unto that which is good.

To the second Question the answer is negative: though a man that is borne lame, is to be excused before men for his halting, because he was so borne: yet wicked men and Reprobates are not excusable before God for their sinning, either by the necessity of nature, or of the Decree.

of f
in the
of f
found.

Vide Aug.
trist. 26. in
Job.

Ideo datur
praeceptum,
& praecep-
tis qua-
ritur auxili-
um, Leo
serm. 11. de
Quadrage-
sima, qua libera-
est in malis,
quia delin-
quatur malis,
ideo non est
libera in bo-
nis, quia non
est libera a
Aug. contra
2. Epist. Pe-
tr. l. 1. c. 3.

*Psal. 51.
Rom. 7.*

Not by necessity of nature : For it is the nature of the Divell to doe evill, yet none excuse him : it is the nature of an Adder to sting deadly, yet we spare them not : so we are borne in sinne, yet the Saints excuse not themselves by it, but rather condemne themselves for it, as *David* and *Paul*. Besides, not God, but our selves, have laid this necessity upon us. *Adam* willingly obeyed the voice of his wife, and brought upon us this condition which I call necessity. Indeed if God had created us under such a necessity, or now did compell us, we desiring to doe good, there might be some excuse : but it is not so; nor so.

Neither doth the necessity of the Decree excuse. For God doth not by his Decree force us to evill, but finding us evill, and prone onely unto it of our selves, he decrees we shall be so; and knowes that so we would be, though he should never decree. And thus he leaves us to our selves, who have no more power to leave sinning, than a stone hith not to goe downeward, if it hath no impediment.

God forceth not the Drunkard, or Swearer; but they voluntarily and with desire commit these sinnes, as their owne consciences testifie. *Judas* did nothing but by the decree of God, yet he was not forced, but did that which he did of his owne accord most freely, his heart being set upon covetousnesse.

*Bern. ser. 8.
super Cant.*

God governes the wils of the wicked, but hee takes not away eyther the will from man, or freedom from the will, but he moves their wils according to their owne natures, as he moves the Heavens with a circular motion, fit for the nature of it. And when God moves, then the will freely deliberates, and willingly of it selfe consents. So that we may conclude this with that of *Bernard* : The will bringeth a necessity upon it selfe; so that neither the necessity can excuse the will, nor the will exclude the necessity.

When *Adam* sinned, he blamed his wife, and she blamed God himselfe, and wee have sucked the same milke. But remember thou, that God is not the cause of thy sinne, but thy selfe. If thou smartest for thy faults, thanke thy abominable and wicked life, of which thou art the Cause, God the Avenger.

*a Or answered againe, or disputed with God.
b Esa. 45. 9.
c Jer. 8. 6.
d Wisd. 15. 7.*

VERSE 20. *Nay, but O man, who art thou that a replyest against God? Shall the thing formed, say to him that formed it, b Why hast thou made me thus?*

21. *Hasb not the Potter c power over the Clay, of the same lump to make one vessell unto honour, and another unto dishonour.*

NOW follows the Answer to the Cavill, which is either personall to the Caviller in these two Verses, or reall to the Cavill, in the two next verses following.

In these two verses, the sawcinesse of Cavillers is reproved, which appeared, in that they submit not themselves as they ought to have done, but out of their pride petulantly word it with their Creator, going about to bring the Decree of Gods Predetermination, under the Rule of their blinde and carnall Reason, which is as possible as to gather up all the Sea into a Nut-shell.

Here are two things: First, a Reprehension: Secondly, an Amplification.

The Reprehension is in these words: *But, O man, what art thou that replyest against God? Where we have;* 1. The fault. 2. The person reprehended. The fault is, disputing with, or replying against God. The person noted, in these words: *Thou, O Man.* Where is also couched a reason of the Reprehension, from the Nothingnesse and base condition of man in respect of God. As if he should say; *Thou, O Man, Thou piece of Clay; Thou Dirt of the street: What art thou, base vile wretch? Doeest thou reply against God? Paul* seems to speake in some heat, his affections and holy zeale being stirred at the malapertnesse of the Caviller, as the words and Interrogations shew.

What art thou, O man? These words have great weight, as *Anselme* observes, and call Man to the consideration of himselfe. A greater abasing could not be, saith *Chrysostome*, this making him of lesse account, than if *Paul* had said in plaine termes, that man had beene nothing, as *David* saith, *What is Man?* Compare a worme to us, and us to God, and there is more difference betweene us and God, than betweene the basest worme and tis.

This Reprehension is amplified by a similitude; where we have the similitude, and the Confirmation of it.

The similitude is in the rest of the 20 verse. The Confirmation, in the 21.
Shall the thing formed say to him that formed it, Why hast thou made me thus?
 Shall the wood quarell with the Carpenter? The Iron with the Smith? The Clay with the Potter? This last is *Pauls* Similitude, taken out of *Esay* 45. 9. and by proportion teacheth, that Man is not to quarrell with God about his Predestination: *Shall the Pot say to the Potter, Why hast thou made me of this fashion?* It is the worst fashion; a man without hands might have made as good an one. Much lesse may Man, which is but a potsherd, argue the case with G O D, complaining of his Decree. For there is more difference betwene us and God, than betwene the Pot and the Potter, though an Emperour were the Potter, and the Pot never so base.

The force of this similitude is confirmed, verse 21. from the right and authority of the Potter over his clay. Hath not the Potter power, that is authority over the clay? &c.

The reason is from the lesse. The Clay may not expostulate with the Potter, having power of the same lump, to make one vessell to honour, and another to dishonour. Much more hath God power of the same damned and Apostaticall lump, to harden some, and to have mercy on other some.

As therefore the Potter is not to be reprehended in his doing; so neither God in his, who hath more authority and power over man, than the Potter over his Clay. The Potter made not his Clay, but both Clay and Potter are made by God. But God made Man, and therefore his right is more.

In this Confirmation God is the Potter; corrupt man the Clay: the vessels of honour, the Elect; the vessels to dishonour, the Reprobate.

Here are two things soundly taught: First, that as the Potter hath power over his Clay, so God hath more over Man. Secondly, that as the Potter makes vessels of honour and dishonour out of the same lump at his pleasure, and is not bound to render a reason of his so doing to his Pots: So God is not unjust, though from among men of equall corruption, he chooseth some, and reprobate others. In those hee chooseth, hee is exceeding good; and in those he refuseth, no way culpable, neither taking away any goodnesse, nor adding any evill to the Reprobate; but of base stuffe (such is man corrupted) hee makes base vessels, such are the Reprobate.

Object. Though the Pot may not plead against the Potter; yet the Potter hath no reason to be angry with his Pot, if it remaine no otherwise than he hath made it.

Answer. The Potter is not angry with his Pot for the fashion in which he made it, but for the soyle which it hath gathered since he made it. So if we had remained as we were at first created, God would not have beene angry with us; but wee are corrupted; and therefore he may justly be offended.

Corrupt Man is not to dispute against God, about his Judgements, Iob 9. 1, 2, 3. So Iob Doct. acknowledgeth while he was himselfe; but being tyred with affliction, hee forgate himselfe, Chap. 23. 3, 4. For which God sharply reproves him, though otherwaies a just man. Chap. 39. 35. Is this to learne to strive with the Almighty? He that reproves God; let him answer to it. Then Iob cryes peccavi, acknowledgeth his vilenesse, craves pardon, and promiseth amendment, Vers. 37, 38.

If thou beest a Preacher, put on *Pauls* spirit: be godly-bold, to reprove gaine-sayers, *Use 1.* and eat not the Word thou hast spoken from God, for the Calumniation of Cavillers, or to please any mortall wight.

Reverence the secrets of God. Inquire not a reason of his doings, which thou canst *Use 2.* not understand; if thou couldst understand it, thou shouldst much more understand, that thou hast no reason to complaine. Acknowledge that to be just which God doth.

There are many things which he hath not revealed, search them not, much lesse censure them: Shall base subjects censure the doing of their Prince, or call Princes wicked and unjust? If we dare not doe thus to mortall men, much lesse ought we to the immortal God.

God suffered the Gentiles about 2000. yeeres to walke in darknesse, and then hee reveales to them the Gospell. What is the reason? Is there more merit in us than was in our Elders? No: Our impiety is alike. Who is able to comprehend the reason? We see the thing, we understand not the cause.

Againe, among the multitude of Infants which die, some are elected, some reprobated.

Vide de
hifce. 5. l. 1.
de voc. Gen.
inter opera
amb. tom. 2.

What is the Reason? If you say, Originall sinne: the whole number is guilty. If you consider personall innocency; the whole summe is without fault. Humane wisdom and righteoufnesse findes not what to say, but Divine Grace findes whom to elect. The reason is hid, but the gift is manifest.

Some man lives civilly, yet for want of Christs righteoufnesse is damned: some live wickedly, even almost to their very end, and then through faith and short repentance are saved. This is not unequall, because a secret, but therefore equall, because it is certaine that it is Gods Iudgement. That which is by him decreed, wee know not till it come to passe; and when it is come to passe, we may not complaine of the issue, because it is certaine that God ought not to have done otherwise than he hath done. The holder in the Gospell opposeth his power and authority to the complaint of the caviller: so the power and authority of God freeth him from all attaint of injustice, specially in reprobating and electing corrupt men.

Psal. 39. 9. In these therefore, and the like secrets, say with David; *I should have beene dumb, and not opened my mouth, because thou didst it.*

Deut. 29. 29 Thou maist be reproved for curious searching into things not revealed, but for a sober study of things revealed, thou shalt never be reproved: Things secret are for Gods things revealed for us and our children for ever. Though thou attaine not the reason of many things; yet labour to know whatsoever God hath revealed, and give not over his study, as a man that is grafting, giveth not over, because he understandeth not the reason why the fruit followeth the Nature of the Impe, not of the Stocke.

Vfe 3.
Ier. 18. 2. God is compared to a Potter, we to Clay. God commanded *Jeremy* to goe to the house of the Potter, there must he studie a Sermon. The Potters Clay and wheele must be his bookes. If we will with *Jeremis* goe downe to the Potters house, we may learne many excellent things.

1. Contentation. Some are poore, some deformed, some base, &c. These, when they looke upon others which are wise, Noble, comely, beautifull: They usually say with discontent, God might have made me as they are. But goe then to the Potters house, who makes pots of all fashions, and for all uses, and they complaine not. Hath not the Potter power over the Clay? And hath not God much more over us? Labour for faith and repentance; these graces will make amends for all other defects. In unseasonable weather, in violence of fire, and other calamities, many say, O what a hard case is this! But thou, O man, goe to the Potters house, and learne to let God alone with governing the earth: and howsoever things fall crosse, with *Eli*, say; *It is the Lord, let him doe what seemeth him good.* And with *Mauritius*, remember that of David: *Righteous art thou, O Lord, and just are thy judgements.*

2. Consolation. God is as the Potter, and we are the clay in fashioning on the wheele. As the Potter doth not roughly handle his Clay; so God hath a tender care over us: As the Potter knowes his Pot can endure but a little knocke, and handles it thereafter; so God knowes whereof we be made, he remembers we are but dust, and pities us.

3. Humility. Dust and Ashes, and Clay, why art thou proud? Why spendest thou so much time in painting, powdring, pranking thy body? Thou deckest but a piece of dirt. But it may be thou excellest other in fashion or use. Yet thou art of the same metall, thou art clay. Remember that a Potsherd overlaid with silver, is a potsherd; and gilded clay, is clay: be not proud. If any extraordinary thing be in thee above others, it is not of thee which art but clay, but of the grace of the Potter.

4. The feare of God. For he can make or marre us at his pleasure. He hath a Rod of Iron, wherewith he breaketh the wicked, as a Potters vessell. O that our prophane wretches, who wallow in whoredome, drunkennesse, vomiting blasphemies, and poisoning the very earth with their abominations! O that they would consider that they are in the hands of God, as the pot is in the hand of the Potter! How easily can he brake them in peeces, and stampe them to powder? Be wise now therefore, ye wicked. Can the earthen pot abide the stroke of an iron rod? or a mortall sinfull man the vengeance of an angry God? The Potter dasheth against the wall the Clay that will not bee fashioned: So what should God doe with thee, if thou wilt not be fashioned by the Ministry of the Word, but throw thee into the bottome of hell?

As therefore thou seeest the Clay to follow the Potters hand, and to receive a fashion according

according to the guiding of his hand: so be thou flexible and pliant under the meane appointed for thy fashioning, that thou maist be a vessell of honour.

VERSE 22. *What if God, willing to shew his wrath, and to make his power knowne, endured with long suffering the vessels of wrath* fitted to destruction;*
 23. *And that he might make knowne the riches of his glory, on the vessels of* ^{Or made up} *glory, which he had afore prepared unto glory?*

IN these verses is a reall answer to the Objection, which was this: If Gods will be the cause of hardning, then (saith the Caviller) I would see how God can justly punish me, if in proceesse of time I obey him not.

Pauls answer is from the nature of Gods dealing; namely, that he may justly punish, because he suffers them with long patience, not only giving them space to repent, if they can or will, but also affording them many outward helpes, which hee is not bound to doe.

And because they might object, that if God would give them grace, they would obey; and why did not GOD destroy man, having sinned, and create him anew without sinne?

Paul tels them that God could give them grace, or have created man anew; but it is his pleasure to suffer wicked men with much patience, that hee may make knowne his power and wrath upon the wicked, and so declare the riches of his mercie on the Elect. And what hath any to doe with it, if God would have it so, who doth all things?

Here is a *Reticentia*, whereby something is to be supplied. If God will, what is that to thee? or what canst thou say against it?

For the meaning, this is to be remembred, that principally these two verses speake of Reprobates, and what is spoken of the Elect, is spoken by occasion.

Here are two things: 1. A description of the Reprobates and the Elect. 2. That which is spoken of Reprobates.

Reprobates are Vessels of wrath prepared to destruction. The Elect are Vessels of mercie, which God hath prepared to glory.

In these descriptions are two things: 1. The Parts. 2. The Amplification. The Parts are two: 1. The Genus. 2. The Difference.

The Genus in both; They are Vessels. The forme on the part of the Reprobates, they are Vessels of wrath. On the part of the Elect, they are Vessels of Mercy.

The Amplification on the part of the Reprobates: *They are vessels prepared to destruction.* Of the other: *They are vessels which God hath prepared to glory.*

Vessels: The word in the Originall, signifieth not onely a Vessell, by the hollownesse capable to receive and containe things, but an Instrument or any Utensill, as all the ministering Vessels in the Tabernacle, as Fire-pans, Tongs, Besomes, &c. are called in the Hebrewes by the word here used: so also are called the furniture of an Horse, and warlike munition: and the tackling of a Ship is called by a word like unto it. Now it may be translated, an Instrument; but more fitly and fully, a vessell, such as we use to containe things liquid or dry. So that the Reprobates and Elect are vessels, upon whom GOD powreth Wrath and Mercie, as we powre water into a Vessell.

A vessell in Scripture is applyed two wayes: To the body alone, or to the whole man; and so in three respects: 1. Of Sexe, of Office, of Estate, and so in this place.

There are two things in which the Elect and Reprobate are alike: First, they are both vessels of the same lump. Secondly, they serve both for one generall use, that is, for Gods glory.

Their maine difference is, that the Reprobates are vessels of wrath unto damnation: The Elect, vessels of Mercie unto salvation, and both for the glory of God.

A vessell of Wrath is such an one upon whom God will shew no mercie, but will bee angry with him for his sinne, leave him in it; and at last take vengeance on him for it. A vessell of Mercie, such an one upon whom God purposeth to shew mercie, in forgiving his sinne, bringing him out of it, and unto salvation.

Here care must be had of distinguishing some like phrases, as a Vessell of Wrath, and a child of Wrath. These differ. A child of Wrath may bee a vessell of Mercie; but a vessell

Ephes. 1. 3. vessell of Wrath cannot. As *Paul* and the Elect *Ephesians* are by Nature the children of Wrath, as well as others. A child of Wrath notes our corrupt estate. A vessell of Wrath the destination of such an one to damnation. But a Child of disobedience, and a vessell of Wrath, are all one.

Prepare to destruction : and which God hath prepared to glory.

In both these are two things : First, the Action. Secondly, the End. The end both of the Reprobate and Elect, not the end of election, and reprobation. For the end of Gods Decree in both, is Gods glory, but the end of the vessels decreed, is their honour or dishonour.

The Reprobate are prepared : but God hath prepared the elect. This diversity of speaking is not without great weight. The Reprobate are prepared or fitted. By whom Doubtlesse by God : but yet the participle Passive, here used, and not of the Elect, notes that all the preparation of the Elect unto glory, is of God : of the Reprobate to destruction, is both of God and of themselves. Of themselves being *apta*, fit ; of God, being *aptata*, fitted to destruction, for that pravity in them, whereby they are fit to be destroyed.

To destruction : Not as it is the misery of the Creature, but the way to glorifie the Creator.

Doctr. Both the Elect and Reprobate are Gods Vessels. The Elect prepared to glory, the Reprobate to destruction : That they are vessels is proved, 2 Tim. 2. 20. that they are prepared as *apostles* said, 1 Thes. 5. 9.

Vse 1. There is great difference betweene the Elect and Reprobate ; both in their use and end ; and hereby appears the happinesse of the Elect, and the misery of the Reprobate.

1. For use : The Elect are for Mercy, the Reprobate for Wrath. When God pleaseth to shew mercy, the Elect are brought forth. When Wrath, then the Reprobate, who are the proper subject of Wrath, as the Elect are of Mercy.

As the house-holder hath divers vessels, some for base uses, and some for the use of his Table, and hee useth not the base vessels at his Table : so God will for nothing but revenge use the Reprobate. And as the Apothecary hath divers boxes and pots, in some of which he putteth nothing but Cordials, in other nothing but poysons, and things of the like dangerous nature, and carefully distinguisheth them : So doth God with the Elect and Reprobate. Also as a Carpenter hath some coorse tooles which he useth about stones and gravell, about which he useth not his choise tooles : so if God hath a base worke to effect, he hath a Reprobate ; if a more honourable, he usually hath one of his Elect at hand. If Christ be to be crucified, he will not use the Virgin *Mary* or such choise pieces ; but a *Judas*, a *Pilate*, a *Caiphas*, and such like.

Wee preach Mercy : if thou bee a Reprobate, it is not meant to thee. Wee preach Wrath : if thou be an Elect, this is not meant to thee, but to the Reprobate. It may be that when mercy is preaching and powing downe, the Reprobate looks after it, and thinkes to have it ; but he deceives himselfe. When a Father is cutting bread among his Children, their little eyes are upon every piece that is cut : It may be also the dog stands by (Reprobates may not grudge the comparison, whose state is worse than the dogs.) The dogge it may be stands by, and-gapes for the bread : but the Father gives the bread to the children : he gives to the dogge also, but it is a cudgell or whip, and spurnes him from him. So Mercy is the childrens bread, it hangs not for the Reprobates tooth.

2. There is great difference also betweene the Elect and Reprobate in regard of their end. The Elect shall be saved, the Reprobate assuredly damned. Sometimes he useth the Reprobates as a rod, to chastise his children, but when he hath served his pleasure by them, he deales with them as he did with the King of *Assur*, hee throwes them into the fire.

Esa. 10. 5.
11.

God useth them, who cannot but use them well, and they doe no more but what hee hath appointed ; and when they have done according to his secret appointment, they shall be damned, for not obeying his revealed appointment. Yea, hee will make that which they doe against his will, to serve his owne will and our good.

Judas is sicke of Covetousnesse, so that he will doe any thing for lucre : God will make the

the covetousnesse of *Judas* serve for his glory, and the eternall safety of his Elect.

The Reprobates are prepared and fitted for destruction: not simply onely for Gods *Use 2.* pleasure, but also for their owne desert; for if they deserved it not, it would be his pleasure to save them.

God prepares the Elect for glory. He saves none, but hee prepares them by sanctification, and so makes them fit to be saved. The Elect doe not by and by from a corrupt estate goe to a glorified: but a sitting and holy preparation comes betweene. If a man have a garment, he will have it fit before he weare it; so God will have us cast into a new mould, that wee may be fit for heaven before we come there. If thou livest in drunkenesse, whoredome, pride, &c. These things make thee fit for hell, but as for heaven, being such, thou art sure never to come there.

An Elect and Reprobate are discerned, not by their matter; for they are both vessels of the same lumps; but by their use. Looke therefore what is within: what doth God put into thee? Is there any of the heavenly liquor in thee, as Faith, Repentance, Love to the Word? Is Christ there with his merits? Those which have these rich graces in them, are vessels of honour. But if there be nothing in thee but Infidelity, Pride, Hypocrisy, Covetousnesse, &c. and they continue, without questioning, thou art a vessel of dishonour.

It may easily be known what we have within: for as a Pomander if you chafe it, yeelds a comfortable smell; and *Affasatida* or the like strong thing, if it be rubbed, offends; so deale with one truly godly, and thou shalt heare nothing but savory and gracious speeches; the opening of his mouth will be as the opening of a Box of sweet Oyntment; thou shalt also have none but conscionable dealing at his hands. But deale with a wicked man, uncalled, and he will some way or other, by evill words or deeds, discover the carrion-like corruption of his heart.

Now follows the second part of these two verses, which is the consideration of that which is spoken of the Reprobates; which is, that he suffereth them with long patience, &c. Where we have the Act: He suffers them. Hee doth not make an end of them at once, but suffers them. Secondly, the end: Which is to be conceived in a double respect. First, of the Reprobates: to shew his power and wrath upon them. Secondly, of the Elect: that so the riches of his mercy and glory toward the Elect, might more famously appear.

VERSE 22. *Indured with long-suffering the vessels of Wrath.*

IN these words is contained the Act we speake of: which is induring: amplified two wayes: First, by the manner, with *long-suffering*. Secondly, by the object, *The vessels of Wrath.*

Long-suffering is a dilation of revenge, though we be provoked. Though the Greeke word be here translated long-suffering, yet properly God cannot suffer: for all things are active in God: and whatsoever suffers, or is patient, failes either in the essence, faculty, or Energie. The word here used, is hard to be translated into our Tongue; wee borrow from the Latines to expresse it in one word, by Longanimity. Between which Longanimity, and Patience *Chrysostome* observes this difference: Longanimity is towards them of whom we can; Patience toward them of whom we cannot be revenged. So also *Augustine*: Patience is said of God, not that he suffers any evill, but because he expects sinners to conversion.

God is patient towards sinners, even Reprobates, *Joel 2. 13. Rom. 2. 4. 1 Pet. 3. 9. He* endured Cain a long time, suffered him to live to build Cities, to beget Children. So he suffered Saul, Judas, &c.

Be thou patient after the example of thy heavenly Father; whose child how art thou, if thou sufferest not, but repayest injuries? *Socrates*, a Heathen Philosopher, would willingly neither suffer, nor doe any wrong: but if he must chuse one, he would rather chuse to suffer, than to doe. But what speake we of Heathen, when we have God himselfe patient toward Reprobates?

Say not, I will recompence evill. God himselfe yet beares with a number of Hell-hounds, Reprobates. Christ is not yet revenged, nor the blood of the Saints. Wilt thou be moved at a crosse-word, and thirst after Revenge? It may be sweet to the flesh, but it

is hatefull to God. If thou hast put up wrong once or twice, thou thinkest thy selfe worthy to be chronicled, as a rare example of Patience. How many thousand times hast thou provoked God, and yet he forbears thee? Doe thou likewise toward thy neighbour. Remember the Parable of the mercilesse debtor. Give the pardon thou askest: Forgive, that thou maist be forgiven. When thou canst so bridle thy affections, that being provoked, and in thy power to revenge; and yet for conscience towards God thou forbearst, thinke thou hast profited: that argues true Noblenesse.

Mat. 18.

Poffe & noble nobile.

Vse 2.

For God to beare with his children which provoke him, is much: but to suffer his enemies, who seeke not his favour, and are the worse because they are forborne, to suffer a drunkard, whoremonger, &c. to live long, and to have great meanes, and to hold his hands, must argue an infinite perfection.

* maxpo. Supra.

Alas, what had become of the best of us, if there were not such Longanimity in God? We had not lived to read these things. God might have taken us away in our sinnes; if he had called us out of the world some tenne or twenty yeeres agoe, before we had repented, how should we have done? If he had used Martiall Law to *Manasses, Paul, Mary Magdalen*, they had not shined now to the comfort of sinners: He suffered the ill mannerers (the word is significant ^b) of the Israelites forty yeeres in the Wilderness. Consider thou which readeft, how long he hath suffered thee: let it move thee to repentance, and to praise his patience.

b i Temp. p. 107.

Act. 13. 8.

Vse 3.

Here is comfort for poore sinners: God is patient toward Reprobates, much more will he be toward the Elect. He which long forbears Tyrants, Drunkards, Enemies, will he be hasty and inexorable toward his children? If he spare them which never grieve for their sinnes, never regard his Word; will he not much more spare them which repent that they have offended him, which tremble at his Word, and seeke his favour? If the Reprobate fare so well, much more will he abound to us, in all riches of Grace and consolation.

VERSE 22. To shew his Wrath, and make his power knowne.

THe end of Gods Longanimity in regard of the Reprobates, is (according to these words) to declare his powerfull wrath in their condemnation.

In these words we will first consider certaine things here attributed to God, and then the matter it selfe in them contained.

There are two things attributed to God here: 1. Anger or Wrath: and 2. Power. For the first, Anger or Wrath is defined by Philosophers, to be a desire of revenge with griefe and perturbation, through the boyling of the blood about the heart. It is called of the Hebrewes, *Aph*, because it discovers it selfe in the dilating and contracting of the nostrils. Thus is it in us. Such a thing is in God, but not with perturbation; for God is not subject to passion. As God doth not repent as man doth, yet repentance is attributed unto him: so also may it be said of Anger. As repentance is in God without griefe or error: so wrath, without passion or perturbation.

* ad p. 100. n. 10.

b Deocet. n. 10.

c Quoties

barbaros al-

loquimur, il-

lorum lingua

utimur, &

cum pueris

aliquid dice-

re volumus,

eorum more

balutimus,

&c. Enthy.

in Psal. 6.

Doctr.

God is said to repent, when he changeth that which is done, and to be angry, when hee punisheth that which is ill done; not being indeed angry, but seeming so to them which suffer. For as a man in his angry mood, woundeth and killeth: so when God punisheth, he is said to be angry: Anger noting in God, not an affection, but an effect of some divine perfection; namely, his vindicative Justice.

Anger is attributed to God after the manner of men ^a, but it must be conceived after the manner of God ^b. For God doth that in his holy and quiet Iudgement, which wee doe in furie and rage. As there is difference betweene an enemies cutting off a limbe, and a Surgeons: So God as a Surgeon, without any passion, cuts off, that is, punisheth evill men. As when we speake to children, we lisse as children ^c: so the Spirit speakes to us of God in termes futable to our capacity: calling his Justice, wrath, to make us afraid to sinne.

The Scriptures describe God angry with sinners: Exod. 32. 12. Numb. 11. 1. Psal. 7. 6.

Vse 1.

Feare to offend God, for he can be angry; and when angry, who knowes the power of his wrath ^d? As his grace is incomprehensible toward his children; so is his anger toward his enemies. We desire his grace, let us eschew his anger. Lord rebuke mee not in

d Psal. 90. 1.

e Psal. 5. 1.

thy Wrath, saith David ^e: praying more against that, than against bodily sickness. Gods frowne

frowne is worse than any punishment, yea, than hell torments. If his wrath bee kindled, yea but a very little, blessed are all they that trust in him ¹. Doe they provoke mee to anger, and not themselves to their owne confusion, saith the Lord ²? For if the frowne of a Prince be the death of the subject ³, much more the frowne of God: who in very deed cannot frowne as man: but if any thing could make him frowne, sinne would doe it, it is so hatefull to him.

As Anger, so Power is attributed to God: but Anger improperly, this properly. It is alwayes active in God. In him is *principium agendi*, not *patiendi*, to doe, but not to suffer: for this argues defect, as was said before.

This power is Almightinesse; and it is absolute or ordinate. By the first he is able to do all he will, and more than he actually doth will: for as there is in God a knowledge of things which never were or shall be, so is there Ability to doe that, which he never will shall be done. He can raise up of stones children to Abraham, and give Christ more than 12. legions of Angels: but we never reade he did so.

By the second, he can doe all he will, notwithstanding all opposition, and that in an instant.

Quest. Can God doe all things?

Ans. It is a shamefull question for the Creature to move of the Creator. Some things are impossible to God, because he is God: of which a pious observer of Gods Majesty would have us not to say, GOD cannot doe them, but, they cannot bee done.

These things are impossible, which any wayes imply a contradiction: as a thing to be, and not to be at the same time; for this is to make those things which are true, in the same respect that they are true, to bee false ⁴. So God cannot lye or dye, not for want of strength, but because he wants no strength; for these are workes of weaknesse, not of power. In these, the affirmation hath the force of a Negation, according to the thing.

Doct. There is in God an infinite power to doe what he will. Luk. 1. 31. Mat. 19. 28. He is called Almighty, 2 Cor. 6. 18.

Use. This Doctrine is like the Cloud, which was light to Israel but darkenes to Pharaoh and his host.

If thou belongest to the Israel of God, remember God is Almighty. Many promise more than they can performe: God can give being to all his promises. Pray with boldnesse, trust on him with boldnesse, whatsoever thy owne reason, or the world object. He is able to give and to maintaine his gifts, that thou maist persevere.

I know in whom I have beleevd, saith Paul; In whom, Paul? in him who is able to keepe my soule, saith he. With this Christ comforts his sheepe: My Father is stronger than all, and none can take them out of my Fathers hand. If thou beest profane, remember that God is able to make good all his Threatnings. Doth it not affright thee to consider? Doth it make thy heart to shake? Anger without power is in vaine; but God hath anger and power. O humble thy selfe to this Almighty Iudge of the world, who infinitely hates and is offended with sinne, and hath infinite power to execute his vengeance and displeasure upon sinners. Let all the ends of the earth feare him; so doth our blessed Saviour admonish; Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in Hell.

The matter it selfe in this end, is, that God lets wicked men alone, and suffers them to have a being here, which are not worthy to tread upon the earth, that all the world may take knowledge of his anger against sinne, and of his power to execute the same.

God suffers Reprobates for the manifestation of his wrath and power: for this hee suffered the Amorites many hundred yeeres, Gen. 15. 13, 16. To this purpose also is there a speech uttered by our Saviour to the Scribes and Pharisees, and the rest of the Jewes, me thinkes it is a fearefull owe, Mat. 23. 32. Fulfill yee the measure of your fathers iniquity. They were monstrously wicked, yet he bids them goe on to fulfill their measure. Why? that they may be made examples, and that the world may ring of his judgements which he will bring upon them, for all the blood which was shed upon the earth, from the blood of Abel, to the blood of Zachary, verse 35.

Vse 1. There is no Injustice in the Reprobation of men; because they deserve it, and it serves to the setting forth of Gods glory, and for the getting himselfe a name. It is most necessary that the Iustice and Power of God should be knowne: but without the Decree of Reprobation, and Execution thereof wee could not so well know them. A man may know the sweetnesse of honey, by reading and by report: but a fuller knowledge is attained by taste. So wee may know the Iustice and Power of God by his Word: but when wee see examples of these, this experimentall knowledge is farre more excellent.

Vse 2. Many times we see a wicked notorious wretch to be advanced, to live long, to prosper, and to enjoy an overflowing cup of outward blessings: while Gods children (a good deale better men,) are poore, despised, and crossed on every hand. This is a sore temptation. This is the Atheists Argument: If there be a God, or a providence; Why do his enemies prosper? Why doth he not blesse his owne? This posed *David*, and troubled *Jeremy*. But they and we are taught that God heapes good things on wicked men, not that he likes their courses, or had given over the governing of the world, but to make them the more pregnant examples of his wrath and power: and that his children are afflicted here, that they may be prepared for the glory to come.

*Psal. 73.
Ier. 12.*

Grieve not then, nor grudge at bad mens thrift: It is convenient: nay, it must be so. These things are but preparatives to their greater judgement. But alas, wicked men thinke not so: they say, Let the Preacher say his minde: I am sure, whatsoever I am, I thrive, I prosper, I have good crops, &c. O, they know not, that they are as Oxen fattened for the slaughter. If thou beest rich, thou thinkest thy selfe happy, though a wicked man: but thou shalt pay deare for all one Day, when *Dives* will wish hee had been *Lazarus*: Nay, for the hope of that Day, the poorest man that feareth God, will not even Now change states with the richest upon earth: For *Mary* hath chosen the better part.

Luk. 10. 42.

Further, if thou marvellest at the great power and pompe of the Turke, who waxes Gods inheritance, filling the places of the Apostles chiefest labours with detestable doctrines; or at the pride of the Pope, who plays the Divell, in burning and raging against the Saints: Remember there is a Day comming, wherein they shall be made examples; and that God will get himselfe a name, glorious and magnificent in their destruction, fore-propheesied in the Revelation.

Rev. 17.

Vse 3. Sinne not in hope of Impunity, which if it be long, is a strong inticement to offend: For God is patient, not that thou shalt quite escape, but that thou maist be made an example. Because sentence is not speedily executed, ungodly men take courage to offend: But though a sinner doe evill, and live long, yet it shall not be well with him in the end. The Drunkard or uncleane person, &c. offend once, and feele no Iudgement, yea, a second and a third time, and God takes them not in hand: Now they thinke GOD sees not, hath forgotten, and will never marke. Ah, Fooles, which consider not that the more they sinne, and are not punished, the more their reckoning increaseth.

*Ecclef. 8.
11, 12, 13.*

They deale with God, as the Birds with a Scar-crow, at first it makes them afraid, but seeing it not to stirre, at length they come neere it, and light and sit upon it. So at first, the wickedest man is afraid to offend, but through impunity he hardens himselfe to commit iniquity. But though God hath woollen feet, yet he hath Iron hands. He spares them, to have the greatest stroke at them. All this while, hee is whetting his Sword, and every sinne makes it the sharper: he is preparing deadly Arrowes, and is long in drawing his Bow, because he meanes to have a speeding shoote.

The old world is an example, so is Sodome, yea Ierusalem, famous Ierusalem is an example of this. There was never any place so abounded with blessings as Ierusalem; (our unthankfull *England* excepted.) How long did God spare! How often did hee forewarne? and when nothing would serve, how was his patience turned to fury! and her mercy into Iudgement! Not a stone upon a stone! Her Rivers flowing with milke and honey, turned into blood! The surviving Inhabitants and their posterity, vagabonds dispersed this 1600. yeere over the face of the earth. Let *England*, so long spared, so greatly blessed, looke to it; yea, let every one looke to it. This is a time of patience, without wrath. There is a day comming of wrath without patience: Let the patience of God move thee to Repentance.

VERSE 23. *And that hee might make knowne the riches of his glory, on the vessels of mercy.*

Here is the end of Gods shewing his wrath and power on the Reprobates; after his long enduring them; namely, that he might shew the riches of his glory on the Elect. Contraries illustrate each other, being laid together: So these things by comparing: not that Gods Iustice and Mercy are contrary one to another: but that their effects in contrary subjects, are after a contrary manner. *Contraria iuxta se posita magis illustantur.*

There is no difference betweene the divine attributes, but onely rationally, in regard of our conceit; which difference also ceaseth, when the operation of our understanding ceaseth. For as it is the same Sunne which hardeneth the Clay, and softneth the Wax: So it is the same will in God, which sheweth mercy on the Elect, and Iustice on the Reprobate.

God maketh the Reprobate drinke off the very dregges of his wrath, that the relish of his immeasurable goodnesse might by comparison bee the sweeter to the Elect.

And that: This Particle (*And*) is not in some Copies, and the Ancient read it not, and indeed without it, the sence appears the more plainly: but being in very approved Copies, it would be here taken (as often it is) for, *Even*.

The riches of his glory. Glory is that whereby God appeares to bee glorious, and is to bee glorified.

Now he appeares glorious by the effects of his goodnesse and power, whereby hee is willing and able to save. The Interpreters for the most part, here interpret it, of his mercy: but I thinke, Gods power also to bee understood: and so the opposition is notable. His mercy, to his wrath; and his power in shewing mercy, to his power in executing wrath. As Glory is sometimes put for Mercy: so sometimes for Power. *Rom. 3. 23.
Rom. 6. 4.*

The riches of his glory. This is an Hebraisme, where Glory is not the addition, but riches, noting (as usually) abundance. So wee say a man rich in Plate, Land, &c. which hath store of these things. That hee might shew his most rich and abundant glory.

The Wrath shewed on the Reprobates, doth amplifie and commend the mercy to the Elect. *Doctr.* Gods saving Noah, and drowning the world; made his mercy to Noah the more conspicuous. The plaguing of Egypt, and sparing the Israelites, by comparison, the more setteth forth the goodnesse of God to the Israelites. So also the drowning of Pharaoh and his host: and their deliverance noted, *Exod. 14. 30, 31.*

Here are two comforts.

First, the riches of glory laid up for the Elect, comforteth against our present baseness, *Vse. 1.* and disgrace put upon us by the world.

Secondly, we have friends here: but many times we faile of their helpe: either for want of love in them, or for want of power: But God wants neither: nay, he is infinite in both. He hath riches of glory. Whatsoever thou wantest, as Faith, Repentance, &c. Aske, and thou shalt have. That Fountaine can never be drawne dry.

Learne Humility. For thou didst never earne or purchase the happiness thou hast and shalt have: and that there should bee such difference between thee and a Reprobate, it comes from the riches of Gods glory.

It is not a little thing or ordinary, which God gives his Elect, but riches of Glory: the pledge of it here in Faith and Sanctification, the perfection of it hereafter. To bring us to this estate, and to make us capable of such glory, cost the treasure even of heaven: the richest Jewell there, even Christ Iesus was pawned for it. Forget not to be thankfull: And that thou mayst so much the more doe it: Compare thy estate with the estate of a Reprobate, thou wert in the same condemnation. Consider the torments to which the Reprobate, and the riches of glory to which thou art reserved.

How doth God deale with us, as though we were Princes children, who indeed are beggers brats! He takes a Reprobate, and scourgeth him with Scorpions, to fray thee from sinne, and to shew thee his love. When thou feelest thy selfe dull to praise God: consider how God hath discerned thee from the Reprobates, than whom, in thy selfe thou art not better so much as a hayre.

If God had saved all, it had been an Infinite mercy, and an Infinite cause to praise him:

him: But now seeing many are damned, to them which are saved, it is the more cause of thanksgiving. The Sunne is glorious and beautifull: but if the Moone and every star had as much brightnesse, it would not be so admired. So this makes the mercy of God to the Elect so much the more admirable, by comparison of his wrath on the Reprobate. On the contrary, it is augmentation of torment to the Reprobate, to see how God useth his Elect, to heare how graciously Christ speakes to them; Come, yee blessed: to behold Them going triumphing to Heaven, and themselves thrust downe with the Divell to Hell. To see what they lose, shall more torment them than that which they feelee. This shall even cut them to the heart, as may by proportion be gathered out of the Gospell:

Luk. 13. 28

There shall be weeping and gnashing of teeth (saith Christ to the reprobate Jewes) when ye shall see the Elect in the Kingdome of Heaven, and your selves thrust out.

Apply this to all occasions of mercie to thy selfe, which thou observest others to want. Wouldst thou be stirred up to praise God for our long peace? Compare *England* with *France* and the *Low-countries*, this will doe it. Wouldst thou for the Gospell be provoked to thankfulness? Consider their misery that live in *Turkie*, or under the darkness of Popery.

Thou hast riches, understanding, health, the use of thy limbs, &c. When thou seest a man lunaticke, or a poore lame Cripple begging a penny of thee; remember that GOD offereth him to thee, not onely that thou shouldest be compassionate to relieve him, but also to make him thy glasse to behold the mercy of God to thy selfe; who could have put him into thy estate, and thee into his. Be from hence thankfull, lest God cast thee into such an estate (for he can doe it) that so by a hard comparison thou maist learne to be more sensible of his goodnesse, which thou hast received. Thus did God declare to *Salem* by his Prophet, that they should serve *Shisbak*, that they might see the difference of his service, and of the Kingdomes of the Earth. Consider wisely, and be thankfull.

2 Chro. 32. 1

VERSE 24. *Even us whom he hath called, not of the Jewes onely, but also of the Gentiles.*

Hitherto hath beene shewed, that the promise was never made or meant to the onely carnall seed of *Abraham*: Now follows the other part of *Pauls* answer, that it is made to the Elect of all Nations. And he falls into it from the occasion of that which is verse 23 delivered of the vessels of mercy and glory. For in this verse he shewes who they be, and by consequence who are *Abrahams* seed, to whom belong the promises; and that by an effect of Election, which is Calling. This Calling is enlarged by a distribution of the Subject: (*viz.*) Jewes and Gentiles.

The Argument or summe of the words is: That the seed to whom the promises pertain, are the Elect, which are not the Jewes onely, but the Gentiles also: nor all the Jewes, but onely the Elect. The first is approved, verse 25, 26. The last, vers. 27, 28, 29. Then follows a collection from these things, verse 30, to the end of the Chapter. Even us whom he hath called: Calling is an action of Gods love, whereby hee calleth men to salvation. It is twofold:

1. Outward, when we heare the Word preached with the eare of the body.

2. Inward, when God bends the heart to beleve the promise offered, and swayeth the whole man to obedience. This is here meant, not of the Jewes onely, but also of the Gentiles: Not all the Jewes, nor all the Gentiles; but of the Jewes and Gentiles: the Proposition being partitive: some singulars of both.

Doct.

Use 1.

Psal. 76. 1, 2

Psal. 79. 6

Jer. 10. 15

Luk. 2. 32

Act. 11. 0

Vt quibusdā

est in va-

mediū, om-

nibus in te-

stimonium.

Amb. de

voc. Gent.

They which are effectually called, are elect vessels of glory: for the execution of the decree of Election begins in Calling: Rom. 8. 30. Tit. 1. 1. Ioh. 10. 16. Act. 13. 48.

In time past, they sang; God is knowne in *Jewry*, his name is great in *Israel*: as *Salem* is his *Tabernacle*, and his dwelling at *Sion*. Then were the Prophets bold to say; Powre out thy wrath upon the Gentiles: Yea, we were as Dogs: But now he that is the glory of *Israel*, is the light also of the Gentiles. *Peter* could not understand this without a vision. The Jew, the elder brother, could not endure his yonger brethren to be entertained: but they had no reason for it; for neither did we grudge their glory, neither doth our admittance, but their owne infidelity, exclude them from God. Truth it is, that in all times of the Jewes excellencie, some few of the Gentiles were received into the fellowship of the promises, as *Iob*, *Ieshro*, *Ruth*, &c. for the salvation of some, and for

for a witnesse unto all : but now, the multitude of the Gentiles receive the Gospell.

Whether Iew or Gentile, such as are called the elect of God. It is not the having, or wanting of the prerogative of Nation, Sexe, Condition, &c. that makes or marres. In Christ, saith *Paul*, (not in a Christian Common-wealth) is neither Iew nor Gentile; &c. *Gal. 3. 28.* But all, rich, poore, masters, servants, Iewes, Gentiles, have an equall right in Christ : which I thinke was shadowed, *Exod. 30. 15.* Where the rich shall not passe, nor the poore diminish.

Art thou rich ? if thou beest not effectually called, thou shalt bee damned : Art thou poore ? If thou beest effectually called, thou art rich. A poore man wanting grace, is twice miserable ; and a rich man beleaving, hath a double portion.

There is nothing in us, which is the cause of effectually calling : Hee calleth us. Good desires and thoughts, &c. follow calling, as calling followes Election, and Election the mercie of God.

We are the subject of Calling ; but power to obey the Calling of God we have not, till God hath created it in us. As water, being by nature cold, may be made hot, and yet it hath no naturall inclination to heat : so the Flesh hath no cares to heare, nor eyes to see, but as God createth them. Neither doth God give us a power, and we educe it into act ; but both power and act as from God.

The preaching of the Word is Gods ordinary voice to call. First, bee thankfull that this voice soundeth among us, for it soundeth not in all places of the world. Secondly, that thou hast eares to heare : without hearing, a voice profits not. Hearing is the sense of learning. Faith comes by hearing : How miserable then wert thou, if thou wert deafe ! for deafe men must needs be miserable, being deprived of the ordinarie meanes of faith : howsoever, such deafe which are elected, shall be saved. For God is not tyed to eyes and eares, he can save without these ; yet great is the comfort of hearing. He that hath eares to heare, let him praise God, and heare. Thirdly, that thou hast a minde to understand that which is taught, for every one cannot, as fooles, and frantikes, and such an one might God have made thee. Fourthly, that thou hast an heart to obey : for many have the Word, and heare it, and understand it, being witty and apprehensive, and can discourse of it, yet are most prophane in their lives ; they know evill, but have no power to avoid it : when thou seeest such, take occasion to acknowledge the mercie thou hast received.

Wee may know our Election by that which followes it ; The foundation of our election is in God ; The tokens of it are in us. That is immovable, these are infallible. A principall token is effectually vocation. By this (not by extraordinary revelation) *Paul* knew that hee was a Vessell of Honour, as hee saith, *Even us whom hee hath called, &c.*

Examine thy Election by thy inward calling : God hath often outwardly called thee by his Word, but thy heart knoweth that thou hast not obeyed : but if thy heart answer as an Eccho in obedience, then art thou elected. Shew thy Election by thy reformation and by thy good fruits.

Many are like that sonne, who said to his father he would goe, but went not. They have some fleeting motions and purposes of repentance while they are at the Sermon ; but afterward returne to their vomit. Even as a melancholike man is cheered with Musicke while the Instrument soundeth, as in the example of *Saul*, but after are vexed with the evill spirit. So many are moved, it may be, to teares for the present, who afterward rejoyce in evill. While *Felix* heard *Paul*, he trembled : so a man may have some sudden motions and glances of sorrow, while *Paul* preacheth ; but the continuance of these things, being powerfull to a daily increase of godlineffe, is a comfortable marke of our election.

The Word is the Instrument of Calling : wait upon it, and remember, the time of calling is a called Day. Some dayes are very short, and the longest have an end. It may be thou hast spent thy day, even to the last houre, in vanity and rebellion : looke to it, the time is short ; if thou dyest uncalled, thou dyest damned.

VERSE 25. As he saith also in *Osee*, *7* will call them *Ady* people, which were not my people ; and her Beloved, which was not beloved.

*Nemo dicat
ideo vocavit
me Deus,
quia calui
eum. Quod
modo coler,
si non voca-
tus ? Aug.*

170. 4.

Mat. 23. 30

171. 12. 13

*Ose. 2. 23.
1 Pet. 2. 10.*

Osee 1. 10.

26. And it shall come to passe, that in the place where it was said unto them, *They are not my people*, there they shall be called the children of the living God.

IN these two verses, the Apostle proveth, that to the Gentiles belong the promises as well as to the Jewes : and that they have an interest also in Christ, by Calling and Election. And because the Jewes could not endure this, he brings two testimonies out of *Osee*, as if he should say ; This that I write, and this that daily is fulfilled, concerning the calling of the Gentiles to grace, is nothing else but that which God long agoe caused the Prophets to preach unto our Fathers : for the Prophet *Osee* brings in God himself calling the Gentiles his beloved, his people and children.

The first of these Testimonies is out of *Osee* 2. 23. The second, *Osee* 1. 10.

These words are not spoken of the Israelites, and applyed to the Gentiles by similitude, as some have thought. For these termes, *A Nation not beloved, Not the people of God*, are constantly in the Prophets taken for the Gentiles.

Consule Pa-
reum super
Osee.

The matter then is thus to be conceived: God commands *Osee* to rebuke the Israelites by a Parable, wherein he is commanded to take to wife *Gomer*, and to beget Children, which he doth. He takes *Gomer*, that is, he preacheth *Gomer*, which signifieth Consumption, Desolation, and utter Vastation to the Israelites. The effect of this Sermon, is to be a sonne, begotten by the Prophet : at whose Sermon, the Israelites grew worse and worse, for the which they are called by God, *Idisrael*: that is, Dispersion. He preacheth *Gomer* againe, and begets a Daughter, whose name is, *Lo-Ruchama*, no Mercy: that is, the people persist in their sinnes, and therefore GOD threatneth to shew them no mercie. Hee preacheth *Gomer* the third time, and *Lo-Ammi* is borne; that is, Not my people. By which name, for their incurable perversenesse, the Lord threateneth them with extreme abjection. And, that they should not complaine, that if they be cut off, then the promise to *Abraham*, that his seed should be as the sand, should faile : for in the tenth verse of the first Chapter, tels them, that that promise should be made good, though they all perish. Yea, that when he hath destroyed them, that promise should chiefly be fulfilled : a greater company of all Nations becoming the children of *Abraham*, than ever the Israelites were. For as all the sand is not on the shore of *Canaan*, so not of the Jewes onely, but of the Gentiles in all the world, is a posterity to be born unto *Abraham*.

In these verses is a double description of the Gentiles ; The first, of their estate before their calling ; expressed by Negatives : Not beloved ; Not receiving mercie ; Not my people. The second, of their estate after their calling ; expressed by affirmatives : My people, and Beloved, the children of the living God.

This second estate is amplified three wayes: First, from the place : In the place, not in stead, but in the place ; as in *England*, *France*, *Denmarke*, in any place. Not onely the Rivers of *Canaan*, but all Rivers shall flow with Milke and Honey. Yea, the Honey and Milke of *Canaan* shall flow into all Countries : As a River being stopt, overflowes the bankes, and drownes all : even so the streame of Gods mercies being stopt in *Canaan* by their sinnes, flowes over into all parts of the world.

2. From the meanes or Instrument of conveying this grace to all Nations, which is the preaching of the Word, notified in this word, *They shall be called*.

3. From the excellencie of their state unto which they are called. The Jewes were called the people of God. The Gentiles shall be called his children. It is more to be the sonne of a King, than his subject.

2d. vel
Zlu, quia
vbi Zlu ai-
n. b. d.

This is amplified by a Title given to God, whose children they are : The Children of the living God, so called, in opposition to their Idols which they served : or because of his bounty and goodnesse, giving life and all happinesse to such as worship him : as the Heathens called their chiefe God by a title so signifying, as the Cause of life.

Doctr.

The calling of the Gentiles to the state of Grace and salvation, was long agoe foretold by the Prophets : *Osee* 1. 10. & 2. 23. So also, *Gen.* 9. 27. *Psal.* 2. 8. *Esay* 49. 6. *Haggai* 1. 8. *Micah* 4. 1. *Mal.* 1. 11. &c.

Use 1.

In all scruples have recourse to the Scriptures for satisfaction by the example of *Paul*. The Jewes were offended that the Gentiles were preached unto. *Paul* tels them that it was so foretold by the Prophets. It should not therefore have bred in them scandall, but

but rather confirmation of their faith; seeing the event to hold correspondence with the Word.

Let us apply it thus: Many men are troubled and puzzled, because of heresies and erroneous opinions, and because such as feare God are mocked and hated. This should rather confirme us in the faith, because such things are foretold. *These things* (saith our Saviour) *I have said unto you, that when they come to passe, you should not be troubled.* Many also stagger, because some after long profession fall away. But this is no other but that which was by our Saviour foretold; *Many which are first shall be last, and the last shall be first.* As therefore in the darke thou lookest not about, but to the lanthorne, that thou mightest not stumble: so in these evill dayes attend to the Word, and thou shalt be satisfied.

We are Gentiles; we ought to consider what we were, that we might bee stirred up to thankfulness for the grace we are come unto. *We were without Christ, aliens from the Common-wealth of Israel, strangers from the Covenants of Promise, without hope; yea, without God in the world, and walked abominably.* But now we are beloved, and the sonnes of the living God.

To be the people of God, was not alwayes the estate of England; but time was, when we were like the Indians and Americans: O, the darknesse that was over the face of our Land, about 90. or 100. yeeres agoe! What grace and light have wee above our Forefathers! Be thankfull, England, and shew forth his vertues, who hath called thee both out of the darknesse of Heathenisme and Papisme, into his marvellous light. Yea; let every one in particular apply it. What wert thou before thine effectually Calling? It may be, a drunkard, an uncleane person, prophane, unconscionable, &c. but now a sonne or daughter of the living God. Praise thy God, who hath loved thee, and delivered thee out of the power of darknesse, translating thee into the Kingdome of his deare Son, *was* (saith Paul) *a Blasphemer, &c.* but GOD hath shewed grace. Therefore to the King everlasting, &c. be praise and honour for ever.

Highly esteeme of the Word, by which so much grace is conveyed unto thee. Many are like proud Serving-men, which are ashamed to be seene in their Masters Livery. If thou beest not ashamed of thy Master Christ, be not ashamed daily to wait upon him in thy Livery, which is the hearing of his Word, and the receiving of the Sacraments.

Examine whether thou be beloved, and the sonne of God indeed, or Titular onely. The Jewes gloried, that they were the people of God, when he would not acknowledge them. And the Divell can transforme himselfe into an Angell of light, and seeme to be one. Wilt thou for his faire shew, say he is a good Angell, perceiving the blacke drifts of his tentations? So, many seeme to be the children of God, who in their conversation expresse the affection, not of children, but of enemies.

Thy Conscience tels thee, thou Drunkard, thou Strumpet, thou painted Sepulcher, that thou art a Pagan, though thou hast the outward badge of a sonne, of one beloved. Nay, thou art so much the lesse beloved, because bearing the badge of God, thou servest the Divell. If thou beest Gods Spouse, keepe thy selfe chaste to him: if his sonne or daughter, honour him: if of his people; learne his Statutes, and obey them. It is a grievous thing, to bee cast out, to bee divorced from God, to be disinherited of heaven. Hee is the ever-living GOD, to save his children, and to confound them which are his enemies.

VERSE 27. ^a Esay also cryeth concerning Israel, *Though the number of the children of Israel be as the sand of the Sea, a Remnant shall be saved.*

28. *For he will finish the worke, and cut it short in righteousness, because a short worke will the Lord make upon the earth.*

29. *And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had bene as Sodome, and bene made like unto Gomorrah.*

IN these verses Paul proveth, that not all the Jewes, yea, not many, but a very few shall be saved: by two Testimonies out of Esay, both which are to the same effect.

The first is vers. 27, 28. out of Esay 10. 21, 22.

The second, verse 29. out of Esay 1. 9.

In the first testimony are two things: First, the thing witnessed. Secondly, the Amplification.

The thing witnessed, is, that but a Remnant of the children of *Israel* shall be saved. A Remnant notes a small number in comparison of the whole.

Qualiter Saved: The Prophet *Esay* saith, shall returne, not onely from the captivity of *Babylon*, but from sinne, as appeares, verse 21. They shall returne unto God. Hence one serves, that none can be saved; but they which returne, that is, which repent.

The Amplification is foure-fold. First, from the person bearing witnesse, which is *Esay*. *Paul* delivers not this in his owne name, which he knew was odious to them, but in *Esay's*, a Prophet of chiefe account. *Paul* was not inferiour to *Esay*, nor his Testimony of lesser authority: for they wrote by the same Spirit: but hee knew they would except against him: therefore he takes one, against whom lay no exception.

Observation. It was a great corruption in the Jewes, to examine truth by the Person, and a foule fault in many among us, who have the Word in respect of persons. If the Preacher be of their Cut, they will heare him, and admire him, how sillily soever he speakes: but if hee bee not, they esteeme not the Word, though never so soundly delivered.

2. From the Manner of the Testimony: He cried: wherein, some note the Prophetic zeale, which also should be in all Ministers; but others understand it of plainnesse and boldnesse also; as if *Paul* should say to a Jew, What? Art thou angry, because I speak so plainly and boldly of thy rejection? Is not *Esay* as plaine and bold?

3. By a Concession. Indeed their number is as the sand of the Sea, and therefore much to be pittied, that of so many, so few should be saved. *Anselme* notes the Jewes to be as the sand, in regard of their barrennesse of faith: but here it signifies their great multitude and number.

Ambr.
Hieron.
Anselm.
Aquin.
Chrysost.
Ambr.
Cyprian l. 2.
cont. Iud. c. 3.
Hier. ad Alg.
q. 10.
4. The fourth Amplification is verse 28, which the Ancients have expounded of the manner how the Remnant should be saved; namely, by a short word: that is, say they, by the Gospell, which teacheth faith: wherein the Law also is by Christ abbreviated to the love of God, and of our neighbour. And this Word is abbreviated in Righteousnesse; because the Righteousnesse which the Law could not give, is given by the Gospell. Or, because the Word of Faith bringeth a consumption of sinne. Or, because another Gospell succeeds not this, as this did the Law. Or, this Word is Christ, the Word incarnate, so abbreviated to the nature of man, that He whom the Heavens cannot containe, should be contained in a Manger.

Carnel. Cov.
a Lapide.
Comment.
Hieron.
uscripti.
Tremelius
in Esay 1. 9.
The later Writers expound it as a reason why but a Remnant should be saved: namely, because God hath purposed to make a short word, that is, businesse or worke, as it is well translated in his Majesties Bible: The Hebrew terme signifying both. And thus it notes, either the greatnesse of the destruction of the Jewes by *Tisus*, and then the Remnant should teach and publish Righteousnesse in all the world. Or the speedinesse: as if the Prophet should say, As I have soone said it, so shall the Lord in a trice bring it to passe. Or the certaintie from the Decree of God, which he shall fully execute, so that no strength shall resist, even as the course of a River cannot be stoppt.

Bere.
Piscator.
In the other Testimony, verse 29, we have also two parts: First, the Position, secondly, the Amplification.

The Position: *A seede shall bee saved*: By seede is not meant The Gospell, or the Apostles, or Christ: but the same that is meant by Remnant; that is, a few: That as but a few were preserved at the Captivity of *Babylon*; so but a few shall obtaine the Promise. This Remnant is called a Seed, not onely because the life of things is preserved in the seed, but also because that, of a mans whole crop, the most is sold and earen, and the least part reserved to seed the Land for another Harvest.

This is amplified two wayes:

First, from the Author of this Reservation, *G O D*, here called the Lord of Hosts. All Creatures are his Hosts, in regard of their multitude; as an Armie consists of many troopes. Secondly, in regard of their Order, which is admirable, as order makes an Armie beautifull. Thirdly, in regard of Obedience: for no Souldier is so ready and prest at the Command of his Centurion, as all Creatures are ready to fulfill the will of God: Even Flies, and Lice, if God muster them together. God can arme all the Creatures against

gainst sinfull man, the least whereof, even a Flye, is able to make an end of us, if God give Commission.

Secondly, it is amplified from the grievousnesse and totality (as I may say) of the Destruction of the Iewes, if God had not bene mercifull. Expressed by a Similitude of the destruction of Sodom and Gomorrah, where all perished saving Lot and his two Daughters.

The summe is, that as many thousands of the Iewes perished by the sword of Hazaël, Joash, Senacherib, Nebuchadnezzar, &c. and had all, if God had not preserved some few: so but a few onely of them shall be saved from everlasting destruction, of which those destructions before named were types.

But a remnant of the multitude of the Iewes shall be saved: *Esay 8. 18. & 24. 13. Amos 9. 12.*

Dignity and multitude move not God to have mercie, but he delighteth in them that feare him, though but a few. Though the wicked be ten times so many as are the good, yet they shall be damned, these shall be saved. *Use 1. 1. Esd. 8. 2.*

As there is much Pot-earth to a little gold Ore; so the Reprobates are many more than the Elect. These are a little flocke in comparison, though in themselves an innumerable company. Yes, in the Church, Many are called, but few are chosen. And of foure sorts of grounds, there is one onely good. Many have stonie hearts, many have thorny, but they which have good hearts are the lesser number. *Use 2. 1. Luk. 12. 32. 1. Mat. 13. 16. 1. Luke 8.*

If we should survey Townships, alas, how many ignorant should we finde, to one that hath sound knowledge! How many Swearers, to one who feares an Oath! How many Drunkards, Uncleane persons, Covetous, Proud, Hypocrites, to one godly and true-hearted Professor!

Be not offended then at the paucity of Beleevers and godly persons, neither follow the multitude. For the greatest part is commonly the worst part. There were many that cryed Crucifie, to one Nicodemus or Ioseph of Arimathea, that spake in the defence of Christ. It is a common Argument, Doth not every body thus, or thus? Shall I follow a few singular persons? Better it is to follow a few to Heaven, than a multitude to Hell, and to be damned for company.

Why are the multitude of the Iewes rejected? Had they not the Law? Offered they not Sacrifice? They offered, but to Idols. They had the Law, but obeyed it not. They acknowledged not God: Were the worse for corrections. Despised the Prophets, till there was no remedy. Prophaned the Sabbath. Transgressed and turned backe &c. These were the causes. *1. Esay 1. 2. 1. Ibid. v. 5. 1. 2. Chro. 36. 15. 1. 16. 1. 2. Chro. 13. 17, 18. 1. Dan. 9. 6. 1. 10.*

O let England lay it to heart & repent: for what corner of it is free from all these grievous abominations? as Ierusalem justified Sodom, so we may well justifie Ierusalem; bounding in all damnable transgressions, and contempt of the Word. Let us bee wise by the example of the Iewes, lest others become wise by our example.

Seest thou any to feare God, and take a good course in these perillous times, wherein sin so abounds, and so many occasions and provocations to evill offer themselves? Surely, it is the great mercie of God. We say it is strange to see men so vile: but indeed it is not strange, that our corrupt nature should bring forth abominable fruits: but this is strange, that any, having such a corrupt nature as wee have all, and living in such sinfull dayes, should feare God, and make conscience of his wayes. Let every one say, If the Lord had not bene mercifull, and sowne in my heart the seed of Grace, I had bene as a Sodomite; yea, as the vilest that can be named.

VERSE 30. What shall we say then? That the Gentiles, which followed not after Righteousnesse, have attained to Righteousnesse, even the Righteousnesse which is of faith.

31. But Israel which followed after the law of Righteousnesse, hath not attained to the law of Righteousnesse.

32. Wherefore? because they sought it not by faith, but as it were by the works of the law.

IN these verses is a collection, wherein Paul answers an objection which might be made against that, which he delivered out of *Osee* and *Esay*; and so prepares way for the matter of the tenth Chapter.

The summe of the Objection is this: If the Gentiles be accepted, and the Jewes rejected, then is the righteousness of the Law condemned. To this *Paul* answers in part here, more fully in the next Chapter.

Here are two parts; 1. A Question, *What shall we say then?* 2. The Answer, in all the rest of the words.

Quest. If the Gentiles be received, and the Jewes cast out, what shall we say then?

Answ. This will wee say, quoth *Paul*, That the Gentiles which followed not the Righteousnesse of the Law, have attained Righteousnesse: and the Jewes which followed the Righteousnesse of the Law, have not attained to it.

The first part of this Answer is in the 30. verse, with a Reason annexed; Because they sought the Righteousnesse of the Law by faith.

The second part of the Answer is in the 31. verse, with a reason also thereof in the first part of verse 32. Because they sought it not by faith, but by their owne workes.

That these may the better be understood, let us see what a Gentile is, and what a Jew. A Gentile is described, Ephel. 2. 11, 12. and 4. 17: 18, 19. A Jew, is one lineally descended of *Abraham*, *Isaac*, and *Jacob*, who is circumcised, and strict in keeping the Ceremoniall Law, and also of the Letter of the Morall Law, as appeareth by the Young man in the Gospell.

Now this makes the matter the more strange; that such devout people, so eagerly pursuing the righteousness of the Law, should not be justified, when wee can have an agreement with *G O D*, without such a righteousness performed which the Law requireth: and that the Gentiles should obtaine Righteousnesse, having no care of the Law.

The reason shewes how this came to passe. The Gentiles sought Righteousnesse, not in themselves, but in Christ, which they apprehending by faith, were by it justified in the sight of God: and the Jewes seeking it in themselves, and thinking by the goodness of their owne workes, to attaine to the righteousness of the Law, missed of it, it being in no mans power perfectly to fulfill the same: onely Christ hath fulfilled it. Hence was it, that our Saviour so sharply reprehended the Scribes and Pharisees, zealous followers of the Law, keeping company with Publicans and Sinners, at which those Jewes were greatly offended.

As *Peter* fished all night and caught nothing; so they lost all their labour, because they cast not out their net on the right side, where Christ was to be found.

Doctr.

None can be justified in the sight of God by a righteousness of their owne making: but who soever will be justified, must be justified by the Righteousnesse of Christ through faith, Rom. 3. 20, 28. Rom. 10. 3. Gal. 2. 16. Tit. 3. 5.

Vse 1.
See grounds
of divinity.

Vse 2.
Ioh 20. 1.

a Quomodo
ibi pura
esset iustitia:

ubi non potest culpa
desse? Ber.

Ser. 5. de
verb. Esai.

b Assignata
est ei aliena

qui caruit
sua. Bern.

Epist. 190.

ad Rom. 10.

Epist. 190.

Epist. 190.

Epist. 190.

Epist. 190.

The Gentiles by faith attaine the Righteousnesse of the Law; Therefore the Righteousnesse of the Law, and of faith, are all one; viz. in respect of matter and forme: The difference is onely in the worker. The Law requires it to be done by ourselves; The Gospell mitigates the rigour of the Law, and offers such righteousness done by another, even by Christ; who performed the Law even to a haire breadth. How we can be justified by the righteousness of another, see largely opened else-where.

They which seeke justification by their owne righteousness, finde it not: for such practise and doctrine, the Jewes are called Theeves and Robbers. If they are so called, seeking it in things commanded of *G O D*, much more the Papists, who seeke in things forbidden of God; as prayers to Saints, worshipping of Images, and Monasticall life, &c.

Nor Jewes, nor Papists, are to be blamed for seeking, but for seeking amisse; neither doe they misse it for want of seeking, but for not seeking it as they should doe. He that runnes in a wrong way, the more haste he makes, the farther he is from his journeyes end. The right way to Righteousnesse for Iustification, is by Christ; who is the way and the doore.

Seeke in Christ, and thou shalt finde, so shalt thou if thou seeke in thy selfe, not life but death; for how should ought else be found there, where siene cannot be wanting?

Because wee want a righteousness of our owne, God hath assigned ^b us the righteousness of Christ, which is better than our owne; yea, better than our lives, being the very root of our lives ^c.

This

This doctrine is to be holden, 1. That we may have peace in our Consciences, which by our owne righteousness cannot be attained, by reason of the defect of it; which must needs bring the curse: but being justified by faith, we have peace with God ^{d Rom. 5. 1.} 2. That we may give God his due glory; which they doe not, who seeke righteousness by their owne endeavours; for all boasting is excluded by the law of faith ^{e Rom. 3. 27.}, but established by our workes.

Quest. May not a Beleever boast, because he beleeveeth?

Ans. No more than a begger, because he hath a hand to receive a reward: nay, a begger may more boast than we; for he that giveth, giveth onely the reward, but God gives both the righteousness whereby we are justified, and the hand to receive the same, which is our faith.

Civill righteousness, which consists in a quiet, courteous, sociable life, in good house-keeping, &c. is a vaine thing to Iustification. I finde no fault with any for living civilly; neither doe I speake against it, but against the dangerous deceiveable conceit of it, which hath so possessed the mindes of many, that they thinke it sufficient to bring them to Heaven.

A good Christian is not without it; but without the opinion of it. If it bee joyned to faith, it is a Sea-marke, but without faith it is a dangerous Rocke.

The example of the Iewes confounds the confidence of all our Civill men: They gave almes, they fasted, they payed tithes of their garden-herbes, &c. yet Christ saith, *Except Mat. 5. 20.* your righteousness exceed the righteousness of the Pharisees, (the precisest Iewes) ye cannot enter into the Kingdome of Heaven.

Paul accounted it all dung and dogges meat, in regard of confidence in it. A true ^{Phil. 3. 8.} Beleevers life cannot justify, much lesse a Civill mans life, for there is great difference.

1. A Civill life consists in outward observances of the Law, but a Christian life goes farther, and hath griefe for inward corruptions.

2. A Civill man makes some conscience of publike and greater offences, as murder, treason, &c. but secret sinnes, and those of lesser account, as idleness, continuall gaming, &c. hee swallows without checke. so also common swearing by Faith and Troth; and by your leave, your civill men can sweare in the most odious manner if hee be angered. But a true Beleever makes conscience to be idle, and in the least manner to offend God.

3. A civill man regards onely to have reputation in the world: The true Christian to have it with God.

4. A civill man regards something the duties of the second Table; but nothing of the first. Indeed he will come to Church: but for a fashion and civility, if he have no other businesse; to meet and speake with a friend; if no bargain, or merry meeting be in his way: but a true Christian makes regard of both Tables, specially of the first.

Now alas! this righteousness cannot avails: nay, indeed the opinion of it is one of the greatest impediments to a mans salvation that can be; because it is hard to be unpossessed of that which attributes so much to our selves. As a horse ill paced at first, is harder to be brought to a good pace, than one which was never handled; so a notorious wicked man is sooner brought to repentance, than one righteous enough in his owne conceit. As there is more hope of a foole, than of one wise in his owne conceit: So our ^{Prov. 26.} Civill man might have attained that righteousness, if he were not persuaded he had attained it already. Publicans and Harlots shall goe before such into the Kingdome of Heaven. ^{Mat. 21. 31.} As therefore when blinde ^{Mat. 10. 50} Bartimew came to Christ, he threw away his Cloake, if we would be justified in the sight of God.

Here is the Necessity and commendation of Faith: wee dispraise not good workes, but we affirme they are not the cause for which we are justified in the sight of God. From hence the Papists take occasion to slander us, as if wee were enemies to good workes. Am I an enemy to an Noble man, because I will not attribute that to him, which is onely due to the King? We acknowledge good workes to be necessary in every one that will bee saved; but wee ascribe our justification, not to our good workes, but to the good workes of Christ, apprehended by Faith: Not that we would dishonour good workes, but that we would not dishonour our Saviour Christ.

Object.

Object. But this brings in slothfulnesse and liberty, and makes men carelesse to live holily.

Ans. If I say to a common Souldier in an Army, You cannot leade this Army against the enemy; Will the Souldier say, Then I may be gone; There is no need of me? Or if I see a poore man at his day-labour, and say to him, that hee shall never purchase 10000. pound land a yeere, by working for a groat a day; Will he therefore give over his worke, and say he is discouraged? So neither doth our denying Iustification to good workes set men off from a care to live well.

If any are enemies to good Workes, they are the Papists who dispense with Lying, with Whoredome, Murder, &c.

This we teach: That Faith is necessary to justifie a mans person: Good workes necessary to justifie a mans Faith: Yea, that without them we cannot be saved. Hee that attributes his Iustification to good workes, is a Papist; he that quite denies good workes is an Atheist. *Beleeve, and thou shalt be saved*: but if thou beest a profane wretch, thou neither beleevest, nor shalt be saved, if thou repentest not.

Doeest thou beleeve in Christ? Doe the workes which Christ commanded thee, that thy faith may live, and thou live by thy Faith. As the Waxe in the Candle makes not the light, but maintaines and cherisheth it. So good workes justifie not, but yet they maintaine and cherish Faith which doth justifie: and according as is the degree of our Sanctification and Obedience; so more or lesse doe we feele the sweetnesse of Faith, in our Iustification before God.

VERSE 32. *For they stumbled at the stumbling stone.*

* *Esay 8. 14.*

☞ *18. 16.*

† *1 Pet. 2. 6.*

‡ Or, confounded,

33. *As it is written, "Behold, I lay in Sion a stumbling stone, and Rocks of offence, and whosoever beleeveth on him, shall not be ashamed."*

THe Jewes misse of Righteousnesse to Iustification, because they beleeve not in Christ. Here is shewed the reason, why they beleeve not in Christ, who came of their flesh, and preached amongst them.

The Reason is set downe in the end of verse 32. under a Metaphor continued by Paul.

The Jewes pursue and follow after righteousness: but as he that runnes in a race, if hee stumble and fall, loseth the prize, for another gets before him: So they stumbled at the meannesse of Christ, in whom onely righteousness was to be had. *Is not this the Carpenter, Maries Sonne, say they? Can he give us a righteousness better than our owne? So when Christ told the woman of Samaria of Water of life, Art thou (saith she in contempt) greater than our Father Iacob that gave us this Well? Canst thou give better water than this? Thou art a like man.*

In this reason, Christ, in regard of his outward poverty, is compared to a stumbling stone. And the Jewes refusing to beleeve in him, because of his poverty, are said to stumble, and not to attaine the righteousness for Iustification, which they pursued.

Wee stumble many times at a stone, which for the littlenesse is not marked: so the littlenesse of CHRIST was the occasion of their stumbling: they thinking that the neglect of so meane a person (as hee outwardly seemed) could not prejudice them.

Now because some might aske, who this stone is, and who laid it in their way? Paul shewes these things, with other, verse 33. by the testimony of *Esay 8. 14. and 28. 16.* where we have five things:

1. Who this Stone is: namely, Christ: who is often called by *David*, his *Rocke*: not for offence; but defence and by him and *Paul*, a chiefe Corner Stone: because as the walls of a building are joyned and holden together by the Corner Stone, so the Church is upholden by Christ. But here he is a stumbling stone. Not in himselfe, properly, in the first place: but by accident, when he is rejected of the builders. He is so Passively, not Actively: for hee is given to save men, not to destroy them: to keepe them up, not to make them fall: In his owne Nature he is a *Iesus*: but when he is not received, hee is a *Rocke of offence*, and becomes a severe Judge.

A Stone to stumble at, and a Rocke of offence, are diversly by interpreters applyed: The first, to the Gentiles: the second, to the Jewes: and contrarily also by some; a Stone to the Ignorant: a Rocke to unbelievers; by some a Stone to his Incarnation, a Rocke

Pf. 118. 22.

Eph. 2. 20.

Mat. 6. 3.

Iohn 4. 12.

to his Passion, &c. but these are too curious, the best is to take them as signifying one and the same thing.

Three things made the Jewes to stumble. First, the meannesse of his Person, they expected that the Messiah should have come as another *Alexander*. Secondly, the meannesse of his followers, his Disciples, Fishermen: his Hearers, the meannesse of the people. Thirdly, the quality of his Doctrine, full of reproofe of their Hypocrisie and vile dealing: They sought to be praised of all men: but he uncaused their Hypocrisie, and laid them open, denouncing woe, woe, woe against them.

2. Where this stone is laid: in *Sion*, in *Iewry*, in the Church.

3. Who put it there? God himselfe: in the first and chiefe end, to build men up to salvation: but if they refuse and disobey, then to be a Rocke of offence.

4. To whom? To unbelievers, noted by the contrary.

5. The effect: They that stumble, shall be ashamed, noted also by the contrary. They that beleeve, shall not be ashamed.

Christ is a Rocke of offence to them which beleeve not, nor repent, Luk. 2. 34. 1 Cor. 1. 13. Doct. 1 Pet. 2. 6.

Many speake evill of the Gospell, and of hearing Sermons. Be not offended at it: you see it is no new thing. If any wonder that the Gospell hath such enemies as the Devill and the Pope are, and that it is such a mote in their eyes: Let them remember that light and darknesse are contrary; and they which doe evill, hate the light: and Christ himselfe is stumbled at.

The reason why so much preaching brings forth so little Faith, is because men thinke not reverently of it, but account the preaching and professing of the Gospell a meane thing.

The meane conceit the Jewes had of Christ, bred their infidelity. The meane conceit *Nathaniel* had of *Nazaret*, at first hindered his Faith. When the Woman of Samaria began to conceive more highly of Christ, she left scoffing, and beleeved. And when *Nicodemus* is perswaded that Christ is a Teacher sent from God, he resorteth unto him for instruction.

So when we heare the Word, not as the word of man, but as it is indeed the Word of the living God, it will be powerfull, and worke Faith in our hearts.

Nothing more Sovereigne than Christ, yet an offence to wicked men. No favour more sweet than of the Gospell; yet a favour of death to the wicked. As wholesome meat, to a healthfull man, hath a good relish: but to one that is aguish, even honey is bitter: and as the light is cheerefull and comfortable to sound eyes, but an offence to sore: so to good men there is nothing more delightfull than the Word: than the which there is nothing more tedious to the wicked.

There are divers kindes of them which stumble at Christ, and his Word.

1. The Jewes as appeares in this place.

2. The Turkes, who cannot bee brought to seeke for salvation in him, who hath hanged on a Tree.

3. The Papists: Tell them that their Masses doe no good: that Workes justifie not; that the Virgin *Mary* cannot helpe us; that Christ is our onely Mediator: They cry out, Sedition, Heresie, &c. We are made blockes, good workes are spoken against.

4. The Worldling: Who affecting pleasure and gaine, and perceiving the Crosse to follow the Gospell, is by and by offended.

5. Ignorant people; who are offended with the paucity of Professors: If this be the true Religion, why is it so much spoken against? Shall none be saved (say they) but they which follow Sermons, &c?

6. A sort of people among us called Separatists, or Pharisees, whom I much pittie, because I am perswaded there are some amongst them, that are conscionable. These stumble at our mixt assemblies; they will not know that the best field hath Tares, the best Wheat chaffe, the best men faults, and the purest Christians defects. Yea, they will not see the beames in their owne company, but in our Church every mote troubles them.

7. Our ordinary profane people, who cannot afford a good word either to a Preacher, or conscionable Professor. These say; It was never merry world since there was so much

much preaching: so much following of Sermons, is to make men Beggars, Fools, to run out of their wits. What is the matter with these men? What is that which troubles them? The truth is: These men which say after this manner, are either Drunkards, Whore-masters, common Swearers, or given to some notorious lewdness; and because the Word findes them out, and diseases them in their evill courses, therefore they are offended at it: If they be not controuled for their faults, they are quiet enough. *Herod* was a wonderfull Gospeller for a while, till *John* told him of his Incest; so the Preacher is a good man, till he tell them of their faults.

Pse 4.
Mic. 2.7

Christ and his Word are good to them which walke uprightly. Beleeve in Christ, and obey his Word; then will Christ be thy defence, and his Word thy comfort. But if thou be prophane, and thereby an enemy to thy selfe, then is the Word thine enemy, which if thou didst love and obey, would be thy faithfull friend, even in the houre of Death.

When *Moses* threw his Rod out of his hand, it became a Serpent, and he was afraid of it: but when he laid hold of it, and tooke it to him, it became that Rod whereby he wrought many Miracles. So, cast the Word from thee, and it is a Serpent: but lay hold of it by faith, and obey it, and thou shalt have the great worke of thy salvation wrought thereby.

Blessed is the man which is not offended at Christ and his Word: It is hard to kick against the pricks. If a man strike his hand upon the point of a Speare, hee hurts not the Speare, but his hand. If hee spurne at a stone, hee hurts not the stone, but his owne foot: so whosoever maligne and speake evill of the Word; alas, they hurt not that, but themselves, even to their utter condemnation, if they repent not. If thou hast beene a despiser, repent: love and obey the Word, that thou mayest be saved.





AN
EXPOSITION
Vpon the EPISTLE
OF SAINT PAUL TO THE
ROMANES.

CHAP. X.

VERSE. 1. *Brethren, my hearts desire and prayer to God for Israel is, that they might bee saved.*



In the ninth Chapter appeared, that the Rejection of many Iewes doth not prejudice the promise of God: and therefore the Doctrine of Iustification by faith remaineth firme.

In this Chapter, the Apostle answereth another Argument, in which the Iewes put wonderfull trust: (*viz.*) in their holinesse and zeale, thus; If none bee saved but those which beleeeve in Christ, then what shall become of our strict and zealous observation of the Law Morall and Ceremoniall? *Paul* tels them, that all this avails not before God, but faith, which attaines that righteousnesse which justifieth in his sight. Now this must needs be wonderfull

harsh to them which had such confidence in their owne righteousnesse; as appeareth by that Pharise, and the Ruler spoken of in the Gospell. To be both bereaved of the promises, and also to be stript of their holinesse, and to bee left naked before the Iudgement *see Luke 18. 11. 12. Ibid. v. 11.*

This *Paul* knowing, and that they would be not a little incensed against him; and having experience that such preaching caused him great trouble; before hee comes to the matter, he makes a Preface, whereby he endevours to assuage their mindes, and to approve his love to them, that he might take away all prejudicate opinions of him.

So in this Chapter we have two parts: 1. A Preface, verse 1. 2. The matter it selfe, in the rest.

The Preface, verse 1. is by insinuation, or protestation of his love, in which are two things: 1. The thing protested. 2. The Amplification of it.

The thing protested, is his Love. The Amplification is two-fold: 1. From the persons to whom he protests love: that is, to the Israelites. 2. From the Arguments of his love, which are three: 1. A friendly compellation, he calls them brethren, in regard of the same Countrey and Nation. 2. From a desire of their salvation. The word translated, *hearts desire*, signifieth two things: First, to have a good opinion: secondly, to wish well unto. *Paul* thought well of them, and wished them well, whatsoever they thought of him. This desire is amplified from the subject of it, his heart. It was not a fained glazing love, as is the friendship of the world, from the teeth outward; but even from his
very

very heart. Thirdly, from his prayers for their salvation. A singular token of love. This is amplified, first, from the object to whom he prayed, To God. Secondly, from the end, or summe of his prayer, That they might be saved.

Quest. Why doth *Paul* pray for them who have crucified Christ, are enemies to the Gospel, and hated and rejected of God?

Ans. He intends the generall calling of the Jewes; of which, Chap. 11. Or with condition of Gods will; or onely of the Elect; or to shew his willingness to wish well even to his enemies.

The observations from this verse, are from the consideration of *Paul*, as an Apostle; or as a Christian.

Object. If we consider him as an Apostle, we observe; 1. That Ministers are not only to preach against wicked persons, and to exhort their people to obedience, but also to pray for them, as *Samuel* and *Jeremy* did.

2. When Ministers are to speake of a matter that may distaste; they must wisely prevent all offence and grudge, by preparing the minds of the Hearers, and shewing that they speake not out of malice, but out of love, and a desire of their salvation. So *Paul* mitigates his reproofes, with protestations of his love and gentleness, which is no dabbling with untemperate morter. *Paul* dawbed not, but had Gods Spirit when he spake to *Festus* and *Agrippa*; and having reprov'd the Galathians, Chap. 3. He affectionately declares his love, Chap. 4. As Physicians prepare, and Nurses sometimes still their teele ones with singing: So also must Ministers attempt every way, which may profit their people.

3. *Paul* loves the Jewes, but telsthem plainly of their faults: So must Ministers doe. Indeed the way to get peace among men, is, not to reprove; but this is the way to keepe the peace of God, and to bring the blood of our hearers upon our owne soules.

4. The condition of Ministers is miserable. The labour is great: the care to save the soules of our hearers (yea our owne) that we may give up a good account, is infinite; the discontents not to bee expressed: as, to spend many sleepelesse nights, many teares, and sighs for their salvation, who raile and revile us, accounting us unworthy to live:

But indeed our joy is in the conscionable discharge of our duty, and that wee are sweet savour to God both in them which are saved, and in them which perish. And for such as receive the Word with reverence, obeying it; we acknowledge that we are never able sufficiently to praise God for the joy wherewith we rejoyce on their behalfe; who if they continue, then doe we live.

If we consider *Paul* a Christian: we observe,

Obj. 1. Though the Jewes seeke *Pauls* life in their rage, and nothing would have given them more content than his blood: yet he carries himselfe loving toward them, his very speeches no way favouring of Revenge.

Love thine enemies. We are Pharisees by nature, loving our friends, and hating our foes: but we are Christians by Grace, and therefore must love our very enemies; and pray for them, as our Saviour both taught and practised. Every man can love his friend, but onely a godly man can love his enemy: and in this doing we doe our selves more good than our Enemies. For Christ gave us this commandement not for our enemies sake, but for our owne: not that they are worthy to be beloved; but that malice is too unworthy and base a thing for us. This is hard, but we must beat downe our stomacks, that we may be the children of our heavenly Father.

If then in cold blood, and upon deliberation (though not at the instant of thy passion) thou canst so rule thine affection, as to love thine enemy, and pray for him, doing him good in stead of evil, it will be a sweet comfort to thy breast; for with our heavenly Father, hee is not in the communion of sonnes, that is not in the Charity of Brethren.

2. *Pauls* love was hearty; so let thine be, be it friend or foe. Some, after a controversy is taken up and ended, will promise friendship, but with a Reservation of revenge, though it be seven yeere after. *Judas* kissed Christ, and betrayed him: and *Joab* saluted *Amasa* courteously and slue him. Remember thou to meane the truth thou makest shew of.

3. Let thy love appeare in kinde words and salutations, as *Paul* calls the Jewes Brethren;

Amicos diligere, omnium est: inimicus vero solum Christianorum.
Tertul. ad Scap. cap. 1.
Chrys. hom. 15. operis imperfecti.
Apu summi Patrum, qui non fuerit in charitate fratrum, non habebitur in numero filiorum. L. Co Mag. Sermon. 11. de Quatuor.

thren; yea, *Los the Sodomites*: which condemnes the practice of some, who if they bee offended, shew they are possessed either with a dumbe Divell; they will not speake: or with a railing Divell; if they speake, it shall be in bitternesse with taunts and reproches.

4. Pray for them thou lovest: Thou shalt never have any comfort of his friendship, for whom thou dost not pray.

VERSE 2. For I beare them record, that they have a Zeale of God, but not according to knowledge.

THis verse hath not a reason of Pauls love from the procreant cause of it: for the zeale of the Iewes did not make Paul love them: for in this zeale they crucified Christ, persecuted the Gospell; and Saint Paul calls this zeale in himselfe, blasphemie, and therefore Paul would never commend it. Indeed if I see a Papist zealous in his way, I pity him, and wish his zeale were well directed; but I commend not his zeale. When I read the Storie of Alexander, Cicero, &c. I love their remembrance, for some moralities in them; as Christ loved that Yong-man in the Gospell: but this zeale of the Iewes was no morality, being considered in the manner in which they were zealous. And therefore though Paul grant it, yet as *Crysostome* observes, hee reproves it vehemently, and takes away all Apologie from them.

Here then (I take it) the Apostle comes directly to the point, to shew that Iustification by Faith aboliseth not the Law, though their zeale be cast away; because it was not according to knowledge: Paul here notably in the first place, beating downe (as was fit) the admiration and opinion they had of their zealous observations.

In this verse there are two things: First, a Concession: Paul grants that they have the zeale of God. Secondly, an accusation or reproofe of their zeale: But not according to knowledge.

The Zeale of God: The earnest studie of the Iewes about the worship of the true God, and standing for Moses Law, Paul calls zeale; which is a vehement affection; as a very *Heb. 10. 27*, hot fire is called the zeale of fire, and may thus be described: That it is an exceeding vehement affection or love to a thing, with an indignation against whatsoever doth hurt the thing beloved, and an endeavour to redeeme it from all injuries and wrongs.

Zeale of God: Not as approved of God; but so called, because God was the end or object of it, though they failed in the right way: so as this is to be understood comparatively, in respect of the Heathen, who are zealous for false Gods. So if we compare the Turkes and Papists; the Turkes are zealous for *Mahomet*. The Papists in comparison for Christ.

Not according to knowledge: It was according to their owne conceived knowledge; but not according to the knowledge they should have had by the Gospell; and for this doth Paul reprove it. The more of such zeale, the worse.

Zeale, if it be not according to knowledge, is not acceptable to God: The Iewes are a plaine *Dost*, example hereof. See also *Eccl. 7. 18*.

Quest. Can a man have too much zeale?

Ans. Not of true, but of selfe-conceited: A little of this is too much. For whatsoever is without faith, is sinne. Faith presupposeth knowledge: Errour in knowledge, breeds errour in zeale.

A good meaning will not justifie our actions, (if otherwise evill) as appears in the Iewes, who many of them meant well in persecuting the Gospell; but they are to this day plagued for such zealous meanings. Let us meane never so well, if that which wee doe be not according to Gods meaning, he regards it not, who hath given his Law, nor our meanings, to be a rule of our obedience.

If a Wife play the Harlot, and say she meant no harme, will this satisfie her Husband? And shall we thinke, to worship Images, pray to Saints, stay at home on the Sabbath day, when we may conveniently resort to the Church, under the shadow of a good meaning? No: God will not accept of such bald excuses.

And if good meaning will not excuse ill doing; What shall we say to them which doe ill, and meane ill too? What shall become of Drunkards, Blasphemers, Uncleane persons, &c? What good meaning can be in them?

Here wee have a rule for the ordering of our zeale, that it may be acceptable to God. *Use 2.*

For it is such a thing, which if it be well ordered, is most beautifull in a Christian; but if not, a thing of exceeding danger: as Fire in moderation is most comfortable, in extremity most fearefull.

This Rule is sound knowledge out of Gods Word.

Exod. 40.
36, 37.

This knowledge must be threefold: First, of the thing of which we are zealous, that it be in the right. For if we be in the wrong, the more zeale, the worse: as in a wrong way, the more haste, the worse speed. Therefore Saint Paul tels the *Galatians*, that it is good to be zealous alwaies in a good thing.

2. Of the wrong which is done to the thing we are zealous of: that in deed, there be a wrong done, not going upon hearefay and adventure, but upon certainty, being able out of the Word, soundly to convince the same. For here is the indignation; and if there be not sound knowledge, we may become slanderers of our Brethren; and (as they say) beat them with the Sword, who deserve not to be touched with the Scabbard.

3. That we have some competent knowledge and ability, thereby to judge of the proportion of the wrong, for the which we have indignation in our zeale, that so our zeale may have a good temper. For all finnes, offences, and wrongs are not of the same quantity and quality. As there is a difference in offences, so must there be in our zeale; in greater things to be more zealous, in lesser things, lesse zealous: we must remember it is of the nature of fire: There is not the like fire for the roasting of an Egge, and for the roasting of an Oxe: but it is moderated, according to the necessities of the household.

Exod. 40.
36, 37.

By this threefold knowledge must our zeale be directed, where the Word beginnes, there must our zeale beginne, and where the Word ends, there must our zeale end, whatsoever our opinion be. For as he that travelleth over the Washes, or in some dangerous passage, without a guide, many times perisheth: So is the man that is zealous, not according to knowledge. As therefore in the Wildernesse, when the Cloud ascended, the children of *Israel* set forward in their journeyes: and when that stood still, so did they; And if the Cloud ascended not, then they journeyed not till it ascended: So is our zeale alwaies to follow our knowledge, and to be directed thereby.

There are two sorts of men hereby to be reprehended: 1. They which have a defect, not of zeale, but of knowledge, for the ground of their zeale. 2. They which have a defect, not of knowledge, but of zeale answerable to their knowledge. Of the first of these may be verified the Proverbe, They set the Cart before the Horse. The second may be likened to *Pharaoh's* Chariots, when the wheelles were off: so slowly doe they expresse their knowledge in their lives. The first are like a little Ship, without ballast and freight, but with a great many sailes; which is soone either dashed against the Rockes, or toppled over. The second, are like a goodly great Ship, well ballasted, and richly freighted, but without any sailes, which quickly falleth into the hands of Pirates, because it can make no speed; sooner making a Prey for them, than a good voyage for the Merchant.

Separate zeale and knowledge, and they become both unprofitable: But wisely joyned them, and they perfect a Christian, being like a precious Diamond in a Ring of Gold. Let not zeale out-runne knowledge, or lagge behind it; but let it *ad aequale* agree, going hand in hand with the same. For even as in an Instrument of Musicke there is a proportion of sound, wherein is the Harmony; beyond which if any string be strained, it makes a squeaking noise; and if it be not strained enough, it yeelds a flagging, dull and unpleasant sound. So is it in our zeale, if it be either more or lesse than our knowledge.

Among the first sort of these men which have zeale not according to knowledge, are to be placed the Jewes, and we may justly put the Papists, whose zeale for their many groundlesse devices, hath made them bloody persecutors of the Gospell: Likewise the Brownists, whose immoderate zeale without warrant, hath made them most uncharitable censurers of all the famous Churches of Christendome.

Apoc. 3. 15.

Among the other sort, which have knowledge without zeale, are our Dullards in Religion, who are like a resty horse, that hath metall and strength, but will not goe forward. Be zealous and amend; the example of *Laodicea* were enough to provoke us. It is the end of thy Redemption; and a very pittifull thing, to be a man in knowledge, and a beast in life. Zeale without knowledge, profits not; so knowledge without zeale condemnes. How farre art thou from the zeale of *Phinees*, *David*, *Elias*, &c? Thou canst be zealous.

and

and not in thine owne causes : thou canst follow thy pleasures with *Esau*, till thou faint. Thou wilt spend twentie pound, but thou wilt have thy will of thy neighbour. Alas! what wilt thou answer to God? When notwithstanding all thy knowledge, thou neither hast indignation against sinne; nor art any way carefull to honour God, according to his Word.

VERSE 2. *For they being ignorant of Gods righteousness, and going about to stablish their owne righteousness, have not submitted themselves to the righteousness of God.*

THat the zeale of the Jewes is not according to knowledge, is shewed in this verse. The reason wherby it is shewed, is brought in by an Occupation. Some might say, Did not the Jewes abound in knowledge, who counted the very Letters of the Bible?

For answer, *Paul* affirms that they were ignorant of that which they should specially have knowne; namely, the righteousness of God, of which they ought to have beene zealous.

In this verse then we have two things : 1. A Iustification, that the Jewes are zealous, but not according to knowledge : they are ignorant of the righteousness of God. 2. A declaration of the effects of such ignorance, which are two : 1. Pride, They went about to stablish their owne. 2. Contempt of Gods righteousness; They have not submitted themselves unto it.

Here is a distinction of righteousness, it is twofold : First, Gods. Secondly, Our owne. Gods righteousness is not abolished, but established by faith. Our owne righteousness, that is, which we have wrought, as I may say, home-made righteousness, of our owne webbing; this is abolished by faith; this was the righteousness which the Jewes boasted of, unable to abide the tryall of the Law.

For they being ignorant of Gods righteousness, not whereby God is righteous in himselfe, but which he gives to man, that he may be righteous by God. This is the righteousness of our Mediator. They are zealous of righteousness, but they are ignorant of that righteousness which God approves; which is a righteousness every way answerable to the Law. This we sinfull men cannot performe, but Christ hath performed, and we cannot apprehend, when God gives faith.

Going about to stablish their owne righteousness. Their own; that is, which they in their owne persons performe. To stablish, or set up: A Metaphor from the staying up of an old rotten house, which can be shored up no longer ^a. Or from the setting up of a dead man upon his feet, to make him stand ^b. Such is the labour of him that goeth about to be justified by his owne righteousness. ^a *Arctian.*
^b *Pareus.*

Going about. The *Nimrodians* went about to build a Tower whose top might reach to Heaven; they went about it, but brought it not to passe, but built a *Babel*: so the Jewes went about to be justified by their owne righteousness, but in vaine; working their owne confusion in the sight of God.

They did not submit themselves. This is the issue of pride; they will not be beholding to God for a righteousness of his appointing: They have not submitted; as Rebels, which will not be subject to their lawfull Prince.

Ignorance breeds pride and contempt. Thus Christ imputes to the Scribes and Pharisees, Mat. Doct. 15. 14. So Paul thought he had no peere while he was a Pharise; and therefore he was mad against the Faith: and this was through Ignorance: 1 Tim. 1. 13.

Zeale without knowledge is dangerous, as appeared in the Jewes; as appeareth in the *Use* 1. Papists, and Brownists. It makes them proud; and having drunke in an opinion, they cannot be removed with reason. As a man cannot write in a paper already written, or plow in a ground over-runne with bushes; so is it hard to fasten any reason upon a mind prepossessed with fancy.

2. It makes them uncharitable, in abhorring all them which consent not to their devices; so farre, that they judge their Contraries to bee men not worthy to live; persecuting with more eagerneffe, them which renounce their opinions, than them which deny God.

This appeared in the Jewes, who crucified Christ, for reprovng their Traditions.

And in the *Arrians*, who were more cruell in their time, to the Orthodoxall Christians, in maintaining their opinions, than were the Heathen Emperours.

*A fantasti-
call zeale.* The Papists doe not exercise so much cruelty against any, as against those who consent not with them in the doctrines of their owne devising. Also the Separatists exclaime of the Church of *England*, and can endure any thing, save the government of this Church, because it confuteth their fancies.

I finde by my little reading, and small observation, that too much zeale is more dangerous to the Church, than the contrary degree of coldnesse.

3. It makes men impatient of admonition; it will not endure the hearing of anything that contradicts it: as the Jewes would not heare *Paul*. Zeale is erroneous, if it want charity, humility, and patience.

Use 2. Ignorance is the mother of Errour, and excuseth not, because we are bound to know; as a subject is bound to know the Lawes of his Prince: and if he offend, it will not serve his turne, to say he knew not the Law.

*Ignorantia
Juris non
excusat.
Regula.*

If a man be ignorant of that which concernes him not, it excuseth him: as if a Minister be ignorant of the Art of Physicke, or to plow an Acre of ground; or a Physician ignorant of the Art of Navigation. But if a Minister bee ignorant of the Scriptures, or a Physician of the difference and cause of diseases, the complexion of his simples, &c. it excuseth not. So for a Christian to be ignorant of Gods righteousness, and the way of Iustification before him, is most dangerous.

So is it for a man to imagine he knowes, when he is most ignorant; which is, as if a drunken man should thinke himselfe sober; or a sicke man, well. Stop the fountains of these inconveniences, by sound knowledge: as a blinde man, so an ignorant man must needs erre out of the way. As a man expects not a voice from fishes, so nor from ignorant men vertue.

Iob. 4. 10.

1 Cor. 2. 8.

If the woman of *Samaria* had knowne who it was that offered her water, she would not have mocked him. If the Jewes had knowne (many of them) the Lord of life, they would not have crucified him. If the Papists, many of them knew better, they would accordingly professe. Our prophane persons, if they knew the rigour of Gods Justice, the heat of his anger, the burning of Hell, they would not (I thinke) so shamelesly carry themselves.

Use 3.

Trust not in thine owne righteousness, in thy civill and harmlesse carriage, there is no more goodnesse in it, than life in a dead carcase. It is like a chilles baby made of clouts: there's not more difference betweene such a puppet and a strong man, than betweene our righteousness, and that which may iustifie us before God.

Use 4.

They which receive not Christs righteousness are Rebels: then are the Papists Rebels, so are all they which seeke not after faith. Whatsoever gifts of nature thou hast, thou art a Rebelle if thou beleevest not the Word, and receivest not the righteousness of God offered thee therein. A more open Rebelle is a Drunkard, Blasphemer, &c. Alas! what shall become of these: A Jew is better than such an one, so is a Papist, they can say something for themselves, and many of them are from such notorious crimes. Surely, such shall be dealt withall as Rebels, and because they will not repent, and be subject to the righteousness of God in faith, they must be subject to the revenging Justice of God in torments.

VERSE 4. *For Christ is the end of the Law for righteousness to every one that believeth.*

THe Jewes are zealous of the righteousness of the Law, yet are ignorant of Gods righteousness, and submit not unto it: for God gave the Law, not to make us righteous, but to make us seeke Christ, the end of the Law, that wee might be righteous in him.

Here *Paul* brings an argument, to shew that Iustification by Faith, establissheth the righteousness of the Law. That which aymeth at, and attaineth the end of the Law, destroyeth it not: But faith attaineth the end of it, which is Christ. Therefore, &c. And as he which runneth not to the end of the Race, misseth the prize: so the Jewes misse of Iustification, because they have not Christ, the end of the Law.

In this verse are two things; 1. A Proposition. 2. The Amplification.

The

The Proposition. Christ is the end of the Law, both Ceremoniall and Morall. The Jewes sought to be righteous by the observation of both these.

The end. The end of a thing is either Mathematicall or Morall. The Mathematicall end, is the utmost part of a thing, in which the length or continuance is determined; as a point is the end of a line. Death the end of life, the Day of Iudgement the end of this world.

The Morall end of a thing, is the scope and perfection of it.

Now Christ is the end of the Law both waies. The Mathematicall end, both of the Ceremoniall and Morall, but diversly. Of the Ceremoniall, by a direct signification of the Morall; by an accidentall direction. The Ceremonies signified Christ, and ended at him. The Morall Law also, after a sort, leades to Christ. Properly, the Morall Law leades sinners to the Curse, but by accident to Christ, as the disease leades to the medicine or Physician.

Hee is also the Morall end of both. For he is the body of those Ceremonies and shadowes, and he perfectly fulfilled the Decalogue for us, and that three waies; 1. In his pure conception. 2. In his godly life. 3. In his holy and obedient sufferings, and all for us: for whatsoever the Law required, that we should Be, Doe, or suffer, he hath performed in our behalfe. Therefore one wittily saith, that Christ is *Telos*, the end, or *Tri-Arctus*. bute; and we by his payment, *Arctis*, tribute-free; wee are discharged by him before God. Christ is both these ends; but principally the last is here understood.

The Amplification is by a double determination: 1. For what. 2. For whom. 1. For righteousness to be done, or imputed. This first, and more principally: also for the other. 2. For whom; Described 1. by quality, for Believers. 2. By generality, Every Believer.

Quest. Is Faith and Christs righteousness of the Law?

Ans. In substance the righteousness of the Law and the Gospell are all one. For none can bee justified by any other righteousness, than that which the Law requireth. They differ onely in the manner of performance, the Law exacting it to be done by our selves, the Gospell offering it done by Christ, to be apprehended by faith. Iustifying faith is not directly of the Law; for the Law knoweth no Grace; but indirectly it is as the Law commands, obedience to God.

God hath given the Law in writing, to bring men to Christ, that believing in him, they might Doct. be justified by his righteousness, Gal 3. 24.

Humane lawes are branches of the Morall law: therefore not abolished by Christ: *Vse 1.* and that is an unjust law, whose end is not Christ.

For righteousness to the beleever, not to the worker: we are not justified by doing, *Vse 2.* but by believing.

All believers admitted to Iustification, none excluded: for faith is a supernaturall *Vse 3.* grace, of which all are equally capable, if God bestow it.

A beleever is happy, for he hath Christ, and so, the righteousness which the Law ex- *Vse 4.* acts: He hath the perfection of the Law which beleeveth in Christ. Yea, such a one is every beleever in the day that he beleeves, as he should be if he could as perfectly keepe the Law, as the very Angels. Satan would discourage poore sinners from the scant mea- *Talis est ille, qui in Christi- sum credidit, die qua credidit, qualis ille qui uni-* sure of their sanctification: But if thou beleevest, be comforted; for thou hast livery and *versam le-* seysin of all the promises of the Law in the first moment of thy faith: It cannot hurt thee, *gem imple-* it curses onely unbelievers, and bad livers, having a full blow at them to their condem- *vit Cor.* nation. *Hieron. ad Script.*

Seeke faith and the increase of it more than gold, for it is much more precious, in- *Vse 5.* riching the conscience with peace, comfort and confidence, even in the houre of death: Many lament outward wants, but few the want of faith.

The Law is a heavenly thing, and many wonders are contained in it, of which wee shall comfortably understand, if wee study it aright. Study it not as the Jewes and Pa- *Vse 5.* pists doe, to be justified by it; but to bring thee to Christ, and then to walke in all obedience with thankfulness: If thou dost thus, thou hittest the nayle on the head. If the Law drive us not to Christ, as the storme the birds to the Row, and the ship to the Haven, all other intents and studies are of no value.

Every precept must teach us our weakenes, every promise must set our teeth on edge, and

and every curse as the lash of a whip, make us cry *peccavi*, and bring us downe upon our knees, with *Iesu thou sonne of David, have mercy*, as the blinde man cryed in the Gospell.

*Finis non in-
terficiens, sed
perficiens.*
Aug.

And when thou art come to Christ, thou must not cast away the Law, but use it still, to make thee more to cling unto Christ, and as a rule of righteous living: Christ is the end of the Law, not the killing, but fulfilling end; not to end, but to urge thy obedience. When the Merchant is come aboard his ship by boat, he drownes not his boat, but hoyses it up into his ship; hee may have use of it another time: or as a Nobleman neglects not his Schoole-maister when he is come to his lands, but prefers him: So certainly, if the Law (though sharpe) hath brought thee to Christ, thou canst not but love it for this office; if thou doest not, thou hast not Christ. Yea, it will be the delight of a man to be then doing, when Christ is with him, as *Peter* then willingly and with successe cast out his Net. Without Christ the Law is an uncomfortable study: but with him, nothing more delightfull.

^a Lev. 18. 5.
Ezech. 20.
11.
Gal. 3. 12.
^b Deut. 30.
12.

VERSE 5. For *Moses* describeth the righteousness which is of the Law, that a man which doth those things, shall live by them.

6. But the righteousness which is of faith, speaketh on this wise; ^b Say now in thy heart, Who shall ascend into Heaven? That is, to bring Christ downe from above.

7. Or, Who shall descend into thee Deepe? that is, to bring up Christ againe from the dead.

8. But what saith it? ^c The Word is nigh thee, even in thy mouth, and in thy heart, that is the Word of faith which we preach.

^c Deut. 30.
14.

Here *Paul* brings an Argument to evince, that faith abolisheth not, but stablisheth true righteousness, thus: The righteousness of faith is that which *Moses* teacheth unto Iustification: Therefore Iustification by faith, abolisheth not righteousness, but establisheth it.

Paul compares in these verses the righteousness of the Law, and of faith together; shewing that the righteousness of the Law, (to be performed by us) is uncertaine and impossible: and that the righteousness of faith is certaine and possible; and both these by the testimony of *Moses*.

Iohn 5. 46.

The Iewes thought that faith had beene contrary to *Moses*: but *Paul* shewes that *Moses* taught faith, as Christ himselfe witnesseth.

The impossibility of the righteousness of the Law (unto Iustification) *Paul* shewes in the 5. verse out of *Leviticus*; The man that doth these things, shall live thereby; that is, shall be just; for life flowes from Iustice.

The Gospell teacheth not a diverse righteousness from that of the Law, but a diverse way unto it: namely, Faith in Christ, who fulfilled the Law.

The Argument from hence against Iustification by the Law, is drawne from the Cause.

To performe the Law is impossible.

But righteousness of the Law, is to performe it. Therefore, &c.

This impossibility of our performing the Law, is not from the Law, but from our selves, who are corrupt.

That the righteousness of faith is certaine and possible, *Paul* shewes, verse 6, 7, 8. that it is certaine, verse 6, 7. that it is possible, verse 8.

The righteousness of Faith, that is, which the Gospell offereth, and Faith receives, is certaine. This *Paul* declares, by a Negation of contrary doubtfulness, elegantly propounded by a figure out of *Deuteronomie*.

The doubting which presseth sinners, is two-fold; 1. how they may enter into Heaven: and 2. how they may avoid Hell. These two *Moses* shewes to be taken away by Faith. The first because we beleeve the Ascension of Christ (for us.) The second, because we beleeve his Resurrection, whereby he demonstrated his victory over Hell and Death; as if *Moses* had said, He that seekes Iustification by the Law, must needs be in continuall feare of Hell, and despaire of Heaven: But he that beleeveeth that Christ is risen and ascended, is freed from both. Christ rose for us, and ascended for us, and before (which must

must be implied) lived and dyed for us : he which beleeueth not, and seeketh for Iustification from himselfe, in effect denyes the Resurrection and Ascension of Christ.

That the righteousness of Faith is possible, *Paul* shewes by the facility of it, out of *Moses*. verse 8. Faith is easie, because it is given, otherwise the hardest thing in the world for a sinner to beleeve the Gospell.

In the 8. verse we have two things : 1. *Moses* Testimony. The Word is nigh thee, &c. 2. *Pauls* exposition, That is, the Word of Faith which we preach.

The word is nigh thee. The Word of Promise; so was the Word of the Law : but nigh thee in thy mouth and heart : not in Tables of Stone as the Law : As if he should have said by a Proverbiall manner of speaking : This is righteousness before God, to beleeve with the heart, and with the mouth to confesse the Resurrection and Ascension of our Saviour Christ for us.

The Generall summe : That righteousness is the safest and sufficientest to salvation, which maketh us assured before God, and succoureth us in tentation; but so doth not the righteousness of the Law, but that of the Gospell. Therefore, &c.

In this passage many things might be spoken of : as of the Law : our insufficiency, and impossibility to performe it. Of the Ascension and Resurrection of Christ. But I will only consider of

The Doctrine : Faith, not the Law makes us certaine of our salvation before God, Luke. 8. Doct. 12. Rom. 9. 33. Eph. 2. 8. 1 Pet. 1. 9.

The Law is too weake to iustifie us, but strong enough to condemne us, which thou shalt finde, which repentest not of thy sinnes. Seeke not that which the Law cannot doe, but feare that which the Law can doe. *Vse 1.*

Faith takes away, but the Law breeds doubting : both because we doe but little of that which the Law commands, and in that little there is much defect, deserving the curse. *Vse 2.*

As then the doctrine of the Iewes, so of the Papists, who teach men to be justified by inherent righteousness, must needs leave men in suspence and doubt; which doubts Faith overcomes. If our bodies were as hard as an Adamant, we should not feele the sting of Serpents : so if the soule be armed with Faith, not all the poysoned darts of the Divell can hurt it.

But alas, will some say; How shall I avoid Hell, being most worthy to be damned for my whoredome, pride, drunkenesse, blasphemy, &c? How shall I ever come to heaven, who never have kept the Law? These thoughts especially trouble in the houre of tentation and death : but as *Paul* and his company, though in great danger, yet swamme to the shore and escaped; so though the floods of tentation swell, and there be no bottome, yet by Faith we swim to land, and are safe. *Al. 27. 43.*

My Brother; Consider that thou shalt not goe to Heaven for thy worthinesse, but for Christ: When thou hast done all thou canst, thou art unworthy to be saved. Dost thou beleeve that Christ dyed and rose againe for thee? Then is it as possible for Christ to dye againe, as for thee to goe to Hell. He that hath satisfied the Law, is freed; but thou hast so done in Christ. Therefore as when *Jonas* was cast into the Sea, it calmed, so thy Conscience may now be calmed by the Death and Resurrection of Christ, of whom *Jonas* was the Type. Also, if Christ bee ascended, and thou beleevest, it is as possible to plucke him out of Heaven, as to hinder thee from thence : for all Beleevers doe sit together with him in heavenly places. He that denies that we doe even now possesse heaven in Christ, denies Christ to be in heaven. *Eph. 2. 6.*

Faith is most necessary and usefull : If ever thou hast felt the sting of sinne in thy soule, thou knowest the power of Faith. If thou hast not felt it, thou shalt, and then what a hell wilt thou have without Faith? The fire darts of Satan are quenched by Faith. *Vse 3.*

Thou remembrest what a wretch thou hast beene, how thou hast blasphemed his Name, broken his Sabbaths, despised his Word, &c. Can thy stomack digest these things? Canst thou practise such things, and thy Conscience not checke thee? Though by the custome of sinne thou hast stupified thy Conscience, yet it will be made sensible, and then it will affright thee. Yea, then, what thoughts of hell, of Divels, of everlasting torments arising from the guiltinesse of sinne.

Wouldst thou overcome these? Beleeve; This is our Shield, our victory, even our Faith : *Iob. 3. 4.*

Faith: and to approve thy Faith, repent unfaindly. Which is a sure demonstration of faith, as faith is a cause of the peace of conscience.

Keepe Faith and a good Conscience. As Conscience cannot be good without Faith, so nor Faith lively without good Conscience. As a Lampe yeelds no light without oyle, so nor Faith comfort without good Conscience.

Many beleevers neglecting the care of a good Conscience, have lost (not their Faith) but the power of it to pacifie Conscience: though Faith cannot be cast away, yet it may suffer shipwracke, and the peace which is by Faith may be lost; as *David* and other of Gods children have done, for their liberty in following their owne lusts: and it may be questioned, whether ever *David* (after his Adultery) obtained the glorious feelings hee had before by his faith.

Beleevest thou? beware of sinne, lest God chastise thee, not by taking away thy faith, but the comfort of it, without which life is tedious. As in Cordials, often distemper weakens the receipt; so faith loseth the power to comfort, when we make a pack-horse of it by our often sinning.

Thy peace is from faith, thy misery from sinne. Even as wormes breed of putrified meate: so distresse ariseth from a polluted minde. Sinne weakens faith, and gives the Divell advantage, who without it is able to hurt us, as the Law to justifie a sinner. If thou thinkest of Heaven, thinke of Faith, and a good Conscience; if thou sinnest, thinke of hell and everlasting Torments. If thou beest godly, feare not hell; if prophane, hope not for Heaven. For the wicked shall be turned into hell, and all that forget God; but Beleevers and righteous people shall be saved.

Psal. 9. 17.

Iob. 3. 15.

VERSE 9. *That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeve in thy heart that God hath raised him from the dead, thou shalt be saved.*

10. *For with the heart man beleeveeth unto righteousness, and with the mouth confession is made unto salvation.*

OVR owne righteousness and the righteousness of Faith have beene compared. The righteousness we attaine by doing, is uncertaine and impossible: the righteousness we attaine by beleeving, is certaine and possible. Certaine, because it expels doubts: possible, because the Word of Faith is neere us in our mouth and heart.

This of Faith, he explaines in these two verses, shewing that in the righteousness of Faith, it is onely required that we should heartily beleeve and confesse the Resurrection of Christ, verse 9. which is amplified by an Apostolicall determination, verse 10.

If thou shalt confesse with thy mouth, and beleeve with thy heart: There are two things required of him that would be saved; *The confession of the mouth, and the beleeving of the heart.* And we have in these verses two things to be considered: 1. The duty required.

2. The end.

The duty is twofold: Of the mouth, which is called Confession; of the heart, which is named Beleeving. In the duty of the mouth, we have three things: First, the Action, Confession. Secondly, the Subject, the Mouth. Thirdly, the Object, the Lord Iesus. Articulate Confession is not here meant. Confession is three-fold: Of Sinnes, of Benefits, of the Truth. This last is here understood; namely, that maine Truth, Salvation onely by Christ. To confesse Christ hath a large sense: to acknowledge him to be our Lord, and so to use him: that is, to submit our affection to him, as to our chiefe Lord, by right of Creation, Providence, Redemption, to call upon him, to obey him, and if need be, to testifie our acknowledgement with our best blood.

*Tho. Aquin.
in locum.*

And shalt beleeve, &c. Here are also three things: 1. The Action, Beleeving. 2. The Subject, the Heart. 3. The Object, that God raised up Christ, &c. This is not onely to assent to the truth hereof, which the Jewes doe not, the Divels doe not deny; but to embrace the benefits, and to rely upon it. Resurrection; not exclusively, but by a figure, comprehending things Antecedent and Consequent: but this principally is named, not as adding to the price, but as sealing to the conscience the sufficiency of his death. The confidence of a good Conscience being grounded upon the Resurrection of Christ. That Christ died, the Jewes and Heathens beleeve; Christians only beleeve that he rose againe.

1 Pet. 3. 21.

Thou

Thou shalt be saved: That is, thou shalt bee justified: as before, Thou shalt live: for both the righteousness of the Law, and of faith, have eternall life, as the end propounded and promised unto them, but with a different successe. By that, none attaine the end, because it hath a condition possible to none. By this, all the Elect doe attaine, because it is possible for all whom God purposes to save, to confesse and beleeve. Neither is salvation without justice, nor righteousness without salvation. So farre just, so farre saved.

For with the heart, &c. Faith brings righteousness. Confession is an infallible signe of faith. Righteousnesse, Confession, salvation, are the effects of faith; but faith and all are the gifts of God.

In the 9. verse, Confession is set before: in this verse, Faith. In Nature, and in the order of Composition, faith of the heart goes before confession of the mouth; *7 beleaved, 2 Cor. 4. 13 therefore 7 spake.* But in order of Resolution, Confession of the mouth precedes: for we know not the faith of the Brethren before they make confession.

Faith and Confession are necessary to salvation. Faith, by the necessity of the meanes, and of Doct. 1. the precept: Confession, by the necessity of the precept. Of the necessity of Faith, Mat. 16. 16. Ioh. 3. 18. Eph. 2. 8. Of Confession, Mat. 10. 32, 33. 1 Ioh. 4. 15. Therefore is Christ called the Apostle of our Confession, Heb. 3. 1.

If thou: Ministers have here a patterne of Application in teaching.

If thou: The Papists say that none can be certaine of salvation by the certainty of a speciall faith: which is cleane contrary to this of Paul, and wholly takes away his Argument, which he brings from the assurance of Faith. One of their chiefe reasons is, Because it is no where written, *Peter, Iohn, &c.* shall be saved; and that which is not written, is not to be beleaved. Vse 1.
Vse 2.

To this I answer: First, It is not necessary that every particular Beleevers name should bee written. It is enough if the promises be universally delivered, because universals include all particulars. All Beleevers shall bee saved, therefore I also beleaving, shall be saved.

Secondly, here is a particular promise: *If thou*: speaking to every one as by name, as is the tenour of the Law, and every one takes himselfe to be meant.

Thirdly, whereas they say, that our faith is not written in the Bible: I answer, that faith is taken two ways: for that which I doe beleeve, or for that with which I doe beleve: for the object, or for the vertue of faith. The first is necessary to bee written: The second is not, nor can be written: for the grace of Faith is not beleaved, but felt. By the power of my Conscience I know that I beleeve, as I know what I thinke.

This Scripture speakes to thee face to face, to comfort thee if thou beleevest, and to terrifie thee if thou belevest not: for as it is true, that if thou belevest and confessest, thou shalt be saved; so if thou dost not, thou shalt be damned. Vse 3.

As Faith, so Confession is necessarie. There are many who understand not the Doctrine of Christ, which they should confesse; let such learne to make confession, if they would be saved. Every one is bound to beleve the Principles and Articles of Faith, *explicitè*, that is, plainly, understanding what he beleeves, as faith the Schoole. Vse 4.

Testifie thy Faith by thy Confession; which is either Verball or Reall. Verball is of the mouth, when we ingenuously professe him in whom we beleve, and are not ashamed. As Christ lives in thy heart, so let him dwell in thy mouth. Who will endure such a servant, who is ashamed to acknowledge his Master? Vse 5.

Reall Confession, is either of Action, or Passion. Of Action, in our whole conversation, that our manners may speake and confesse Christ, that wee bee in the number of them, who professe they know God, but deny him in their lives. Of Passion, that wee be ready to seale that with our blood, which wee professe in word and action, from whence such are called Martyrs in excellence, that is, excellent witnesses. For the most excellent is that, which is confirmed with our death, as Paul speakes to Timothy of 1 Tim. 6. 13.

Here are divers to be reprehended: 1. Our Ignorants, as in the fourth Vse. 2. *Ni. codemites*, who account it sufficient to beleve with their heart, taking liberty to confesse what they list. 3. Hypocrites; who confesse faire, but beleve nothing. But it is no Confession, if it be not of faith: for to confesse, is to utter that which is in the heart. If thou

a Si aliud in corde habes, & aliud dicis, loqueris, non confite- ris. Ansel. *b* Joh. 5. 36. *c* Magna est infamia, non credere E- vangelio, &c. sed lon- ge maior in- famia, si de Evangelio veritate non dubitas, vi- vere tamen quasi de eius falsitate non dubitares. Picus Mi- ran. *d* Esa 28. 16. *e* Beza. *f* Joh. 10. 35.

thou hast one thing in thy heart, and utterest another with thy mouth, thou speakest, but confessest not ^a. 4. Our profane persons, who denie Christ with their workes, which is the worst denyall: for stronger is the testimony of the life, than of the lips, and workes have their eloquence in the silence of the tongue. Our Saviours workes did more testifie of him, than the witnesse of *Iohn* ^b. It is a great madnesse not to beleieve the Gospel to be true; but a greater, when thou beleevest it to be true, so to live as though thou didst beleieve it to be false ^c.

We would readily say, that he which denyes Christ, is a wretch: take heed thou shalt not be the wretch in thine owne bosome, if thou livest profanely, thou art he. Thou must both beleieve, and confesse; in word, in action, by passion.

As that creature is not a man, which though it hath some similitude of a man, yet hath not a reasonable soule; so that man is not a true Christian, which hath not both the faith and confession of Christ.

VERSE 11. For the Scripture saith, ^d Whosoever beleeveth on him, shall not be ashamed.

THe saving effect of Faith and Confession, spoken of in the two last precedent ver- ses, is here proved by Scripture: Either *Esay* 28. 16. or as one ^e, *Psal.* 25. 3. It is not materiall whether of the two you take. I thinke the first fittest, because of the *Messiah* there and here spoken of: and if in particular he aymed at neither of the two, yet it is enough that this is the generall doctrine of the Scripture.

The Argument is thus: Whatsoever the Scripture saith, must needs be so: for the Scripture cannot be loosed.

But the Scripture testifieth that Beleevers shall bee saved. Therefore, &c.

Quest. This proves the point of Beleevers; but how of Confessors.

Ans. If it prove it of Faith, it proves it also of Confession. For as the Sunne is not without light; so Faith is not without Confession. Beside, it is proved also of Confession, verse 13. The Argument is taken from the proper effect of Faith, Salvation, which *Peter* calls the end of Faith.

In this Verse are foure things. First, The generality, Whosoever. *Esay* saith, He that beleeveth: but it is all one; for an Indefinite Proposition is equivalent to an Un-
iversal.

2. The Restriction of the generall, Whosoever beleeveth. Whosoever, concludes all Beleevers; Beleevers, excludes all unbelievers.

3. The object of Faith, In him. To beleieve on Christ, is not onely to beleieve that Christ is, and that what he saith is true, but to rest upon his Righteousnesse for Justifica-
tion, and to trust him with our Salvation, as *Paul*, I know whom I have beleaved. On him, notes Faith and Confidence.

4. The effect of Faith, Not ashamed; The contrary denied for the direct effect. As if he had said, Shall be saved. For the denying of one contrary, is the affirming of the o-
ther. They shall not be frustrate of their end; therefore not ashamed.

Object. But wee account it a good thing to bee ashamed, and the contrary a fault. *Diogenes* thus encouraged a young man blushing, Feare not, it is Vertues colour. Yet the Philosophers wisely distinguish of it, counting it a grace in yong folkes; but old folke should commit nothing which might make them blush.

Ans. Here is a Figure. The word is not used in the ordinary signification: he means not that Beleevers shall not be ashamed of their faults, for none are more, and the wicked are noted to be shamelesse: but the sense is, they shall not misse the end of their faith, and so be ashamed. A man boasts of a matter, and in the end up starts just nothing; then is he ashamed, as profane people brag of their hope to be saved; but when their Crates faile, they shall be confounded with shame. *Esay* saith, Shall not make haste; that is, shall not betake themselves to shamefull courses, to bring their desires to passe, but shall wait upon God and in the end have assured Deliverance: but as such who runne hastily, often stumble and fall, and so are ashamed: so they which will not stay Gods leasure, fall into many inconveniencies which cause their shame.

He that beleeveth, is sure to bee saved, *Ioh.* 3. 18. *Psal.* 22. 4. *Rom.* 5. 5. *1 Pet.* 1. 6. The promises are called sure, *Rom.* 4. 16. The counsell of God, stable, and the consolation there-
by, strong, *Heb.* 6. 17, 18.

Who-

Whosoever trust in any thing but in Christ, shall be ashamed: The Jewes of their confidence in the Law. The Papists, though they now brag and face out the matter, that they be the onely men, and the true Church, shall one day be ashamed of their religion; because they build their salvation on a rotten foundation, as Masses, Pardons, Indulgences, Pilgrimages, prayer to Saints, their owne merits, &c. They are like him in the Gospell, who began to build a Tower, but not being able to finish it, was ashamed. Use 1.

Those which trust in horses and armed men in the day of battell, shall bee ashamed: They also which with King Aſa trust in the Physicians, and not in God in the day of sickness; so they which trust in their riches contrary to the commandement of the Spirit, whom Christ calls fooles; Those also who seeke in losses to Wizzards, and not to God. Many trust in outward things without God; but there are few who trust in God with-
out outward things. 1 Tim. 6. 17. Luke 12. 30.

There is much feare and doubting where faith is; but in the end Beleevers shall not be ashamed. This makes them confident against the obloquy and reproach cast upon them by the world: The children of God are laughed to scorne, as the Philistims mocked Samson. What then? Though Saul love not David, nor his Religion, yet hee will speake of Gods Testimonies before Kings, and will not be ashamed; and though the Gospell be spoken against in every place, yet Paul will not be ashamed of it. Use 2.
Ps. 119. 46. Rom. 1. 16.

This also comforts against the guiltinesse of sinne, which is the true cause of shame, following it as the shadow doth the body. How profane we were before our Conversion, and how weakely wee have walked since, our conscience knowes and is ashamed. Here is our helpe, faith obtaines pardon of sinne, and therefore wee shall never be put to shame, for our faults: we are sinners; but as when the light comes, the darkenesse departs and the more light, the lesse darkenesse: so faith drives away shame, and the more we beleeve, the lesse doe we feare confusion and shame. Peter walked upon the water and shamed himselfe, for he began to sinke. What was the cause? Not the winde or waves, but the defect of Faith. Abraham beleved, and left his cuntry, and offered up Isaac, and yet was not ashamed.

Object. Abraham had a great Faith, but my faith is little.

Answ. If thou hast true Faith, though neuer so little, thou shalt not be ashamed. A childe cannot take up his meate so strongly, nor eate so much as doth a man, yet that little which he takes weakely and eats, nourisheth him, as well as more meate doth a man. So though thou be but a childe in Faith, thy Faith shall save thee, as well as Abrahams Faith saved him. For a man is not saved by the quantiry of his Faith, but by the preciousnesse of that which Faith receives, which is the righteousness of Christ, which a weake and little Faith will as savingly apprehend as a strong Faith; as a Begger that hath a shaking weake hand, can make shift to take an almes, as well as hee that hath not such infirmity.

Object. But I am pestered with much doubting, and cannot be rid of doubts.

Answ. Like enough: But dost thou beleeve? Beleeve still. It is not the commendation of Faith, to be without doubtings, but to overcome them: Thou shalt overcome in the end, and shalt not be ashamed. He that kills his enemy at the first blow, shewes himselfe valiant: so doth he also shew a great deale of valour, who being often knockt downe, and wounded yet stands to it. So though the field seeme doubtfull betwene thy Faith and doubting, yet in the end, thou shalt overcome, and thy victory shall bee famous.

Make precious account therefore of thy Faith, and labour to increase it. A certaine Captaine^d, being in a hot skirmish, was stricken downe, sore wounded, and taken up^d for dead: as soone as hee came to himselfe, hee first asked if his Target were safe, being^d dead, loth his enemies should get that: so looke to thy Faith, (for the Divell thine enemy will looke to it) and thou shalt not be ashamed.

Wicked men and unbelievers are miserable, because of the shame which follows them. There can be almost no stronger Argument against sinne, than to say it will make ashamed: than which there is nothing more grievous to a generous minde, therefore divers have rid themselves of their lives, that they may be rid of their shame, as Samson. For to dye is naturall, but to live in shame, is more than nature can endure, and yet the wicked must eternally endure it. Use 3.

Some

Some, like shamelesse beasts, glory in their shame, seeking no corners, nor minding themselves as *Thamar*; but as *Abſalom*, bare-faced, and in the open Sunne, practising abominable things, and discovering their filthineſſe; making a paſtime of that, which *Pro. 10. 23.* *Salomons* Foole, which they ſhould bewaile with teares of blood; and of which the very Heathen would be aſhamed. It is a face of braſſe, and a Whores forehead, that is not aſhamed of blaſphemy, drunkenneſſe, adultery, pride in paintings, powderings, (the Devils inventions) and other lewdneſſe. Though many, of theſe things bee not now aſhamed, yet at the Day of Death or Iudgement, they ſhall be put to ſhame, and then there ſhall be no covering for their ſhame, but they ſhall be cloathed and covered with ſhame.

If thou which readeſt theſe things, beſt one of theſe wretches, and couldſt bluſh, thou were hope of thee. When a Thiefe is taken in the manner, how doth he hang down his head before men. Alas, if thou beleeveſt not, nor repentelt, how ſhalt thou bee able to looke Chriſt in the face, when he comes to Iudgement? Let us therefore ſo live, that *Iob. 2. 28.* when he ſhall appeare, we may be bold, and not be aſhamed before him at his coming.

VERSE 12. *For there is no difference betweene the Jew and the Greeke: for the ſame Lord over all, is rich unto all that call upon him.*

THe univerſall note in the 11. verſe, Whoſoever, is heere confirmed; and *Paul* is put to this, becauſe the Iewes made a Monopoly of the grace of God, as only belonging to them: but *Paul* ſhewes, that the Patent is aſwell to the Grecian as to the Iew, for there is no difference.

If there be no difference, then whoſoever beleeveth ſhall be ſaved.

But there is no difference betweene Iew and Grecian.

Therefore, &c.

The Minor is affirmed in the firſt part of this verſe, and confirmed in the reſt of it from the ſufficiencie of God.

There is no difference betweene the Jew and the Grecian: The Iewes were the poſterity of *Sem*, by *Abraham*, *Iſaac*, and *Iacob*, inhabiting in the Land of *Canaan*, a part of *Syria* in *Aſia*. The Grecians the poſterity of *Iaphet*, by *Iavan*, inhabiting a part of *Europe* called *Greece*, at firſt *Ionia* of *Iavan*: but here they are taken by a figure for all the inhabitants of the World, beſide the Iewes. So called, becauſe they were the moſt famous for their learning and bringing up, in reſpect of which, they called all other Barbarians.

It appeares then, that there is a great difference betweene a Iew and a Grecian, in regard of Anceſtors, Countrey, Language, Manners, &c. But *Paul* meanes none of theſe, but is to be underſtood onely of Iuſtification; in regard of which, there is no difference betweene them, that a man ſhould ever the more or leſſe be juſtified or ſaved, becauſe he is a Iew or Grecian.

For the ſame Lord over all: Here is the Confirmation: All are ſervants to the ſame Lord. It is not to be forgotten, that his Majeſties Tranſlation hath exceedingly amended the reading in this place.

Is rich unto all: Becauſe he powreth out an exhaust Treasuſe of goodneſſe upon us, well may he be ſaid to be rich, if we conſider what manner of things he beſtowes, how great, with what bounty, and how many.

To all: Not hand over head; not to every particular, but to them that call on him: Not that ſay, Lord have mercie; but that call in faith. Here is the ſufficiencie of God: *He is rich to all:* And the indigencie of man, that call upon, or begge of him.

Many collect here two Arguments, to prove there is no difference; but indeede there are three: The firſt, There is the ſame Lord. The ſecond, He is rich to all. The Iewes need not grutch the coming in of the Gentiles, they ſhall not have the leſſe, for God is able to enrich all: as the Sunne, though it every day give its light, and men and other Creatures partake of it; yet neither hath it or wee the leſſe: So though thouſands from one end of the earth to the other, ſtocke to the receiving of Mercy, yet God hath ſunne, and the Fountaine is above our thirſt.

The third Argument is drawne from the equall condition propounded to all; (viz.) if they call on him: which if the Gentile doe, the gate of mercy is as open and free to him as to the Iew.

*From vinctu
ſcientem.*

The

The favours of God concerning Iustification and Salvation, are dispensed without any respect of persons, to them which beleieve and call upon him, Acts 10. 34. Rom. 3. 29, 30. Galat. 3. 28.

In this world for the most part the poore are contemned: If there bee any favour, it falls into the rich mans mouth. If there be any danger, the rich man gets thorow, when the poore is taken in the Net of the Law. The poore is scantied in the things of this earth but in the favour of God and heavenly things he shareth with the best. The rich cannot bribe for these. God respected the low estate of *Mary* his Hand-maiden; yea, *Lazarus* went to Heaven, when *Dives* went to Hell. Vse 1.

If thou beest rich, be humble, and doe not so disdainfully over-look thy poore neighbour, as not worthy to wipe thy shooes. He is heire of the same grace, serves the same Master, and it may bee, in as great favour with him as thy selfe. I am sure the rich and poore are all one by creation; there is the same entrance into the world, and the same way to depart them both; unlesse the rich mans fulnesse open more doores of death, than the emptinesse of the poore man. Vse 2.

In the worst things, as sinne and corruption, the richest is equall with the poorest; In the best things, as Iustification, and eternall life, the poorest is equall with the richest.

There is no difference betweene the rich and the poore; but remember in spirituall things: In civill there is great difference, even by Gods ordinance. For the Gospell abolisheth not order, bringing in Anabaptistick parity and community. We must honour our betters and superiours, acknowledging a difference. Wee may not say in stomacke, wherein is he better than I? We all come of *Adam*. When the Counters are put up into the bag, there is no difference betweene them, but while the account is casting, there is great difference; one stands for a pound, another for a penny: so at the day of Iudgement, and in Christ there is no difference; but while we here live, there is difference, and it is to be acknowledged. Vse 3.

Be at Vnity: for there is the same Lord, Wee are all servants to one Master: he will preferre us all; we need not envie one another. We are all of a Familie, and weare all one Liverie, and the Badge or Cognizance is Love. Will any man endure that his servants or children shall be quarrelling, or snarling one at another? Indeed, if we served divers Masters, there might sometimes naked Swords be seene; but now contentions must needs be odious. Vse 4.

Alas, for the Divisions in the Church of *England*, Surely, the Authors and Fautors of her division, have much to answer for before God. This is the bane of the Church, and that the Diuell knowes well enough. Division in Doctrine, is Heresie: this is not found among us. Division in Rites, is Schisme: This is our disease. Let such remember who breake the peace of our Church, that an inveterate Schisme is Heresie. For the obstinate Schismaticke, at length obrudeth his Fancie for an Article of the Faith.

A Church in division, is like an House on fire. Quench, and increase not this flame by thy brainlesse opinions. It is like *Rebecca*, troubled in her wombe, with the strivings of two children of contrary dispositions: Picie the paines of thy Mother. This sinne is so great, (specially Authority being resisted) that some have confidently avouched it not to be expiated by Marrydome.

If *Constantine* justly blamed *Alexander*, for eager opposing *Arrius*, whom he did confute; much more may our *Constantine* finde fault with them, which blame that which they can neither amend nor confute. Chrysost. Serm. Schol. Eccl. list. 1.

The way to be rich in all grace, is to aske it. *Aske, and you shall have*: he is rich to all that call upon him; he gives bountifully, and casts no man in the teeth: plead not thine owne deservings: thou must sue in *forma Pauperis*. Beggers obtaine; the rich are sent empty away. C. 4. Vse 5.

Every man desires to serve a liberall Master, that he may be preferred. Serve God, and thou shalt be made rich. Why doest thou by Swearing, Lying, Whoring, &c. serve that beggarly master the Diuell, that hath nothing to give his followers, but hell, and everlasting torments? If God be thy Master, thou art made for ever. No marvell that *Paul* breakes out into such a Patheticall thanksgiving, because God entertained him into his service. For as there is no fishing to the Sea: so no service to Gods and the Kings. Vse 6. 1 Tim. 1.

Get into Gods service, and when thou art in, keepe thee there. Deserve not to be cast out

out, as *Cain* was, lest thou sing the *Prodigals Song*, *How many byred servants in my Fathers house have bread enough, and dye for hunger!* There are two things to be done, that wee may keepe our service. First, to know our Masters will. Secondly, to doe it: and then as God was rich to *Abraham* for his faith; to *David*, for his zeale; to *Stephen* for his Constancie; so will he be rich to thee.

As God is rich in mercie to the good, so in Iudgements, plagues, woes, curses, is hee rich to all ungodly and wicked men.

• *Isa. 43. 1.* VERSE 13. • *For whosoever shall call on the Name of the Lord, shall be saved.*
Acts 2. 21.

THAT God is rich unto all that call on him, is here confirmed by a Testimony out of *Isa.*

The occasion of *Isaels* speech was this: There was a great famine in *Iewrie*; the Cause, their sinnes: the meanes; first, a great Raine presently after seede time; after that, a wonderfull drought. Also God sent Grasshoppers and Caterpillers, &c. which devoured the little increase the earth afforded. Farther, he threatneth them with forraine enemies; and upon this exhorts them to repentance, telling them that whosoever shall call on the name of God, shall be safe. For in *Zion*; that is, the Church of God, shall be deliverance.

Pauls Argument is thus framed: If whosoever call on God shall be saved; then is God rich to all that call on him, for no riches are comparable to salvation. But the first is true. Therefore the last.

In this Verse are two things: First, the Duty. Secondly, the Event. The Duty, Calling upon God. The Event, Salvation.

Whosoever, as before, verse 11.

Shall call upon: By this is meant Prayer, which sometimes is taken for the whole worship of God. Prayer is called Invocation in Latine; because it must be performed with inmost affections; or, as to call God into us: or, as the Greeke word signifies, to call upon another for helpe in extremity. And therefore *Chrysostome* well expounds it by Confession, joyned with Prayer. For he which beggeth the help of another, confesseth his own weaknesse and want.

The Name of the Lord: That is, God himselfe, whose infinite perfections no name can comprehend. Yet God hath by certaine Names and appellations notified himselfe unto us, so farre as was fit for ability to understand. Some here understand Christ, the Name, expresse Image and Character of his Father, by whom we know God, as we know things by their names.

Shall be saved: Not that our prayers deserve Salvation, but because Salvation followeth faithfull praying by the promise of God.

God will save all such which call upon him: *Acts 2. 21.* *Psal. 50. 15 & 145. 18.*

Use 1. God is infinitely good, who propounds conditions of salvation as easie to the poore, as the rich. If he had offered salvation on these termes, as to build Churches, Hospitals, and to endow them, &c. Alas, what should have become of poore men! But if thou beest not rich, nor eloquent, &c. Yet if thou callest upon the name of the Lord, thou shalt be saved.

Use 2. Whosoever calleth upon the name (not of our Lady, but) of the Lord. How then comes it to passe, that the Papists so much strive for Invocation of Saints?

There is no example, nor promise, nor commandement for it in the Bible: No threatening to them which omit it: neither doe the Saints departed know our particular necessities, or our hearts.

The Heathen Philosophers conceived one chiefe God, and divers inferior and Under-gods, as mediators, by whom they might come to the chiefe God, as by Noblemen wee come to the King. This is one of their best arguments, which *Ambrose* on the *Romanes* excellently propounds and confutes.

Amb. Com. in 1. cap. Epist. ad Rom. Ch. xxviii. exam. Deor. Conc. Trid. par. 3. de Invocatione Sancti. A certaine man, having used the help of some Noblemen, in a cause to his King, and being marvellously delayed, hearing by occasion a Bishop preach, that wee must goe to God by the mediation of Saints; Alas, saith hee, if it be in the Court of Heaven, as it is in the Courts of Princes, wee shall all have but a cold suit of it. Wee doe many times

times request particular men and Churches on earth to pray for us : because wee have commandement, example and promise for it in the Word, it being a Ministerie appointed for the Militant Church. But that from hence I should pray to Angels or Saints departed, followes not. For first, I doe not invoke these, as the Papists doe their Saints : neither doe I desire that office, unlesse either face to face, or by Letter or Messenger, I acquaint them with my desire : but there is no such intercourse betwene us and the Virgine Mary, or other Saints.

Object. But they pray not to Saints to fulfill, but to impetrate their desires.

Answer. This also is unlawfull, it being a part of the Office of our Mediator, as S. Paul teacheth to Timothy ; where he (speaking of prayer) saith, *Wee have but one Mediator betweene God and us, even Iesus Christ.* Farther, though they teach this in the Schooles, yet (which is much to be blamed) they direct their people to practise otherwise, and to pray to Saints for the fulfilling of their desires. As I could shew in divers of their prayers, which I have seene, and most blasphemously appears in their *Ladies Psalter*. Concerning which, it is to be understood, that the common sort of Papists, are taught upon Beades to say over certaine *Ave Marias* and *Pater Nosters* : to ten *Ave Marias*, one *Pater Noster*, which being five times said over, make one *Rosarie* (as they call it.) And that they might not be deceived in their tale, they say that S. Dominick (it may bee, one of our Ladies Chaplaines) found out the use of Beads for that purpose. From hence comes our *Ladies Psalter*, which consists of three *Rosaries* : Of which Psalter there is a peculiar Fraternity, endowed with many Indulgences by divers Popes.

Vnto this Psalter, are added divers prayers to the blessed Virgine, specially the *Versual Salutations*, in imitation of Davids Psalmes, which some say was done by Bonaventura. In which I may be bold to say, are many abominable things ; wherein they pray in the same manner and words to the Virgine Mary, in which David prayeth to God, and not according to the sense of thir Schoole distinction.

He saith not, every one that prayeth, shall have that which he desireth, but, shall bee saved. Thou shalt have all thy desires, if they stand with Gods glory, and thy good, otherwise it is not good for thee to desire to have them. Paul prayed for the removal of a temptation, and it was not removed, for Gods and Pauls greater glory in overcoming. Aske for necessary grace and salvation, and thou shalt be sure to receive it. A certaine Widdow desired of S. Austen, direction so to pray as she might be heard ; and he wishes her to pray for a blessed life. If he be compelled to give, which is unwillingly wakened by the suiter, how much more bountifully will he give, which needs no wakening, but wakens us, that we may aske him ?

Prayer is a singular refuge in trouble. In Warre, Moses did more good with his prayer, against Amalek, than the Souldiers did with their Swords. As a strong Castle in a commotion, so is prayer unto God in trouble.

When Christ tels the troubles of the last dayes, he adviseth to prayer : and accordingly himselfe practised. Prayer is the Buckles of Christian Armour. The great neglect of this dutie, is the cause that we are so often overcome in temptation, and overtaken with foule enormities. He that sanctifies himselfe in the morning with prayer, is the stronger to resist tentations all the day after : for as when the Lion roares, the beasts hide themselves, so there is nothing that sooner putteth the Divell to flight, than faithfull prayer. Not to pray is a note of a wretch, and such lye open to all the plagues of God.

Not every saying, Lord, Lord, shall obtaine salvation, but that Invocation which hath Faith for the root, and Obedience for the fruit : For we shall not receive, if either we believe that God will not give our asking, or if we glorifie him not with a godly life. If I regard wickednesse in my heart, the Lord will not heare me, saith David. Let every one that calleth on Christ, depart from iniquity, saith Paul. The prayer of a righteous man availeth much, saith James. As the Serpent going to drinke, layes downe his poyson ; so doe thou lay aside thy sinnes when thou goest to prayer.

If a man having murdered his neighbours child, should come with his hands reeking with the blood to intreat a kindnesse, should he obtaine ? So never make account to bee graciously heard, when thou presentest thy selfe before the Lord, with the tokens of thy pride on thy body, or in the steame of thy wine and strong drinke, &c.

VERSE 14. *How then shall they call on him, in whom they have not beleevd? and how shall they beleve in him, of whom they have not heard? and how shall they heare without a Preacher?*

^a Esay 53. 1.
Naum 1. 15.

^b Esay 53. 1

^c Or preaching.

Gr. The hearing of us.

15. *And how shall they preach except they be sent? as it is written, ^a How beautiful are the feet of them that preach the Gospell of Peace, and bring glad tidings of good things.*

16. *But they have not all obeyed the Gospell: For Esaias saith, ^b Lord, who hath beleevd our ^c report?*

17. *So then, Faith commeth by hearing, and hearing by the Word of God.*

Saint Paul hath before spoken of Faith, and the righteousness of it; and some think, that here his purpose is to shew the meanes to come to Faith; which is, by hearing the Word. This is true, but the whole context in my opinion shewes, that Paul hath another drift in these verses; namely, to prove that the Gospell must be preached to the Gentiles, which the Jewes could not abide to heare of.

The Apostle said, that whosoever, Jew or Gentile, calls upon God, shall be saved. Hence he inferreth, that the Gospell must be preached to the Gentiles. The Argument is thus:

It is the will of God that the Gentiles should be saved.

But without the Gospell they cannot be saved.

Therefore the Gospell must be preached unto them.

The first Proposition is avouched before; the Minor is in these verses proved, when we have the Argument it selfe, verse 14. and part of the 15. with the 17. The other part of the 15. and the 16. verse, are an Amplification of the Argument. The Minor is proved by an heape of Arguments ^d clapt together, from the first to the last, thus: *They that call on the Name of the Lord, shall be saved.*

^d Sorites.

But none can call, except they beleve; nor beleve, except they heare; nor heare, but by a Preacher; nor preach, except sent.

Therefore, Faith comes by hearing, verse 17. that is, Preaching, and preaching by the Word; that is, by the Commandement of God.

The Argument follows backward and backward, Affirmatively and Negatively.

The words are familiar, which he setteth downe by Interrogations, which are equivalent to strong Negations:

How shall they call, &c? That is, They cannot call on him in whom they beleve not.

True Prayer, is the effect of true Faith.

How shall they beleve, &c? That is, they cannot beleve without hearing, which is the ordinary and high-way to Faith. For Faith presupposeth knowledge; knowledge, instruction; instruction, hearing, which is the sense of learning. We have seene blinde men learned, but never deafe men so borne. He that is borne deafe, is also borne dumbe. The reason, because we learne to speake. Deafe men are barred from Faith and Salvation, to be attained by hearing; but not simply and absolutely, because God when he pleaseth, can extraordinarily worke faith without the senses. We have some notions of God left in Nature; but to know God in Christ, and things to be beleevd unto salvation, comes from without, and requires instruction.

How can they heare, &c? That is, they cannot heare to faith, without a Preacher: Preaching and Hearing are Relatives.

How can they preach, except they be sent? That is, None can preach, Except they be sent. A man unsent may debate or discourse of matters, but not as the Embassadors of God, to the begetting of Faith, except they be sent of God.

If a man take upon him to preach, not being sent, he were as good hold his peace. As a private mans doings, running on an Embassie of his owne head, are not approved of the King; so God workes onely with them whom he sendeth. He that begets faith in any, is sent of God.

Sending is Externall or Internall. Wee speake of externall, which is, by Ecclesiastike Ordination from those who themselves have been first ordained, and derive their power successively from the Apostles, and so from our Saviour Christ.

without

Without the preaching of the Gospell there is (ordinarily) no salvation. The Gospell is the Doctr. power of GOD to salvation, not written in leaves, but preached: Rom. 1. 16. 1 Cor. 1. 21. 1. Jam. 1. 18.

Saints are not to be invocated, because we may not beleeeve in them: This service of *Vse 1.* our Faith is onely due to God.

Faith breeds Prayer: and indeed none can pray but beleeevers. An unbeleever may *Vse 2.* speake, and say over a forme of words, but pray he cannot without Faith. When wee are perswaded of the goodnesse of God, and his readinesse to helpe, then we fall to prayer. When Peter was in danger of drowning, if hee had not beene perswaded of Christs love, he would never so confidently have cryed; *Helpe, Master, I perish.* The Saints (whose practice herein must be our example) for the kindling of Prayer, have used to stirre up their Faith, by attributing such Titles to God, which doe manifest his Power, Mercie and Truth. As we esteeme not the cries of such as trust us not; so neither doth God the words of them which beleeeve him not.

Many thinke, that of all other things, Preaching might best bee spared, and that the *Vse 3.* Ministers office is least necessarie: but here wee see, that Faith and the promised good things cannot be attained without preaching. Next to Christ, it is the greatest benefit which God hath given to men: For by this we know, and apply that to our salvation. When Princes are crowned, they are bountifull: so when Christ our King ascended, he gave gifts. What gifts? Some to be Pastors and Teachers, for the gathering and edifying his Church unto salvation: Hee therefore that despiseth preaching, despiseth the bounty of Christ, and is guilty of his owne damnation: For, as our bodies cannot live *Ephes. 4.* without bread; so nor our soules without the Word.

Quest. Shall none be saved, but those which heare Sermons?

Ans. No, ordinarily.

Quest. Cannot God save men, though they heare none?

Ans. It is a needlesse Question: none denies but he can; yet when he gives ordinary meanes, he shewes he will save no otherwise. As a man refusing to eat, because God can save him without meat, tempteth God; so doth he, who following his pleasures, and refusing to heare, thinks to be saved. Manna is for the Wildernesse, which an Israelite lookes not for in Canaan, where he may sow and reap: so, while thou livest in a Church, where thou maist partake of the ordinary meanes, use them, if thou wouldest be nourished in the hope of eternall life.

God could have taught the Eunuch without Philip; converted Paul, without Ananias; instructed Cornelius, without Peter; opened Lyda's heart, without Paul: but he used (not the Ministry of Angels, but) the Ministry of men, to teach us, that it is his will we should submit unto it, if we would be blessed. The Ministry of the Word, is by the wisdom of God, which reverence thou, unlesse thou accountest thy selfe wiser than God.

The Papists from Gregory, make Images Laymens bookes; but God hath appointed, *Vse 4.* not by looking on an Image, but by hearing his ordinance, to instruct the Church in the Faith.

None can preach till they be sent. If God send not, wee goe without good speed: *Vse 5.* Therefore Esay, John Baptist, CHRIST himselfe, the Apostles, goe not till their Commissions be sealed by God.

Quest. How may a man know who is sent of God?

Ans. A Minister may know that God sends him; if he finde his heart moved by God to desire the Calling for Gods glory; if he be competently qualified with learning, godlinesse, discretion, utterance; if his gifts be allowed by the Church, and he be sent according to the ordinary course of the Church, wherein he is a Minister: which is not after one manner in all Churches. neither is it necessary.

The Hearer may know that his Teacher is sent of God, if his teaching beget Faith and Invocation. The blessing of God upon his labours, is an infallible token of his lawfull *Ier. 23. 21, 22.* Calling: so Ieremie approves a true Prophet, and Paul his Apostleship.

The Separatists, as they deny our Church (their Mother) the name of a Church; so they deny us to be true Ministers of Christ. But if ordinary begetting of faith be an argument of a lawfull calling. Blessed be God, we have a calling to our comfort. *2 Cor. 3. 1, 2*

They say we are false, Idolatrous, Antichristian Ministers, even Priests of *Baal*. And I askethem whether ordinarily God converteth men to himselfe, and stablisheth them in true Grace, by false, Idolatrous and Antichristian meanes? Whether he followes the priests of *Baal*, with his abundant blessing in their calling, or his owne Ministers whom he sends himselfe?

And if we be sent of God how dare they refuse to heare us, though there might bee some defect in our Calling, which I am sure is as justifiable, as the calling in any Church upon earth? and when it is at the worst; too good, that theirs should enter into any comparison with it. Howsoever they blaspheme our Calling, I am sure, that if there be any grace in any of them, they are beholding to the Ministerie of the Church of England for it.

Vse 6.

How can they preach, unlesse they be sent? Therefore wheresoever preaching is, it is by the sending of God, and a token of his love, as where he sends it not, it is a token of his displeasure toward the place. Christ hath the Ministers as Starres in his right hand, not onely for their defence, but also to make them rise or set, to severall parts of the world, as he pleaseth. He can make it raine on *Gedeons* Fleece, and no where else, and every where, save on *Gedeons* Fleece. If you have the Word, thanke him that sent it; if you want it, seeke it from him that gives it.

Apoc. 1. 16.

Iudg. 6. 37.

38, 39. 40.

VERSE 15. *As it is Written, How beautifull are the feet of those which preach the Gospell of Peace, and bring glad tidings of good things!*

IN these words, and in those of the 16. verse (which are by some included in a Parenthesis) is an amplification of the preaching of the Gospell to the Gentiles: of which are two parts:

The first is a Confirmation of it, in these words. The second is an answering of objection, in the next verse.

The prooffe is taken out of *Esay*, chap. 52. 7. From the effect of the preaching of the Gospell, which is joy and rejoycing in them which heard it. So at *Antioch* there was great joy; so in *Galatia*, and in divers Cities and Townes it was entertained as with clapping of hands, which joyfull embracing of it, proves it to be of Gods sending.

This effect is set forth under a Comparison of the lesse; for *Esay* speaks of the Royall receiving of the Messengers of *Israels* Deliverance from the captivity of *Babylon*, of which when Newes came, they were so ravished, and filled with laughter, that they thought it had not beene a truth, but a dreame. If then the tidings of such temporal deliverance was so welcome, much more must be welcome the glad tidings of the Gospell: and as those Messengers were from God, so much more these, it being a great deale more likely that the Jewes might bee delivered from that bodily servitude, than that the world should bee delivered from the bondage of Satan, by the blood of God.

Locus laudatorius, Sarrinus.

In these words are two things. First, a commendation of the Gospell; *How beautifull, &c!* Secondly, a Reason, because it bringeth peace, and good things.

How beautifull, &c! He saith not simply, they are beautifull, but useth an Exclamation, *How beautifull!* as if he were not able to expresse such beautifull.

How beautifull are the feet! Some take feete for men: some for the affections, being that to the soule, which feet are to the body: these affections appearing in the Apostles, by their sweet delivery and utterance. Some interpret the velocity of the Apostles in converting the world. Some their constancy and courage. Some take beauty for the holiness of the Apostles; some for a fleshly beauty by ornaments, as slippers imbroided with Gold and Pearle; as this Scripture is abused to the consecrating of the Popes toe. But the plaine meaning is, that the coming of the Apostles with the glad tidings of salvation was acceptable: he saith, *feet*, because they are the instruments of going; as we familiarly say of poore men. They get their living by their fingers ends, which are the Instruments of their labour.

ἡραυτὰς Ἀβυρ, or Ναυα.

Beautifull. The Hebrew word according to the root, may signifie to be desired and longed for, or beautifull and welcome. The beauty of a thing causeth it to be desired, as the beauty of Christ makes the Church sicke of love.

ἡραυτὰς Ἀβυρ.

The Greeke terme comes of a root which hath divers significations; as an hour, or generally Time: but not so here.

It also signifies that part of time which is fittest for affaires, called Season: and so some read it, How seasonable? A word spoken in season, is beautifull, and so is the Gospell somewhere called; and every thing is beautifull in his season. Many of our daintiest meates are not, but the Gospell is alwaies in season; in the Winter of Adversity, in the Summer of prosperity, in the Spring of Youth, and Autumne of Age: And therefore *Paul bids Timothy* to preach in season, and out of season: not that it is at any time unreasonable, but because the world so judgeth it. *Quam tempestivè, 1. cor. lib. 5. advers. Mar. 4. 2.*

It also signifies the Spring: and therefore some have compared the comming of the Apostles, and of the Preachers of the Gospell, to the Spring. For as the fields in the Spring begin to be adorned with buds, blossomes, and sweet flowers, in which all creatures rejoyce: so the preaching of the Gospell turnes our Winter-like barrennesse into fruitfulnessse, making us to flourish with heavenly graces and vertues.

It is also taken for ripenesse, and so some have likened the comming of the Apostles to ripe fruit. Vnripe fruit is dangerous, and not so well coloured, but that which is ripe, is both well tasted, and well coloured. No dainty coloured fruit, so beautifull and wholesome as the Gospell.

It signifies also comelineffe; that which we call the pride and flowers of life; also youth, wherein is that mixture of white and red, which is called beauty. As Christ is said to be fairer: so also is the Gospell. *Ambr. Epist. 11.*

The Gospell of Peace and glad tidings of good things: Here is an excesse of words: but this redundancy, serves to make us the more to esteem of it. It is the Ghosts spell, a comforting and soule-saving word. *Psal. 43.*

Peace: Wee are by corruption of Nature enemies to God; the Gospell reveales a three-fold peace, with God, with our selves, with men; according to the song of the Angels at the birth of Christ, *Good things*. Yea, the best in the Superlative degree, Celestiall good things: a freedome from all evill of sinne, of punishment.

Nothing should be so welcome as the preaching and Preachers of the Gospell. That Christ Doct. came to save sinners is a faithfull saying, and worthy of the best welcome, 1 Tim. 1. 15. without this, we had been damned wretches. It is called the Word of Life, of Salvation, the Gospell of the Kingdome. Even as one would say, the key of heaven: for life and immortality are brought to light by the Gospell, 2 Tim. 1. 12.

The essentiall duty of a Minister, is to preach the Gospell. The Law is to be preached also, both as an introduction to the Gospell, and for a direction how to leade our lives, when we have received the Gospell, because sinne breakes Gods peace; but chiefly, we are sent to preach the Gospell. *Use 1.*

Nor riches, nor dignities, but to preach the Gospell, is the chiefe honour and beauty of a Minister, who though highly advanced, if hee preach not the Gospell, shall bee despised. *Use 2.*

Some love their Ministers, because they keepe hospitality, which is commendable; some, because they gaine by them in their tythes, and other duties, which is carnall; some, because they never preach, which is abominable; some because themselves would be well accounted of, which is hypocriticall. But, to love them for their workes sake, is conscionable, and according to the commandement. *Use 3. 1 Thes. 5. 13.*

It is an argument of great corruption, to esteeme basely and meanely of a Preacher; when he that brings tidings of a good bargaine, or is an instrument of our pleasures, shall be highly welcommed and rewarded. Wee are earthen vessels, but we bring a treasure more precious than all the world: we preach the *Summum bonum* of man, and therefore should be esteemed.

If the Minister have weake gifts, yet if he preach the Gospell, thou must account his feet beautifull: It is not the gifts of men, but the Word of God which workes the feare in our Conversion. *Use 4.*

If it be the Gospell of peace, the professors are to be peaceable. *Use 5.*

The great sinne of this Land, is the contempt of the preaching of the Gospell, that we account it not a precious, but a tedious thing. Never merry world (say some) since we had so much preaching; as if the Sunne shone too bright. Like the Israelites, who stumbled at the plenty of Manna. These are a-kinne to those Divels, who asked Christ if he were come to torment them. So they account the Gospell a torment, because it crosseth *Use 6.*

seth their profane, covetous, and Epicure-like courses. These can spend daies and nights in vanity, but an houre at a Sermon is tedious. Bleare-eyed *Leah* is more comely in their eye, than *Rachel*. The Onions of *Egypt* have a better relish in their mouths, than Manna and Quales. They had rather live at the Hogs-trough (for what are all worldly pleasures, but draffe in comparison?) than in their fathers house, preferring their pigs with the *Gaderens*, before our Saviour Christ. O, say they, We cannot live by Sermons. But alas! what are all pleasures without this? even vanity and vexation of spirit; yea, the more of these the more torment to the conscience at the day of death, when the Gospel of peace is worth all the world.

But what's the cause we love the Gospel no better? Surely this, we know not our owne poore estate, and so are ignorant of the worth of it. If we knew these, we would runne from East to West for it. If drunkards, and the rabble of wicked wretches knew their fearefull estate, the Minister should be as welcome to them, as bread to the hungry, or a pardon to a Theefe.

To them which are visited in their consciences, is the Gospel sweete, but to them which are hardned, it hath no favour. Poore soules! If a man in the street cry fire, fire, every man runnes; but we daily cry the fire of Hell to consume all impenitent sinners, yet none almost are moved. What's that fire to this? What the burning of rotten houses to the burning of body and soule in fire and brimstone for ever?

If the Lord would be pleased but to shew a wicked man the torments of Hell, or to visit his conscience with the apprehension of his wrath, then the very crums of the Gospel would be welcome, when now they loath the full messes of Consolation. Then, to see the sweetnes of but one sentence or line in the Gospel, would be more acceptable than the riches of the whole world. When the Conscience is wounded, and the diuell strongly accuseth, then how beautifull will the feet be of the now condemned Ministers of the Gospel? Sell all thy profits, pleasures, sinnes, to purchase this treasure of peace which comes by the Gospel. Many are daily cheapning, but they underbid for it, they would faine have it, but are driven away with the price, because it requires a forsaking of all, to follow Christ. But indeed, *Daniels* fare with the Gospel, is a royall feast: if thou acountest not so, thou hast a proud, and an ignorant heart.

VERSE 16. *But they have not all obeyed the Gospel, for Esaias saith, Lord, who hath believed our report?*

IN this verse *Paul* prevents an Objection, against that which was said concerning the preaching of the Gospel to the Gentiles, that it was of God. As if some Jew should say: No, *Paul*, God never sent you to preach to them; for if he had, he would have sent you first to us and have blessed your labours: but the greater part obey you not, either of Jewes or Gentiles. It may be, here and there a few of the common sort follow you: but where are the great Rabbines, the Pharisees? The fourth part follow you not but persecute you. Therefore, because this businesse profits not in your hands, God never sent you, but you runne of your own head.

This was a plausible Argument to the Jewes, to which *Paul* answers by a Concession, with a Correction annexed: as if hee should say, Indeed all doe not obey the Gospel; yet you Jewes are not to be offended; because, as our sending was fore-told, so your and their incredulity; and the small fruit and effect was fore-told also.

In this verse we note two parts: 1. A declaration of the successe of the preaching of the Gospel. Not all obey it. Secondly, a Confirmation of it out of *Esay*.

All have not obeyed, that is, beleaved: so called, because obedience is an inseparable effect of faith. The effect is put for the cause: so we say of the trees in our Orchards: this is a Pearre, that a Plum, when they are the trees that beare such fruit: so Faith is the tree that beares the fruit of obedience.

This obedience of Faith is two-fold; First, of Reason: Secondly, of Works.

That of Reason is, when it gives place and way to the Gospel, though it conceive it not. For the Gospel goes beyond reason as in the point of the Trinity, Incarnation of CHRIST, Iustification of a sinner before God, Resurrection, &c. *Abraham* beleaved, above or against reason; and the Gospel is said to bring into subjection our Reason,

That of works is, when we observe the Law ; for Faith worketh by love, and is to be shovne by our workes.

For *Esay* saith, By this is rendred the cause, not of the thing, but of the Proposition. For not because *Esay* foretold, did not all obey ; but because all did not obey, *Esay* foretold it.

Lord : This is added by the *Septuagint*, for explanation.

Who hath beleevd? The Interrogation is a forcible Negation ; propounded, as some say, by way of Admiration, that few should beleev ; but that's no wonder. It is rather a wonder that any doe, considering our corruption, and the Divels subtil tentations, than that many doe not. It is no wonder to see men to runne into all manner of sinne, as 'tis no wonder to see a stone rowle downe from the top of a steepe hill. I thinke it is spoken rather by way of complaint, that so few should beleev the Gospell.

Report, or hearing ; that is, preaching, by an usuall Hebraisme, because nothing in the world is so worthy to be heard as it.

Our report : which are the Prophets, Apostles, and Ministers of the Gospell.

Who hath? That is, none have : so few, as in comparison, none. So *Iohn* saith, that *1oh. 3. 32*. No man receiveth the testimony of Christ. Did not *Mary*, *Andrew*, *Peter*, &c. Yes, but in comparison of the multitude that did not, None.

When the Gospell is preached, all are not converted by it, and beleev it : *Ioh. 3. 32*. and *12. Doct. 37. Mat. 20. 16. 2 Thes 3. 2.*

Faith is called obedience. Obey thou in life, and make thy reason obey. No man standing on his owne reason, ever beleevd ; an unsanctified wit is a great hindrance of faith. The greatest Philosophers, as the Epicures and Stoicks, most resisted *Paul*, as our greatest Politicians most scoffe at Religion, and at preaching of the Word. *Use 1.*

All are bound to heare, and nothing so worthy to be heard as the Gospell. Let us say *Use 2.* of hearing, as *Paul* speaks of knowing it ; viz. that he esteemed to know nothing besides. *1 Cor. 3. 2.*

The Nurses song doth not so quiet the Babe, as the preaching of the Gospell the Conscience. It is the hand of God, offering us forgiveness of sinnes ; Hee therefore who hath eares to heare, let him heare. He hath well employed his eares, who hath reverently heard the Gospell, which the Divell keepes many from hearing, lest by hearing they should be converted and live.

If thou wilt not now heare that which may profit thee, thou shalt heare one day that which will make thy heart to ake, even this, *Goe you cursed*, &c. For if any receive you not, nor heare your words, shake the dust off your feet : truly it shall be easier for *Sodome* in the Day of Iudgement, than for them. *Mat. 10. 14.*

Ministers must be affected and grieve, when they see the company of reverent hearers so thinne, and their labour so fruitlesse. The Prophet here complaines of this : so *Chitisk* groines for the hardnesse of the peoples heart, and weepes over the stubbornnesse of *Ierusalem*. *Use 3.*

The shrewdst turne to be done to a Minister, is to deprive him of the joy of his labors ; and the way to rejoyce them, is to embrace the Gospell they preach. It will be unprofitable and heavy for the hearers, to have their Minister to complaine of them with griefe unto God.

Esay and *Paul* gave not over, though they had cause to complaine. As the Physician omits no point of his Art, though the recovery of his Patient be desperate : So, though we preach to many desperate and scoffing hearers, we must not give over, but rather use the more diligence. For whether they profit by us, or no, we shall have our fee. Not as the Husbandman loseth by an ill crop, shall I lose. If I preach, and thou repent not, it shall never repent me of my paines. I will preach still : for though my preaching be not a sweet savour to thee, yet even in thee I am a sweet savour to God. Thou also shalt smart for it : for if we be offended when our words are despised, much more will God bee, at the contempt of his Gospell. *Use 4.*

Although faith cannot be without preaching going before it ; yet preaching may be without faith following it : as that which is to be knowne, may be without knowledge of it. The word that sounds without, is not sufficient to faith, if God speake not within in the heart. *Use 5.*

There are two things required to Faith ; the determination of that which is to be beleevd,

leeved, and the inclination and perswasion of the heart to beleve. Preaching determines; but it is God who perswades by preaching: God can doe it without preaching; but preaching cannot doe it without God. Our voice can say, Repent; but it is God onely that gives Repentance. *Paul* preacheth to *Lydia's* care, but God hath the key of her heart. Pray that God would open our mouthes to speake; pray also that he will unlocke thy heart to beleve: for as *Rebecca* cookt the Venison, but *Isaac* gave the blessing; so we may plant and water, but it is God that gives the increase.

1 Cor. 3. 7. *Psalm 19. 4* VERSE 18. But I say, Have they not heard? Yes verily, & their sound went into all the earth, and their words unto the ends of the world.

THis is spoken of the Gentiles, not of the Iewes, as appears by the manner of the next verse.

In this *Paul* prevents another objection, occasioned by the words before, concerning the sending of the Gospell to the Gentiles, as if some should have said:

If you be sent to the Gentiles, why doe you not preach to them all, but onely to some choice Cities and Nations?

Paul answers, that they doe and shall preach to them all; which he utters by an interrogation, and proves by a testimony out of the *Psalmes*: as if he should say; *David* telleth you that all have, or might heare; for, Their sound is gone out into all the earth.

Question is whether *Paul* alleage this testimony, or allude unto it: In the *Psalm* hee speaks of workes, here of the Word. Some say that *Paul* argues from the lesse: If God teach all by the great Volume of the heavens, much more will hee teach all by the heavenly Doctrine of the Gospell.

I thinke that under the historicall narration of the heavens, and of their sound, is hid a prophecy of the preaching of the Gospell, because the latter part of the *Psalm* speaks much in the commendation of it; and *Paul* here so applies it. And indeed there is a most sweet Analogie betweene the Heavens sound and the Gospell. There are divers particulars observed. I thinke these are good:

The Heavens are the worke of Gods hand; so is the Gospell revealed by God. The Heavens shew the worke of God; so the Gospell, that we are justified by the worke of God, which is faith, not by the workes of man. The Doctrine of the Gospell is pure and lightsome as are the Heavens. The influence of the Heavens comforteth and cherisheth inferiour things; so doth the Gospell the Conscience. The diversity of Nations and Languages is manifold, which understand not one another; yet all understand the excellencie of the heavens, and the wonderfull worke of God in them: So God enabled the Apostles to teach all Nations in their owne tongues, the wonderfull workes of God.

Into all the earth, and unto the ends of the world. The summe is, that the Gospell was preached to all the world.

Objeſt. But many Nations were long after the Apostles dayes converted: as *England* in the time of *Gregory* the great; the *Japonians* and *Americans* but the other day heard of Christ.

Anſw. All the Earth is either taken for the most part; and the ends for Countries very farre off: or it is spoken of that which should be; or it is meant of the foure quarters of the world; or of the *Romane* Empire. And for that of *England*; it is false: Indeed in *Gregories* daies, *England*, by *Auſen* the Monke, was first brought in subjection to Rome, they before agreeing with the Greeke Church; for at the comming of that *Auſen*, there were many holy Monks in this Land; and some have written of the conversion of it in the daies of *Eleutherius*: yea, *Dorotheus* seemeth to affirme, that *Simon Zelotes* was in *Brittany*, if the place be not mis-printed. And for the new discovered places may be answered, that either they were not then inhabited, or the Gospell there preached, but not received; or that the fame of the Gospell at the least came thither, as the same of the *Israelites* came into *Canaan*.

Doctr. The Gospell was preached to all the world in the time of the Apostles: Mar. 16. 20. Act. 1. 8. Col 1. 6.

Quest. But what may be thought of them which never heard of the Gospell? are they not to be excused before God?

Anſw. Yes: Of the sinne of unbelcefe in the promises: but they cannot obtain there- by

by an acquittall from their other finnes, but shall be condemned for them.

That is the true Religion, which agrees with that which was preached in all the world *Vse 1.* by the Apostles.

It was a miracle that the Gospell, a doctrine teaching the denyall of our selves, and *Vse 2.* bearing of the Crosse, carried by poore and meane persons, oppressed by mighty Emperours and Kings, should in despite of men and diuels, within the space of 40. yeares be so published in all the world. Let all enemies cease to oppose it by the remembrance hereof.

Obeie the Gospell, lest He which sent it, take it away, and remove our Candle-sticke *Vse 3.* for our unbeliefe and contempt of it. For this cause Turcisme and Papisme possesse many places, which have been heretofore famous for the Gospell.

Hath the grace of God shined to thee in despite of the Divell? Make much of this Light, and walke in it: Hast thou heard the sound of it? Why dost thou live in lewd practices, as if thou hadst never heard any inkling of it? If thou beest a blasphemers, drunken, uncleane, proud, covetous, &c. What could a Jew, or a Turke doe more than thou dost? Thou hast not received it. Where sinne beares rule, there is not the Gospell received.

In those *Marian* times, the Gospell made men forsake goods and life: and can it not now make the leave thy vile and bad courses? He that caused the Gospell to be brought with the blood of his servants, will require the blood of all the contemners of it. Be you carefull, that as in all the world. so the Gospell may have a free passage among you, and be glorified; which shall be, when you suffer it to subdue your vile and rebellious affections.

VERSE 19. *But I say, did not Israel know? First, Moses saith, * I will provoke you * Deut. 32: you to jealousy by them that are no people; and by a foolish Nation I will 31. anger you.*

THe Apostle hath in the verses before soundly proved, that the Gospell is by the will and counsell of God to be preached to the Gentiles.

The Jew is mute, and hath nothing farther to object against that point, but falls to excuse his opposition against the preaching of the Gospell to them, by pleading ignorance, that he did not know it was the will of God so to have it.

To this *Paul* answereth: *What (saith he) did not Israel know? Did ye not know This? Why Moses and Esay affirme it, in whom you are conversant. And so falls into a plaine declaration of the Abjection of the Jewes, and receiving of the Gentiles, as before hee had done in the ninth Chapter.*

Here then are two things. First, a taking away of the excuse, (*viz.* ignorance) which the Jews made to cover their malice against the preaching of the Gospell to the Gentiles, by a reprehensory declaration, that they were not ignorant. Secondly, this he proves by the Testimony of the Prophets.

Did not Israel know? The Geneva Translation supplieth (God) without any sense, which is exceedingly well observed in His Majesties Translation, and there left out: For that which they pretended not to know, was not God, but the will of God, in the matter before spoken of: As if he should say, You may be ashamed to say you are ignorant, you know it well enough, or might or ought to know it.

The corruption of our hearts leads us to the practice of those things which we know to be sin, Doct. Rom. 1. 31. Iude 10.

Abstaine from all sinne, specially from sinne of knowledge. A regenerate man may *Use 1.* through infirmity, or in the violence of temptation sinne against knowledge, as *David* and *Ignorantia* *Peter*; but beware of cold blood, and continuing in known sinne. Antecedent ignorance *noluit non* will not save a man, much more will consequent Ignorance condemne him. Ignorance *tollit ratio-* taketh not away sinne, but knowledge taketh away all excuse of sinne. Now I have spo- *nem peccati.* ken to them (saith Christ) they have no colour for their sinne. To withhold the known *Scientia non* truth in unrighteousnesse, provoketh the wrath of God: Dost thou not know that *multis peccat-* drunkennesse, whoredome, &c. are abominable finnes? And yet thou practisest them. *tum, sed tol-* Alas, what hope canst thou have? A willing practice of knowne sinne, and Repentance, *lit excusatio-* can never stand together: nay, it is the high-way to a reprobate minde, and to that un- *nem peccati.* pardonable offence. *a Iohn 15. 22.* *b Rom. 1. 18.*

Though

Though thou canst not but sin in these dayes of thy frailty, yet beware of two things. First, of being willingly ignorant of that which God gives thee the means to know, *1 Pet. 3. 5.* for this is the marke of a wretch. Secondly, of doing contrary to knowledge: For hee that knowes to doe well, and doth it not, and by proportion to avoid ill, and shunnes it not, to him it is sinne, that is, his knowledge aggravates his fault.

1ac. 4. ult.

Use 2.

The Iewes sinned against their knowledge: What was the cause? Even their Envy that the Gentiles should be admitted to the prerogative of Grace. This made them deliver Christ to be crucified. This caused the stoning of *Stephen*: this the persecution of *Paul*. Beware of Envy, which is a divellish sin; the rotting of the bones, which makes a man twice miserable: For the envious man is cruciated both with his owne evils, and with the good things of his Neighbour. The way to avoid envy for worldly matters, is to despise the world, and the folly of it, and to love heavenly things; and the way to avoid envy for the grace of God shewed on another, is to love the glory of GOD, which is set forth by my neighbour, as well as by my selfe.

The prooffe is, from the Testimony of two famous Prophets; *Moses* in the rest of this 19. verse, and *Esay*, verse 20, 21.

First *Moses*: *Moses* is called the first, not because of a second *Moses*, but first in time or dignity; or first in this allegation.

The Testimony is out of *Deuteronomy*, containing a threatning of Rejection to the Iewes, for their vile dealing against God: wherein are two things to be considered; 1. The phrase wherein this Rejection is set downe. 2. The amplification of it.

I will provoke you to jealousy, and I will anger you. This is the phrase.

The Amplification is two-fold; 1. From the Author, which is God: who doth not cause envy, but cause it to come to light, being in the heart before: nor is the Author of jealousy as a sinne, but as it is a punishment, doing that for punishment, which would stirre up their corrupt hearts to jealousy. 2. From the instruments which God useth to anger and provoke them withall: Namely, *No people, A foolish Nation.* That is, the Gentiles; whom the Iewes accounted beasts, and not men, even dogges.

As a man divorcing an adulterous wife, and in her face taking her bondmaid to be his wife, and adorning her with the garments and jewels of his former wife, must needs make her pine with envy and jealousy: So God threatens the Iewes, whom he had chosen to be his Spouse, that he would cast them off for their wickednesse, and bestow their priviledges on the Gentiles. Or as a Mother, sometimes for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer, taking up a strangers child into her lap: so doth God threaten the Iewes. Here's the difference, we doe it not seriously, but God doth.

This is then as if the Lord should say, You have chosen another husband; I will chuse another wife. You another God, even your Idols; I another people, even the Gentiles: You have angered me, giving my honour to Idols; and I will anger you, giving your prerogatives to the Gentiles.

Dott.

Use 1.

God will forsake them, which forsake him, 2 Chron. 15. 2 Iam. 4. 8.

To be out of the Covenant, is to be of no account. The Gentiles in regard thereof are said to be *No people, and a foolish Nation.* If a King have an Army of many thousand dead men, or cripples, there is no reckoning to be made of them: So, no reckoning of men unconverted; for they are dead in their sinnes, very beasts without reason, till they be enlightened.

Object. But are not many unregenerate men great Politicians?

Ans. Yes, they are: but in the account of God they are very fooles and beasts. The Gentiles had many learned Philosophers and wise men for government, before their Calling; yet God saith they were a foolish Nation. *The beginning of wisdom is the feare of GOD.*

Prov. 1. 7.

Use 2.

There are many that despise and scoffe the children of God for their simplicity, and holy profession: let such remember, that even by those whom they jest at, God will anger them, either in this life, or at the day of Iudgement. The time shall come, that thou shalt gnash with thy teeth, to see them saved, thy selfe damned, them carried to heaven, thy selfe haled to hell. As thou hast laughd them to scorne, so shall they laugh at thy destruction.

Live,

Live, England, according to thy knowledge, and bring forth fruit worthy of the Gospel, which thou enjoyest, and thou shalt live long: else God will cast thee off, and anger thee. Now we are the people of God, let us obey him, lest he make us no people.

As a Master deales with a naughty servant, plucking his Livery over his cares, and turning him out of doores: so God will take from us his Word and Sacraments, our Livery and Cognizance, if we reverently profit not by them, but despise them. Now God honours us above many; nay, above any Nation. O what griefe, envy, anger, jealousy, must it needs breed, if ever the day should come, that we should see the Turkes, or other Infidels, possessors of these favours, and our selves turn'd off! There would be no griefe to this.

The Gentiles got the Kingdome of the Jewes, and all their wealth: but for all this, they envyed not them so much, as that God should be the God of the Gentiles, and not of the Jewes. The losing of their Temporalties, was not so much unto them, as the losing of their Spiritualties. Thus he dealt with the Jewes, and thus will hee deale with us, if we despise his Gospell, not beleiving nor obeying it. But if we forsake not God, he will never forsake us: it can never be shewed by any observation, that God began first.

VERSE 20. *But Esaias is very bold, and saith, I was found of them that sought me not: Esay 65. 1. I was made manifest unto them that asked not after me.*

Here he brings the Testimony of *Esay*, a great Prophet, of the blood-Royall, whom the Jewes greatly honoured. This Testimony in effect is the same with that of *Moses*; it onely differs in words. In it are to be considered two things: First, The manner of the Testimonie. Secondly, the matter of it. The manner is, that *Esay* witnesseth boldly, or audaciously; this being to be taken in the better part, not as a fault. It was not safe to preach as *Esay* did; for the Jewes were not patient to heare their downe-fall, and of the advancement of the Gentiles: therefore he had need of a bold spirit: and this boldnesse (like enough) cost him his life. For by the commandment of *Manasses*, he was put to a cruell death; being (as it is said) sawne asunder with a woodden Saw.

Hieron. in Esai in fine. Doctr.

Ministers are boldly to preach the Truth, Paul requireth so to be prayed for, Ephes. 6. 19. And so he enjoynes, Titus 2. 13.

Ministers may not feare the faces of men, lest God destroy them. They may not be timorous, nor claw-backes: neither of these can be faithfull. They must be men of courage, to stand for God and the Truth, against all opposites, though they have *Iohn Baptists* reward for their labour. *Use 1.*

Art thou opposed in thy Ministry? *Tu contra audentior isto*: be the more bold with discretion and wisdom, and let not thy very life be deare unto thee, to fulfill the ministration thou hast received of the Lord.

As it is our parts boldly to preach, so it is your parts meekely to heare, and cheereful. *Use 2.*

The matter of the Testimonie is two-fold. First, of the calling of the Gentiles, in the rest of this verse. Secondly, the Rejection of the Jewes, verse 21.

In these words are two things: First, a description of the calling of the Gentiles. Secondly, an Amplification of it.

The description; I have beene found and made manifest.

To finde God, is to know him; to finde favour with him, to have him, and enjoy him as our portion, which they doe, which beleve and repent.

I have beene made manifest: that is, not declared in shaddowes and ceremonies, but plainly. These are set downe in the time past, for the future, because it was then as sure to be done, as it is now done.

The Amplification is from the denyall of the cause of finding. They sought not, they asked not, or minded him not. For we read of the wisest of the Gentiles, (as *Pythagoras*, *Plato*, *Aristotle*, &c.) that they travelled and sought into every corner of the world for Philosophy, and to talke with learned men: but wee never read that they came into *Iewrie* to seeke God. And yet God was found, though not of them in particular, yet afterwards of the Gentiles in generall.

Or here is a description of the Gentiles. A Gentile is such an one, who seeks not after God. This is our glasse; for we are Gentiles.

Doct. Our conversion and calling is not from our owne wisdom, merit, labour, but from the mercie of God, 2 Tim. 1. 9. Jam. 1. 18.

Vse 1. We are well taught in our Liturgie to confesse, that we have gone astray like lost sheepe. Christ is compared to a Shepheard, we to lost sheepe: Hee to a woman having lost her groat, we to the lost groat. The groat seekes not the woman, nor the sheepe the Shepheard; so nor we Christ; it is he that seekes us, or we must be lost for ever.

Luke 15. Abraham dwelt in *Fr* of the *Chaldees*, and was (as is probably gathered) an Idolater, and had so beene to his dying day, if God had not called him. We are described to be as a childe cast out and forsaken. Wert thou seeking God when thou wert called? No, thou wert seeking another, nay a contrary thing. What was *Paul* doing when hee was called? was he seeking Christ? Yea that he was, but to persecute him in his Saints, not to beleeve in him. So, if thou well remembrest thy selfe, wert thou following thy owne lusts, when God called thee, having neither forecast to seeke, nor an heart to be willing to be found when God sought thee, unlesse God had bowed and inclined it. Even as *Adam* ran from God, when he came to seeke him, and was faine to dragge him from behinde the bushes: So, if God had not dealt with thee in like manner, thou hadst beene a lost sheepe even to this day: Praise God for finding thee out.

Vse 2. An Heathen is one that seeks not after God; then have we swarmes of Heathens among us: for, though many be baptized, and come to our Assemblies; yet their hearts seek not God, but the fulfilling of their owne abominable desires. Such with men may be in the account of Christians; but in the day of separation, God will range them among the number of Heathens. A Convert is such an one to whom God hath manifested himselfe, giving him faith and repentance: and such are happy.

Quest. How is God to be found?

Vse 3. *Ans.* Three things are to be observed for the finding of God: 1. The time. 2. The place. 3. The manner.

Mat. 6. 33. For the time, we must seeke God first: First seeke the Kingdome of God. First our profit and pleasure, and then God, is no good Method. Many make the seeking of God an after-care, a worke of their age. It's an hundred to one, that hee which seekes the Divell in his best age, shall never finde God in his worst age; when the dayes come, in which he shall say he hath no pleasure in them. Give the first of thy time, and of every day to God, or else thou maist despair to find him in the rest of thy time and day. Seek God early.

Mat. 18. 20
Psal. 105. 4. The place: God is every where, but not every where to be found ordinarily. The ordinary place is the Congregation of his Saints, where his name is called upon, and his Word preached, for there he hath promised his presence. Seek the Lord and his strength, seeke his face evermore. The meetings of the Saints are called the face of God, because there he manifesteth himselfe, dispensing his favours and blessings. Where should we seek for a man but at his House? The Church is the House of the living God: Seek him there; for at *Salem* is his Tabernacle, and his dwelling at *Sion*. The Church is directed for the finding of Christ, to get her forth by the footsteps of the flocke, towards the Tents of the Shepherds; that is, to resort with the people of God to the hearing of the Word.

Cant. 1. 17. When then shall our Recusants finde God, with such as will not vouchsafe to step over their Threshold to heare his Word? There is a time when they shall finde him, but to their cost, as a Iudge to punish them for their contempt.

Psal. 15.
Psal. 24. 6.
Mat. 5. 8. The manner: In holinesse, not in hypocrisie and prophanessee. Who (saith David) shall ascend into Gods Hill, and stand before him? Even he that hath cleane hands, and a pure heart, &c. This is the generation of them that seeke him; that seeke thy face, O God of Jacob.

Vse 4. The pure in heart shall see God, and without holinesse none shall see him. Away therefore with drunkennesse, pride, uncleannesse, and beast-like living. This generation shall not finde God. He blesteth them who seeke him in goodnesse.

Halt thou found God, when thou soughtest him not? Seeke him then, and thou shalt more finde him. The heart of them shall rejoyce which seeke him, much more the heart of them which finde him.

Examine

Examine then thy heart, whether thou canst finde God there: Thou shalt know his presence by thy joy, thy care, thy feare.

1. Art thou more glad of Faith and Repentance, than of all the World? Of mercie shewed to thy Conscience, than if thou wert an Emperour? Is thy desire to God and his Word, above all pleasures? God is in thy heart, or else there could not be such joy.

2. Hast thou a care to keepe God, in a godly conversation? Thou hast him. Hee that hath a Treasure, hath a care to keepe it: and that is not a mans Treasure, which hee ca- steth at his heeles.

3. Art thou afraid to lose GOD, or to do any thing to grieve him? Art thou hum- bled if thou scelest any absence or emptinesse of his Grace? And art thou stirred up, with the Church in the Canticles, to seeke him whom thy soule loveth? Thou hast a good heart: and thy God dwelleth in thee.

VERSE 21. *But to Israel hee saith, 2 All day long have I stretched out my hands to a disobedient and gaine saying people.*

IN this verse is the other part of the Testimony of *Esay*, concerning the rejection of the Iewes, which is set downe and amplified.

It is set downe in these words; *A disobedient and gaine saying people*: that is, a reje- cted people, or a people cast off: The cause being put for the effect.

The Amplification is from the cause of the contrary, (*viz.*) The love and goodnesse of God calling them, which should have bred in them no such effect. This calling is set forth; First, by a similitude; *I have stretched out my hands*. Secondly, by the time, *All day long*.

All day long: Some apply this to the time of Christs crucifying, and his spreading out his hands there. Some, to the time of his teaching. Some, to the time of the Law and the Prophets. But it is best to be understood of all the time from their first calling to their dissipation. The whole time of grace, is called the day of salvation.

I have stretched out my hands: As the Hen clocks her Chickens to her, putteth forth her wings, and spreads her feathers to cherish them with her warmth: Or as a Mother cald her childe, and holds forth her armes to embrace it in tender affection: So did God deale with the Iewes, seeking to gather them into the bosome of his love.

Unto a disobedient and gaine saying people: The word signifies such an one as will not be perswaded, but is incorrigible. Not every disobedience is here meant; but when nei- ther faire meanes nor foule will bring us to a better course.

Gaine saying: This is a farther rise of sinne; signifying not onely such an one as refu- seth to obey; but, being reprov'd, thwarteth, mocketh and persecuteth their reprovers. Of this *Stephen* accused the Iewes. *Esay* hath but one word for both these; but such is the force of it, that both these will scarcely expresse it. It is attributed to the stubborne Sonne, that was to be stoned to death. Me thinkes *David* makes a Commentary of it in the 78. Psalme. The Iewes are there called a rebellious generation in *Esay*s word. What anone is that? A generation (as followes) that set not their heart aright, whose spirit was not faithfull to God, that kept not the Covenant; that refused to walke in his Law, that forgate his workes, that tempted God, that spake against God, &c. Such were the Israelites, as *Esay* sayes, that provoked him to his face.

Disobedience, joynd with contradiction and persecution of Gods messengers, was the cause *Deut. 31. 18* *of the rejection of the Iewes*: 2 Chron. 36. 16. Mar. 23. 37. Mat. 23. 1.

If we be damned, the cause is in our selves, refusing the salvation which God offers to us. To whom hath not God offered mercie? What drunkard or wicked person is there among us, to whom God hath not sent his Ministers, or some godly man or other, to tell him that if he repent not, he shall be damned? *Use 1.*

Gods patience is infinite. As a Nurse beares with her crying froward Childe: so did God beare with the Iewes, even many hundred yeeres, and did not cast them off, though they many thousand times deserved it. Had not the Lord bene God, he could not have holden his hands off them, they were so rebellious. *Use 2.*

This Patience God useth toward us: by this we are saved: for if God had not long waited for us, we had been ere this swept away by his fearefull Iudgements, as the dung of the earth. Therefore let us be thankfull.

- Vse 3. Is God so patient toward Rebels? O how mercifull and loving will hee bee to them which with contrite heart, seeke unto him!
- Vse 4. The Ministry of the Word, is the stretching forth of Gods Armes: when thou reformat unto it, thou runnest into the armes, into the very bosome of God.
- Vse 5. Rebels and gainesayers are in continuall danger to be rejected of God: they are even at the pits brinke. Search your bosomes whether you be such or no. If thou mockest and contemnest admonitions, stubbornly walking on in wickednesse, thou art such an one. Many, when they heare of Predestination, of the necessity of Preaching, of purity of life, &c. they cavill, mocke, and blaspheme. Is it not equall that such prophane mouthes should be stopped? Such a prophane heart punished? Such contempt revenged? Let us obey in all holy submission, lest the hand that is stretched forth to receive us, bee lifted up to strike us, and to throw us to Hell.





AN
EXPOSITION
Vpon THE EPISTLE
OF SAINT PAUL TO THE
ROMANES.

CHAP. XI.

VERSE. I. *I say then, Hath God cast away his people? God forbid: For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.*



IN this Chapter the Apostle removes the third maine Objection; which followes upon these things delivered before: For if iustification be by faith in Christ, on whom the Iewes beleeve not, and their righteousness availeth nothing; but for all that they are accounted Rebels and Traitors, and the Gentiles brought in because of their Faith; then God hath cast away his people.

But he will never cast away his people: Therefore, &c.

To this Objection *Paul* answers in this Chapter; shewing that the rejection of the Iewes is neither totall nor finall; and therefore God still is most constant, though he cast away and punish such unbeleeving and disobedient Rebels.

The drift of this passage, is to comfort the beleeving Iewes, and to admonish the Gentiles, who (though Christians) yet insulted over the Iewes, and hated them; so that among us, even at this day, the name of a Iew is growne into a Proverbe, to note one that is hated.

Now that the Gentiles might not be proud of their standing, nor the Iewes utterly despaire; and that they might entertaine a more charitable opinion each of other, *Paul* shewes that the rejection of the Iewes is not of every mothers sonne nor for ever; but as some of them in all ages of the Church have beene converted, so before the end of the world, the thousands of Israel shall be gathered.

The wrath of God lieth not upon all, neither shall it alwaies on the multitude of them; but even the multitude before the end shall come thicke and threefold unto Christ, whom they now blaspheme and persecute: And in the midst of these things he digresseth into a speciall admonition to the Gentiles to be humble.

In this Chapter are two parts: First, the principall matter, to verse 33. Secondly, the Conclusion, verse 33. and so to the end of the Chapter.

The principall matter is twofold: First, that the rejection of the Iewes is not totall, to verse 11. Secondly, nor finall, in the rest of the verses.

The first part is handled by way of disputation: *Paul* enters into the Schooles, propounds his position. His adversarie appeares and opposeth. *Paul* takes his argument, answers it, and plainly makes good his answer by Scripture.

The Position is, That *Moses* and *Esay* have fore-prophecied the rejection of the Iewes,

Jewes, as in the tenth Chapter, the nineteenth, twentieth, and one and twentieth verses.

The Replyers Argument (suppose a Jew) is this: If they be so to be understood, then God hath cast away his people.

But the last is false, therefore the first.

This Argument is in these words: *I demand then, hath God cast away his people?* *pro* pounded by way of question.

Pauls answer to the question, is in all the rest of the words, to verse 11. First, by a strong negation. Secondly, by a speciall instance. Thirdly, by an accurate distinction. Fourthly, by an elegant Similitude. Fifthly, by a grave determination. fortified by evident Scriptures, which he alwaies hath in readinesse, as a sacred Anchor, to stay us from being carried about with every wind or wave of Doctrine.

The two first parts of this answer are in the first verse. The first is the negation, in these words, *God forbid.* *Paul* denyes with indignation and defiance, as if he should say, Far be it from me to reach that God should cast away his people wholly: or that all the Jewes; or that a Jew, because a Jew, should be rejected of God.

Doct. All the Jewes are not cast away from the hope of Salvation, though their Temple be ruined, their Sacrifices ceased, their Land in the hands of Infidels, and their multitude dispersed. For *Peter* and *Paul* converted many; and *Peter* and *James* principally wrote their Epistles to beleiving Jewes dispersed, and some are still converted, as one of late yeeres hath taken great paines in helping to translate the Bible.

Use 1. In Gods cause *Paul* cannot forbear; we must needs earnestly tell cavillers of it to their faces: doe thou likewise, but in the spirit and wisdom of *Paul*.

Use 2. *Paul* before had shamed the Jewes, put them to silence, and given them a sore blow, telling them of their stubbornnesse and disobedience, and of their casting off: hee doth not alwaies harpe upon one string, nor trample upon them being downe; but now like a wise Teacher, he comforteth them. He leaves, not the matter so, but declares, that nevertheless there is a doore of mercie open to all them that will beleve: as if hee should say; It is true, God is angry with the Jewes, and hath cast them away; but let none despaire; for so many as repent, ceasing to blaspheme Christ, and shall beleve in him, shall be saved. This course of *Paul*, must be a patterne for Ministers: they must preach judgments, and denounce the curse against sinners; but they must not leave men under the curse to despaire: for God hath not appointed us to destroy men, but when wee have humbled them and reprov'd them, we are to set open the Gate of Mercie unto their repentance, by preaching the glad tydings of the Gospell. This is the speciall dutie of our Office.

2 Cor. 13. 10

To preach alwaies the curse and damnation, is a Butcherly kinde of preaching: other wise doth the Butcher consider the Sheepe, otherwise the Shepheard: the Butcher to kill it, the Shepheard to keepe and save it. Now we are Shepheards. The Law must be preached, but principally the Gospell. *Omne tulit punctum qui miscuit, &c.* He which wisely minglenth these two, is the best Preacher.

VERSE 1. For *I* also am an Israelite, of the seede of Abraham, of the Tribe of Benjamin.

THis is the second part of *Pauls* answer, by a speciall instance of himselfe. GOD hath not cast away the Jewes wholly; not every individuall: for, saith *Paul*, *I* my selfe am a Jew, and I am not rejected, but am assured that I am the childe of God through faith in Christ. Therefore the rejection of the Jewes is not totall. God cast away no Jewes, but Rebels, and receives no Gentiles but beleivers. If all are cast away, then I: But not I, Therefore not all.

An *Israelite*: That is, a Jew: but he useth the terme Israelite, because more ancient and more honourable; the name Jew, at that time being very odious.

Of the seede of Abraham: Because many became Profelytes, and so were numbred with the Jewes, which were not so borne.

Of the Tribe of Benjamin: This is added, because he might have beene of the seede of Abraham by *Ismael*. Hereby therefore he shewes that he came of the promised and blessed seed; and was of no obscure, but of one of the most worthy Tribes. Something is here to be supplied, which must necessarily be understood: as, But I am not cast away, but elect; or such like.

Paul

Paul is, first a Jew, secondly, an Elect, thirdly, and knows it. A Jew, 2 Cor. 11. 22. Phil. Doct. 3. 5. *Abs 22. 2.* Elect, this is manifest by his conversion, *Abs 9.* hee was received to mercy, 1 Tim. 1. 16. he knew he was elect; else his arguments from himselfe were of no force. Also his confident writing of himselfe shewes it, *Rom. 8. 3. Gal. 2. 20. Rom. 8. 38. 2 Tim. 1. 12. & 47. 8. 17.*

Paul was sure of his estate, and knew it; so may all: For we have the same Spirit of Faith, though not in the same measure. The Papists say, it is presumption to say we are sure, (not what we are) but that wee shall so continue: but all are sure also to persevere. The excellent things which God hath prepared for them that love him, the Spirit reveales unto us. And wee have received the Spirit of God, that wee might know the things which are given us of God. And perseverance is one of those things: therefore we may be sure to persevere. 1 Cor. 2. 10. 1 Cor. 2. 12.

Obiect. But Paul knew it by speciall extraordinary revelation.

Ans. I denie it: let them shew that: Hee had his assurance no other way than all may have it; namely, by his Faith and obedience. *I live, saith Paul (in assurance of salvation) by Faith. Gal. 1. 20. And henceforth there is laid up for me a Crowne of righteousness.* How know you that Paul? *I have fought (saith he) a good fight of faith, &c.* By which way we also know it, and therefore it followeth, *And not for me onely, but for them that love the appearance of Christ.* 1 Tim. 4. 7.

Indeed I marvell not, that the Papists teach, we cannot be sure, when they relie upon Traditions as well as Scriptures, and hold all are justified morally by inherent righteousness: and therefore because of the mutability of our wills, their assurance must needs be but morall, which may be otherwise. Their doctrine is most uncomfortable. He that calleth upon God, shall be saved; but he that prayeth doubting, obtaineth nothing. The Papists pray for salvation, and doubt: how then can they have it? *1 Cor. 1. 6, 7.* by which place it manifestly appeares, that a doubting faith is not a saving faith. Wee reade often in the Psalmes, *Blessed are they which trust in the Lord; never, blessed are they which doubt.*

No marvell though many also among us cavill at this doctrine: alas, they speake out of their owne feeling. In regard of their naughty living they have just cause to doubt, and therefore they thinke none can be sure. To live wickedly, and to have a profane heart concerning all goodnesse, makes men sure indeed, but of damnation: but he which beleeves and repents, is as sure even now of salvation, as if even now he were reigning with Christ in heaven.

When we beleeve and repent, we are perfectly reconciled to God: who retaineth not the least memory of our iniquities. Of this Paul is an example. 1 Cor. 2.

Quest. What was Paul before his conversion?

Ans. Let himselfe tell you. I was (saith Paul) a blasphemer, a persecuter, an oppresser, imprisoning the Saints: and when they were put to death, I gave sentence. I punished them in all the Synagogues, compelling them to blaspheme, and being more mad, persecuted them to strange Cities, &c. 1 Tim. 1. 13. Abs 22. 43. 5. Abs 26. 10, 11.

Such a notorious wretch was Paul, and yet behold the infinite goodnesse of our God; even Paul is received to grace: and not onely to grace to be pardoned and converted, but presently he is advanced to the highest dignity in the Church: of a persecuter made an Apostle. God saies not to him: Well Paul, I will receive thee to favour, but looke for no great preferment or priviledge: but he advanced him, as though from his cradle he had crept on hands and knees to please him.

O the sweet mercy of our God, who when he receives sinners, never comes in with our odde items and backe reckonings, but forgiving and forgetting our sinnes, as if they never had been done; nay, useth us as if we had been the best children that could be. So when the prodigall childe returnes to himselfe and to his Father, doth his Father say; Ah sirra, have you spent all, &c? Well, I am content to receive you, but as long as I live, I'll thinke on you? No, no: But he falls on his necke, and weepes for joy, with, *O my Sonne, Luke 15.* *O this my sonne was lost, but now is found, was dead, but now is alive.* Bring out the best rayment, the shooes, the ring, the jewels, kill the fat calfe, make a feast, send for musicke, that we may rejoyce. All is forgotten. Hast thou been a drunkard, a blasphemer, an uncleane person, &c. If thou repentest and turnest to God, even so will he use thee. Hee will never

never upbraid thee with what thou hast beene; hee will remember thy sinnes no more.
Heb. 8. 12. Paul in this is an example to all sinners, propounded by God himselfe to us, that from the experience of his dealing with him, all might be ambitious of his favour, and might
1 Tim. 1. 16 be excited to come unto him.

Consule Aug. ser. 9. & 10. de vrb. A. 802.
 If a Surgeon should come among us, and undertake to cure some desperate diseased person, should make him fith whole, as we say, and as sound as ever he was, and that freely; this would allure others to resort to him for the recovery of their paines. Or as a Physician, desiring to get a fame, would looke out some person, even at deaths doore, and cure him, that by such experiment he might get a name, and come into practice: So Christ desires fame and glory, he would have all our custome; he would all sicke consciences should come to him for cure: And for this purpose, he takes *Paul*, in the eye of man sicke of an incurable disease; he physicks him, heales him, and highly prefers him, receiving nothing, but giving all good things to his Patients, for hee seekes nothing but glory.

Then consider; hast thou any old cankered sore about thee? Art thou a foule Leaper, or hast thou any or many lothsome diseases? Yea, thou hast. And as the Woman in the Gospell, could not be cured by any Physician, though she had spent her whole estate that way; so no man nor Angell can cure thee, it is onely Christ can doe it; and hee is most gentle to all that come to him, freely healing them, and advancing them to glory. Why then dost thou deferre to come unto him for saving health? Why dost thou rather chuse to perish and rot in thy sinnes? He that received *Paul* and *Mary Magdalene* to merke, will not reject thee, if thou repentest.

VERSE 2. *God hath not cast away his people which he foreknew.*

Here is the third part of *Pauls* answer, which is an accurate distinction. The Jewes are cast away, and are the people of God; and yet *Paul* said, verse 1. *God forbid that God should cast away his people.* How can these things agree? Therefore *Paul* distinguisheth of this terme (*his people*) which is taken two wayes, equivocally, in a large sense; and univocally, in a more restrained sense; people which are not foreknowne, and people which are foreknowne: that is, not elect, and elect. The first God casts away: the second he never will cast away.

This then is *Pauls* meaning: Whosoever are borne in the Church, outwardly submitting themselves to the Word and Sacraments, are in a generall sense the people of God; of whom some onely seeme to beleeve, but doe not: these God casts away. Others do truly beleeve: these God never casts away. Though the Jewes, in regard of the outward things of the Covenant, were counted the people of God; yet he acknowledged not those which beleeve not, neither purposes to save them. I Jew not beleeving, is as farre from salvation (in regard of having it) as an Infidel.

Which he foreknew: There is a knowledge attributed to God, whereby he knowes all things, even such things which never shall be. This is called naked knowledge, which in order of nature, though not of time, is before the decree: this is not here meant; for thus he knowes the Reprobates as well as the Elect.

There is a knowlege also which is joyned with his decree, and that either going before it, or following it. Things are from the first; the second is from things. The first is the cause of things, the second is the effect. Of the second is to bee understood the saying; That the prescience of God causeth not things to be: For in this fore-knowledge things are, and therefore they are foreseene. I know the sunne will rise; not because I know it, doth the sunne rise, but contrarily. As our remembrance of things past, is not the cause that they are past; so Gods foreknowledge of things to come in the second sense, is not the cause that they shall come. This is not here meant.

The fore-knowledge joyned with the decree, but going before it, is the the cause of things; and this is either largely taken for the providence, by which fore-knowledge Christ was delivered; or more narrowly, fore-election; and so fore-knowledge is here to be understood; and therefore Saint *Aufine* reads it, whom he predestinated; and so *Anselme* expounds it: so doth the word imply, by an Hebraisme, signifying knowledge with love and care. *God knoweth his*, saith *Paul*: and our Saviour to the wicked, *I know you not*. He knows them well enough, but not so as to open heaven Gates for them.

Whom

Whom hee foreknow. The relative is casually put here, and the argumēt from the efficient cause.

Quest. But how can they be said to be the people of God whom he casts away?

Ans. Reprobates in regard of their being borne in the pale of the Church, and their fellowship with the children of God in the outward things of the covenant, have this denomination, *the people of God*. Even as the chaffe, while it is growing in the field, is rained upon, fenced in, and kept as well as the corne, and all is called corne.

Those that are foreknowne, that is, Elected, shall never be cast away, Mat. 24. 24. Rev. 8. *Doll.* 33. 2 Tim. 2. 19.

Paul shewed that the Iewes are rejected, and then hee saith, that not those that are foreknowne. Threatnings of Iudgement, though in regard of the promulgation and notice taking belong to the whole Church: yet in regard of execution, they are to be understood onely of rebels. As promises are to be restrained to beleevers, so threatnings to unbelievers.

Is a Iudgement threatned? what art? An unbeliever? a rebell? that's thy part: take it to thee. But if thou repentest, it is not meant to thee. Indeed we deserve to heare, and have nothing but the curse. But God freesthem which repent, for his Sonne Iesus Christ.

An elect can never be turned, or turne reprobate. None of the elected number, can *Vse.* perish or be diminished, because God cannot be deceived. For when he decreed to save them, he foresaw all impediments, as our sinnes; our frailty; the power of ill example; company; the malice and policy of Satan; which notwithstanding, he determined and decreed to save us. Therefore God must faile if we faile in salvation. This is worth all the world; the ground of our comfort, which cheareth in all crosses. Thy house is burnt over thy head: thy friends turned foes. Comfort thy selfe: Gods love can never faile towards thee: Satan hath tempted thee, and foiled thee, by some particular sinne, and now he perswades thee that thou shalt be damned, surely so thou hast deserved. But if thou be *foreknowne*, GOD will not finally forsake thee, but give thee repentance that thou maist be saved. Hence note that *David, Peter, &c.* though committing grievous sinnes yet perished not.

Divide an elect from the decree of God, hee may be damned. But considering the decree he cannot. Many, as the spider, gather poyson from this, arguing thus: If I be *In sensu di-* foreknown, God will not cast me away: therefore Ile live as a I list: this is the divels logick. *viso non in* So saith he to Christ: *sensu compo-* If thou be the Sonne of God cast thy selfe downe, God will never suffer thee to perish. God teacheth us not so to conclude, but contrarily. Neither did ever a *si. Aquin.* ny godly man so collect. No man that hath his wits will trust his body on these termes, *sum. 1. p. q. 23. Aris.* and yet there are ten thousand such fooles in the world that thus hazard their soules. Let 3. *Mat. 4.* profane beasts say what they will; doe thou say thus; God hath elected me to salvation by faith and repentance; therefore I will indeavour to repent and beleeve, that so I may be saved according to his election.

Those which are elect shall never be cast away: examine whether thou be elect or no: *Vse 2.* there is a judgement hercof to be gathered out of our owne hearts: a mans owne conscience will tell him; in all that are elect and of yeares of discretion, there are two infallible markes and effects of election: faith and repentance. The Apostle saith else-where that *the Lord knoweth who are his*; yea, God knoweth, but how shall we know? Even thus; 2 Tim. 2. 19 they which call on the name of Lord, there is Faith: and which depart from iniquity; there is repentance. These are as a ticket whereby we passe from earth to heaven; he that can shew these, is sure to passe for an elect.

Hath God given thee a new heart? Doth he give thee power to beleeve? Doth he renew his image in thee? &c. If thou wert not an elect, God would never bestow this cost on thee. As a man bestowes not lace and trimming on a filthy ragge, but throwes it on the dunghill; or as a man rubs and sets up a sound vessell, but he beates a peeces for the fire one that is rotten; so God will not bestow such cost on reprobates, as to worke their hearts to beleeve and repent, but will suffer them to rot in their sinnes, for they are 2 Pet. 1. 10. but for hell fire, and there they will serve well enough. Thou art carefull to make thy land sure, but Saint Peter bids thee to make sure thy election.

Object. I have examined my selfe, and I finde not these notes of my election, what would you advise me to doe?

Ans.

Ans. I will not bid thee despaire : but this I say ; O that thou couldest repent, and that thou wouldst submit thy selfe to the Ministry of the Word : How possible might it be that thou mightest be saved ? Which Word while some neglect and despise, they rivet themselves in their sinnes to damnation.

Suppose a man lose a Ring by the way, and sends two of his servants to seeke it : one of them lights a Candle, stoopes to the ground, and searcheth every step where his Master went : the other seekes not at all, but goes to the Alehouse, and spends his time there ; which of the two is most likely to finde the Ring ? He which takes such pains, using the meanes to finde it : So verily, he which diligently attends upon the Word is in a faire possibility to attaine faith and repentance, and by them salvation ; when he that is negligent, and contemnes the meanes, is sure to be damned.

Vse 3.

The Jewes, though in regard of outward prerogatives, the people of God, yet for their infidelity are cast off : looke then to thy faith : though thou beest baptized, and livest and dyest in the Church, yet thou mayest be damned.

It is a lamentable thing to see one who hath had the reputation of an honest man, to stand forth among Theeves, and Murderers, and Witches at the Assises : How much more to see men who have borne the honourable name of Christians, to be among the Divels at the Day of Iudgement ? How will this make the Divels to blaspheme, when such shall be turned over to them to be tormented ?

If thou livest prophanely, thou hadst as good have beene an Infidell as a Christian ; nay, it may be, better ; as it is a further degree of misery to starve in the midst, than in the want of meanes. Indeed, what are a great many of us but Infidels in practice ? What can an Infidell doe worse, than forswear, lye, slander, steale, murder, be uncleane, be drunke, despise Religion, &c ? This is the fashion of many ; they have the very manner of Infidels.

VERSE 2. *Wot you not what the Scripture saith of Elias ? How hee maketh intercession to God against Israel, saying :*

3. *Lord, they have killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life.*

4. *But what saith the Answer of God unto him ? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

NOW followeth the fourth part of *Pauls* answer, taken from an instance of the like case in the dayes of *Elias* : he brings a Booke case for it. In the dayes of *Elias* the tenne Tribes did generally revolt from God, and followed *Ierooboams* Idols, so as in the Prophetseye, as farre as he could see, God had quite forsaken them, as they had forsaken him. Yet seven thousand remained in those desperate times. So also now, though God hath deservedly cast off the Iewish Nation, yet there are seven thousand belong unto him, and by consequence their rejection is not totall.

In this Instance are two things :

1. A Preface. 2. The example instanced.

First of the Preface, which is in these words ; *Wot you not what the Scripture saith of Elias ?* Being a Rhetoricall communication, wherein *Paul* convinceth them by their own knowledge.

Wot you not what the Scripture saith of Elias ? Or, in *Elias* : that is, in the storie of *Elias*, or in the booke of *Elias* : for some have holden, that *Elias* wrote that Booke of the Kings : As if he should say ; You cannot (I am sure) but remember *Elias* his story very well ; you are not, or should not be ignorant of it.

Doctr.

It is very profitable to bee acquainted with the Histories of the Bible, and to make use of them. Our Saviour and *Paul* approve this by their practice ; *Mat.* 12. 3, 5. *1 Cor.* 10. 1, &c. *Have you not read ?* saith *CHRIST*. *Doe you not know ?* saith *Paul*. So also praised, *James*, *Peter*, *Iude*, *John*, as in their Epistles appeares.

Vse 1.

We must studie stories : for beside the pleasantnesse of such studie, it is exceeding profitable ; being pictures or glasses, wherein we may discern both what is good and bad, and what we may expect as a reward, either of our vices or vertues.

There was never any man of note for wisdom, who was a stranger in story. And indeed,

indeed State-policy in a great part consists in observation of former histories: for there is no new thing under the Sunne. The counsell of the ancient for their long experience is of great reckoning: but history is of more, in as much as diuturnity of time comprehends more than the length of one mans age. That famous *Alphonfus* King of *Arragon*, was wont to say that the dead were to be consulted with all; meaning the writings and examples of such who are in ancient story commended unto us, which was the way whereby *Zeno* the wise Philosopher obtained so great reputation of worthinesse: this study is profitable to Magistrates for government, to Ministers for exhortation, to all for ordering their lives with befitting moderation. Be then conversant diligently in story, specially of the Church contained in the Bible and ecclesiasticall writers. And remember that the life of story is use and application for godlinesse, otherwise I may say of knowledge, as *Salomon* of Riches, *I have seene knowledge reserved to the hurt of the owner.*

The example of *Abraham*, *Moses*, *David*, &c. are as flatteres, in whose light if wee walke, we shall through faith and patience inherit the promises. On the other side, *Cain*, *Sodom*, *Judas*, are as warning-pieces to avoid their sinnes, as *Lot*'s wife was for this end, turned into a pillar of salt, to season after-commers by her example.

Thou seest theeves and murderers yeerely come to open punishment and shame. Beware thou also of the revenging hand of God: thou hearest of uncleane persons and drunkards how some fall into beggary, some into lothsome diseases, some into sudden death, in the midst of their cups, most into hardnesse of heart. Me thinkes it should affright the drunkard, when he goes out of his doores to the Ale-house, to remember that some have so gone, who never have returned home againe. The old poysonous Viper, is at length taken, and made into triacle to be a preservative against poyson. So God will take thee, thou viper, thou abominable sinner, and make triacle of thee, that because thou wilt not profit by the example of others, other may profit themselves by thy example. This is that which God laid to *Jerusalem*'s charge by the Prophet: Shee profits not by *Sodoms* example: this also is charged upon *Belshazzar*, who was punished the more, and the sooner, because he profited not by that domesticall and pregnant example of Gods Iudgement on his grandfather *Nabuchadnezzar*: sinne is not made lesse by tract of time but greater; because in such continuance there are extant the more examples of Gods Iudgement against sinners.

VERSE 2. *How he makes intercession to God against Israel, saying.*

THe example it selfe in these words, and so to the end of the sixth *verse*. In which are two things: First, the proposition, *ver. 2, 3, 4.* Secondly, the Reddition or Application, *verse 5, 6.*

The proposition, hath two things, First, the complaint of *Elias*, *verse 2, 3.* Secondly, the answer of God, *verse 4.*

The complaint is set downe two waies: First, generally; *ver. 2.* Secondly, more particularly, *verse 3.* In the generall are 4. things: First, the person complaining: which is *Elias*: a most famous Prophet, and in the account of the Iewes next to *Moses*: of whom at this day they make such reckoning, that at circumcision they set two chaires: the fairest of which is empty, reserved for *Elias*, who they say much favoureth that action.

Secondly the person against whom *Elias* complaineth, that is the ten Tribes, to whom principally he was a Prophet.

Thirdly, the word which is used to expresse this complaining, by some translated *enfermeth* or *talketh with God*, here *maketh intercession against*; howsoever, the meaning is, *he complaineth*: For directly, that he did not pray they might be plagued, but accuseth them of their stubbornnesse and rebellion.

Fourthly, the manner or zeale of this complaint, noted in this word, *How*, that is, with what zeale, which zeale we shall know, if we take a brieve survey of the noble story of *Elias*, beginning at the 17. Chapter of the first Booke of Kings.

Elias was a notable Prophet, raised up by God in the dayes of *Ahab* and *Jezebel*, for the reforming of the Church of the ten Tribes. God reveales to him, that it should not raine

raine in that Countrey for the space of three yeeres and sixe monthes. *Elias* propheseth this to *Ahab*, and it fals out accordingly, whose tongue for this was called by some, *The bridle of heaven*.

When he had thus prophesied; he is appointed by God to goe to the River *(berke)*, where the Ravens feed him, and thence to *Sarepta*, where he is miraculously sustained at a widdowes house, whose son he raised up to life, which the Iewes hold to be *Jonas* the Prophet. In the third yeere he is bid to shew himselfe to *Ahab*, and so he did: whom he adviseth for remedy of present troubles to summon a Parliament. The King, his Nobles and Commons are assembled to Mount *Carmel*. *Elias* puts up a Bill, whether the Lord or *Baal* be God. The Parliament concluded nothing. *Eliab* sheweth that the truth may be found by Sacrifice. The Priests of *Baal* are willed to prepare a sacrifice, but to bring no fire. *Elias* the Prophet of the Lord doth likewise: and it is agreed, that the God which answereth by fire, is the true God. *Elias* Sacrifice is consumed with fire from heaven. Upon this it is concluded, *The Lord is God, The Lord is God*. This is the voyce of the whole house. Then *Eliab* causeth the Priests of *Baal* and of the groves to be slaine; and in approbation of this, and for the further confirmation of Religion, the Lord sends a desired raine.

Now *Elias* thinks all is well and sure for Religion. But *Iezabel* sends him word, and vowed it by her Gods, that she would make the life of *Eliab* like one of the Priests whom he had slaine. Upon this *Eliab* sieth into the wilderness for safety, and considering that all he had done, had such ill successe, groweth into a vehement passion, and in some impatience desireth to dye. God ministreth to him by an Angell, which feeds him, and sends him to *Horeb*: he goes for more safety, and to meet with the Lord. There passeth by him a mighty winde, an earthquake, and fire (representations of *Eliab*s zeale:) but God was not in them. Then comes a still voyce (to teach *Eliab* patience) saying, *What dost thou heare Eliab?* *Eliab* answered, Lord, I have beene jealous for the Lord of hosts: complaining according to the words here used by *Paul*, verse 3.

In this story it appears that *Eliab* was a man subject to infirmities as other men are, being over-heat in his passion, his life being in danger by *Iezabel*, yet his zeale in regard of the cause of it, is exceeding commendable, and for our imitation.

Doct.

We are to be zealous for the Lord. So was *Elias*, *Moses*, *Samuel*, *David*: as appeares in their stories.

Vse.

1am. 5. 17.

When thou seest God dishonoured, and Religion troden under foot, be not senselesse. Would it not move a man to see Altars throwne downe, Prophets killed, Miracles take no effect, as in *Eliab*s time? Or now, to see the Sabbath profaned, the preaching of the Gospell contemned; and many (notwithstanding daily admonitions) to runne out, some to drunkennesse, some to whoredome, some to pride, &c? Surely, we want an *Eliab*: Whosoever hath but a dramme of his spirit, these things to him are as a dagger at his heart. Meekenesse in our owne causes, but in Gods, zeale and earnestnesse become us. Yet be not over zealous: few I confesse are sicke of this disease; yet *Elias* was, and we may be also: for we are more sure wee have his passion than his grace. Excesse of zeale is intolerable: yea, it hath beene found lesse dangerous to the Church, when men have come short of the due proportion of zeale, then when they have exceeded. *Abd* Bishop in *Persia*, in an excesse of zeale throwing downe a Temple of the Pagans, was the cause that the King thereby incensed, threw downe all the Temples of the Christians.

Theod. lib. 5.

There are two things whereby we may discern whether our zeale exceed due limits and bounds or no:

1. If thou make thy selfe a party, so much is it in the wrong. *Elias* was the more hot because his owne life was in danger: So if there be a disordered person who hath provoked us, then we cry, its pitty but hee should be presented, indited, punished. But when under a colour of zeale against sinne, we revenge our owne wrongs, its more passion than zeale.

2. Zeale should consume the faults not the persons of offenders, if thine feeds on the persons not on the faults, its naught. Quench it against the person, inflame it against the fault. *James* and *John* would have had the wicked *Samaritans* by and by to be consumed with fire from heaven: but they are reproved by our Saviour. And here *Elias* was some-
what

what fault, comming short of *Moses* and *Samuel*, who made intercession for, not against their people. Luke 9. 13.

Eliab makes intercession against his people: *Moses* and *Samuel* for them. These rather than *Eliab*, are to be imitated of Ministers.

It is a lamentable thing to see a Father wringing of his hands over his child, and complaining of his stubbornnesse, wishing he had never bene borne. So is very grievous to heare an *Eliab* complaine to God of the stubbornnesse of his people. We are your Fathers: so live you, that we may have no cause to sue against you, either in the Court of heaven or earth, but rather to rejoyce over you; which we shall doe with much cheerefulness, praying for you, if you forsake your sinnes, and turne unto God, obeying his Word. If we in our Prayers have cause to complaine of you, it will be unprofitable to you: for what followeth *Eliab* his complaint? The Lord speakes to him, as if he should say: *Eliab*, I see thou art in a mood; well; goe anoint *Hazael* King of *Aram*, *Iehu* King of *Israel*, and *Elisha* Prophet in thy roome: him that escapeth the sword of *Hazael*, shall *Iehu* slay; and him that escapeth *Iehu*, shall *Elisha* slay. Of such force are the complaints of the Prophets and Ministers of God against their stubbornne people, as also are their prayers effectuell, on the behalfe of such as beleve and obey. Now I beseech you presently to reforme your lives, that we may mutually joine together to blesse GOD, you for us; and wee for you; that wee may bee all Crowned together at the comming of Christ.

VERSE 3. *Lord, they have killed thy Prophets, and digged downe thine Altars; and I am left alone, and they seeke my life.*

IN these words is set downe the complaint of *Eliab* more particularly: in which are two things: First, the person to whom he complains, *Lord*. Secondly, the matter of the complaint, which is twofold: First, *The killing of the Prophets*. Secondly, *The digging downe of Altars*. Both these aggravated from the miserable estate of *Eliab*, which appeareth two waies: First, he is left alone, (in his owne opinion:) Secondly, they seeke his life also.

They: Not onely *bellua multorum capitum*, the vulgar: but *Abab*, *Iezabel*, Nobles, Commons, and all, from the highest to the lowest: Especially *Iezabel*, a devilish and wicked woman, who added to the Idolatry of the *Israelites* the abomination of the *Sydonians*, and whose hatred against true Religion was so great, that it came into a Proverbe, such being called *Iezabels*. Apo. 2.

Thy Prophets: *Thy* is added for more detestation of the fact, The Ambassadors of a meane Prince are not to be wronged; but they have killed *Thy Prophets*.

Thine Altars: An Altar was a building or Instrument of Earth, stone, or other stuffe, reared up for the offering of Sacrifices.

Quest. But what Altars meanes he? God commanded that there should be no Altar (in ordinary) after the building of the Temple, but at *Ierusalem*, where onely Sacrifices were to be offered, which is the cause that now the *Iewes* offer no Sacrifices, because they want their Temple: *Abab* could not come by the Altar at *Ierusalem*, being out of his Kingdome: What Altar then meanes *Eliab*?

Answ. Some say that the signe is put for the thing signified, and by Altars meant religion, which was by *Abab* and *Iezabel* abolished. But as the killing of the Prophets was a matter of fact, so I also take this to be, rather than of signification onely. They threw downe materiall Altars, built in *Abrahams*, *Isaacs*, *Iacobi*, *Iosabbs* and *Samuels* time, before the Temple was builded; and the Altars that were by *Eliab* himselfe, and other Prophets, by speciall commandement, after the building of the Temple, set up: which were called afterward high places, and the good Kings of *Iudab* commended for pulling them downe. 1 King. 18. 4. 11.

Object. Why should *Eliab* complaine of the doing of that by *Abab*, which done by others, is commended?

Answ. Those Altars remained as Monuments of Gods worship, and *Eliab* complains not simply against their demolishing, but because it was done in despite of true Religion, that no foot-step thereof might remaine, to put the people in minde of the true God, which if it had bene done in faith and reverence, would have bene

commended. A Turke is plagued for stamping a Crucifix under his feet, not that God approves such images, but to prove their vile minde therein shewed against *Christ*. *Julian* (as Ecclesiasticall Histories mention) plucked downe an Image of Brasse, made to resemble Christ, at the foot whereof, was the figure of the woman with the bloody issue kneeling: in the roome of that Image of Christ, did the Apostate place his owne Image, which was by thunder and lightning overthrowne and broken in peeces: not that God was displeased with such Images, but displeased with the wicked and spitefull heart of *Julian*, thereby appearing.

And I am left alone: Not a Prophet alone, but a professor alone, as appears in Gods answer, who tels him, there were seven thousand left, not Prophets, but men.

Hereout arise two Doctrines: the one concerning the state of the Church, in regard of the enemies of it: the other concerning the nature of such enemies.

Doctr.

First, *God suffers sometimes the enemies of his Church to prevaile against it*; as *Cain* against *Abel*: the Moabites, Ammorites, Philistims, &c. against *Israel*: the High Priests, Scribes and Pharises, against *Christ*: the Heathen Emperours against the Christians: the *Arrians* for the space of fourescore yeeres against the Orthodoxall Professors: the Pope and Papists against the Protestants; as our forefathers have felt in this Land.

Prosperity is no certaine note of the true Church.

Use 1.

Use 2.

Though we have enjoyed an uninterrupted peace these many yeeres, (which the Lord continue) yet God may suffer enemies to prevaile over us, and we have great reason to feare it.

First, Because iniquity, as Pride, Drunkenesse, &c. seeme to have got the upper hand.

Secondly, we have seene and felt many Iudgements already: The Pestilence, Inundations of waters, devouring of fires in many principall Townes of the Kingdome; yet what reformation followes? Because wee amend not by these, wee have cause to feare the killing of our Prophets, and digging downe our Altars.

Thirdly, because of our fearefull Hypocrisie, ever being much in shew and nothing in substance. God usually makes true Christians manifest, and discovers Hypocrites by such tryals. These reasons shew that we are in danger, and therefore should not be secure, but provide for such a time; for as he who is provided to dye, is the better to live; so the fore-thinking of such things, may (howsoever) make us much fitter in grace. Religion hath cost some their goods, their liberty, lives; why may it not us? This is our dayes Summer; it may have a night, and Winter following, against which it is wisdom to provide.

Doctr.

The enemies of true Religion are savage and cruell, specially against the Ministers of it, as appears in the Papists, who when they faile of Arguments and Scripture to defend their cause, seeke to make their parts good with fire and sword: according to this logicke was that Popes resolution, who flinging his keyes into *Tyber*, said, If *Peters* keyes cannot, *Pauls* Sword shall.

Julius.

Use 1.

2 King. 9. 34

Art thou an enemy to the Gospel, and to the Preachers of it, and to them who live godly? Thou art like *Iezabel*, whom God met withall well enough: for even the Devil did eat *Iezabel*, though a Queene.

Use 2.

As an Armie without a Generall, a Ship without a Pilot, Sheep without a Shepherd, so is a Congregation without a Minister: as *Philip* desired the *Athenians* to send him their Orators, who perswaded the people not to render up their Citie; so the Devil most spiteth the Ministers of the Word, as the greatest enemies to his kingdome, because they call the people to repentance.

I would chronicle that Minister (if faithfull) as a Miracle, which (even in the daies of peace) suffered not some persecution by the malice of the Divell. Eliceme thy Teacher, for the hazzard he endures for thy sake.

Use 3.

If thou beest persecuted, so was *Eliab*; doe as *Eliab* did: fly to God by prayer, for he prayed, and was preserved. Vnder the Iuniper Tree, *Eliab* sung an heavie note; but hee's not an halfe penny the worse; *Iezabel* could not hinder him from riding to heaven in a fire Chariot, and wee finde him afterwards comming downe on Mount *Taber*, in a most glorious manner. *Luther* continued thirty yeeres preaching the Gospel, yet dyed peaceably in his bed; though the Pope hunted him, and would have given a good

part

part of his tripple Crowne to have got him. God will either deliver thee, or glorifie himsele in thy constant enduring.

The enemies of the Church hold together for the overthrow of Religion; let us unite our affections and forces for the maintaining of it. The want of holy love and fellowship among Christians, gives the Divell great advantage. We helpe not one another; were joyce not at the returning of Prodigals. When the Scribe had answered discreetly, Christ encouraged him; and when the young-man manifested a conscience in keeping the Law, Christ looked upon him, and loved him: But if we see any beginning to feare God, wee encourage him not, but rather give him gall and vineger to drinke. Drunkards hang on a string, Swearers shake hands, Adulterers make a League, Prodigals are sworne brethren; Papists hold together: much more let us which hold Christ, stand to one another, helping and encouraging to godlinesse.

Eliab complains not of the whoredome, drunkenesse, pride, &c. of the people, though, no doubt, these finnes were rise enough among them; but of breaking Altars, and killing of Prophets. The most grievous indictment that can bee put in against any man, is, that he is an enemy to religion. It is a mans greatest honour to be religious, and a worshipper of God, as the contrary will most of all other finnes shame and confound us at the last day.

VERSE 4. *But what saith the answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

IN these words is the answer of God to *Eliab's* complaint, wherein are two things: First, the Preface. Secondly, the substance of the Answer.

The Preface is in these words: *But what saith the answer of God unto him?* This Preface is an elegant transition, (set downe by way of interrogation) from *Eliab's* complaint to Gods answer; as if *Paul* should have said, You have heard of *Eliab's* complaint, now you shall heare how God answers him. The word translated answer, signifies a divine answer, accurately set downe.

All doubts in matters of Religion, are to be decided by the Word of God. 1oh. 5. 39. Mar. 12. 24. *Eliab* erred, because he spake without his Booke; that is, Gods Word.

In all matters controverted, remember this: *But what saith the answer of God?* It is questioned whether Images be to be worshipped, Angels and Saints prayed to, &c. Who shall resolve us? The Papists say yea: but what saith the answer of God? Wee are to take no mans word, nor the word of *Eliab*, for a matter of faith: though such a Preacher, such a great Scholler, *Eliab* hold this or that, our plea must be, *But what saith the Scripture?* For men may erre, but the answer of God is according to truth.

Remember this for matters of practice also. If it bee questioned whether thou shalt breake the Sabbath, commit whoredome, drunkenesse, deceive thy neighbour, &c. Thy Companions, it may bee, and thine owne heart, will intice thee to doe such things: But what saith the Scripture? It teacheth thee another lesson, namely, that they which doe such things, shall be damned. Follow the advice of the Scripture, or else it will torment thee on thy death-bed.

VERSE 4. *I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

IN these words is the substance of Gods answer: Gods whole answer is not set down, but onely so much as might confute *Eliab's* Paralogisme, which serves *Paul's* purpose. *Eliab* did thus argue,

The Church which is not quite extinguished, hath markes whereby it might be discerned.

But I (saith *Eliab*) discern no such in *Israel*.

Therefore, &c.

Thou dost not, *Eliab*: What art thou? But I doe (saith the Lord) who know the heart and who are Jewes within. I have reserved seven thousand as good as thy selfe, who have not bowed their knees to *Baal*.

Seven thousand: Some curiously speake of this number: but a number certaine is put for

for an uncertaine. By seven thousand, saith one, the perfect summe of those who dealt worthily, in not consenting to Idolatry.

Seven thousand men: That is, men and women, noted by the more worthy sexe.

I have reserved to my selfe: That is, though I have suffered many to fall away, yet I have reserved to my owne use seven thousand. *I have reserved*: Hee saith not, here are left me some, by chance or at a venture; or by *Ahabs*, *Iezabels*, and the Divels courtiers. Nor, some have reserved themselves: but, *I have reserved*, as verse 5. A reservation is made, not a few, but seven thousand: not some which were then Idolaters, and after to be converted: or Infants that had no reason; but, *men that have not bowed to Baal*, but sincerely worshipped me.

Who have not bowed the knee: That is, (by a figure) worshipped in the least signe, as making a legge. It is added in the Booke of Kings, *nor kissed him*: by which it appeares, that the *Israelites*, when they came to their Images, did bow and kisse their Images: as the Papists, when they come by a Crosse or Crucifix, put off their hats, make a leg, and also kisse some part of their Idols, besides the Pope sto.

Hof. 13. 2. Thus in *Hosea* the Idolaters say, *Let them kisse the Calves*: so *Job* saith, *When I beheld*
Iob 31. 26, the Sunne or Moone, if my mouth did kisse my hand, &c. As the Heathen which worshipped the Sunne, because they could not kisse it, kissed their hand, which was abominable
27. Idolatry. *Kisse the Sonne* (saith *David*:) that is, *worship him*. So Emperours have their
Psal. 138. 12. knees, Kings their hands kissed, in token of subjection.

To Baal: That is, to the Image of *Baal*. So was the God of the *Sydonians* called. The word is good in the signification; for it is as much as Lord or Husband: so they did worshipped it, declared thereby, that they were vassals, and bound to subjection to it, as the wife to the husband: and therefore is Idolatry called fornication. *Baal* is of the Masculine gender, and the Article preposed is of the Feminine, implying the Image, as it is here well supplied.

And here we may finde the Papists tardie, making many *Baals*, masculine and feminine, and bowing to their Images, which hence appeares to be flat Idolatry.

Now in these words two things are to be considered; the Summe of them, and the Circumstances: which are two: First, the Author of this reservation. Secondly, a description of the reserved.

Doctrin The Church of God shall never be brought to such an exigent in the most difficult times, as
out of the that there shall bee many thousands which shall worship God in spirit and truth. It can never
summe. faile, *Mat. 16. 18. & 28. verse ult. I am with you to the end of the world*. If to the end
there should not be true worshippers, this could not be true.

Use 1. The best on earth may erre, as *Eliab*; much more the Pope; who is the worst of Cardinals, who are the worst of Priests, who are the worst of Papists, who are the worst of Christians. *Eliab* came into this error by a Palsion of anger and feare: Order your passions by the Law of Grace, for if they be ungoverned, they blinde the minde, and as unruly horses, draw the Chariot of our judgement into the by-paths of error.

Use 2. *Eliab* erred in his censure concerning true worshippers. Be not then rash in censuring, thou mayest erre. I would our Brownists would consider this, who are quickt sighted abroad, and blinde at home. It is rashnesse to censure particular men, much more whole Churches to be Idolatrous, Antichristian, no Church without God, &c. God accepteth of us, and of our devotions; and (blessed be his Name) crowneth our publike worship of his Name with unspeakable comfort. Why then dost thou condemne us, holding us abominable in that wherein God accounts of us? Art thou more just and pure than the Lord? How darest thou refuse communion with them who have communion with Christ? Repent of thy separation.

Use 3. Nor multitude, nor visibility, are certaine notes of the true Church: for then there had beene no Church in *Eliab* his time in *Israel*: for the multitude was with *Ahab* and *Iezabel*, and *Eliab* could not discern one beside himselfe, yet there were seven thousand.

The Papists say the Church was alwaies actually visible to mans eye. Nay, they say that the Catholike Church is alwaies visible: but the Creed confuteth them: for wee beleve the holy Catholike Church. It is beleevd, therefore not seene; discerned by Faith, not by sense. But they answer, that the Holinesse is invisible, not the Catholikenesse. Indeed the holinesse of their Church cannot be seene; neither can the Catholikenesse,

ness, *qua talis*, no more than the substances of things can be discerned with the eye.

If they had said that particular Churches are alwaies visible, then they had said somewhat; and yet here some cautions are to be remembred: It is alwaies visible, *potentia*, but not *Actu*. It is simply in it selfe visible, though in some respect it may be invisible; which respect is threefold: First, of place: As the Sunne is alwaies visible, but to us then onely, when it ariseth in our Hemisphere: So at *Jerusalem* the Church is not to be seene, when it removeth to *Pella*. Secondly, of the time: as of persecution, as in *Elisab* his time, and in *Queene Maries* dayes, when the Church was faine to flye into the Wilderness. As the Sunne, behind a cloud in some respect is invisible, so may it bee said of a Church. Thirdly, of persons which should discern it; for a Church is sometimes invisible, not through the fault of the Church, but of mens eyes, which are either weake eyes, as of *Elsab*, or blinde eyes, as of them which hate the Church. If *Elisab* had rubbed his eyes, and cleared them from their dimnesse, occasioned by feare and anger, hee might have discerned seven thousand. And it is the nature of hatred to put out the eyes of them that are possessed with it, that they can no more discern any good thing in their opposites, than a blinde man can see the Sunne.

The Papists say, the Church is as an house set upon an hill: True, but the top of the hill may be covered with a cloud, and so a while unseene, and though the cloud be gone, yet every eye cannot discern it. He that cannot see the hill, can much lesse see the house on the top of it.

The circumstances are two: First, from the Author of this Reservation, which is God, I have referred to my selfe.

Those which in dangerous times are reserved in grace, are so preserved merely by the power and goodnesse of God, 1 Sam. 25. 39. 2 Thes. 5. 23. 2 Tim. 4. 18. Iude 24. *Doct.*

Though *Jezebel* search every corner of the Land, yet God reserveth seven thousand *Vse 1.* which bow not the knees to *Baal*. God can keep us from our enemies: let persecutors cease their malicious practices, and let us serve God without feare.

In regard of the preaching of the Gospell, these are golden dayes; but in regard of the overflowing of iniquity, as Drunkennesse, Pride, Covetousnesse, Vncleannesse, &c. these are perilous times. Art thou preserved from these sinnes? Glorifie God. It is not thy goodnesse, that thou dost not as others, but the goodnesse of God. It was Christ that saved *Peter* from drowning, not his owne skill or activity: He had infidelity enough to have drowned him. if Christ had not bene mercifull: so we have enough within us to cast us away, if God reserve us not: namely, a prophane heart, which is as inclined to take the worst part, as Gunpowder to flash on a fire. And if we looke without us, what examples of great ones, which strike as Thunder-bolts; of the multitude, which beate downe all as thicke haile; what occasion of evill, from ill company, the flourishing of the wicked, and the great disgrace cast upon such as are most religious: many among us are sicke of the *Italian* botch. In *Italy*, an Ideot or Ass-head is called *Il buon Christiano*: so, he that feareth an Oath, that is temperate, continent, a lover of the Word, is counted nice, curious, silly. How weake also are we to resist? When *Eve* saw the beauty of the Apple, and *Achan* the golden wedge, they had not power to keepe their hands off. When mighty victorious *David* saw *Bathsheba*, how soone is he overcome? When *Peter* heard the voice of the Damsell, how easily failed he? so that if these things be considered, it can be no lesse a miracle of grace to be reserved.

The deliverance of *Lot* and the three Children, is accounted (as it is indeed) wonderfull; so if in these times thou be not tainted with sinne, thy preservation is no lesse, than to be in the midst of the Sea, and not to be drowned, as *Peter*: or in the midst of *Sodom*, and not perish, as *Lot*: or in the midst of fire, and not be burnt, as the three men.

Be admonished of two things: First, Presume not of thine owne strength: *Peter Vse 3.* brag'd of his courage, and yet plaid the Coward: so many say they would be ashamed, to doe as such and such doe; when alas, it is not in their power to abstaine. *Hazael* thought *King 8.* great score ever to doe as *Elisab* foretold to him; and yet afterward he did such things. *King 37.*

Be not secure and carelesse: God reserveth some, but those which use the means to persevere in wel doing. Which while some refuse to doe, it is easie to observe, how thicke and threefold men fall away; some to covetousnesse, some to pride, &c. Many to a fearefull deadnesse and hardnesse of heart. *3.*

If thou wouldst be preserved, heare the Word, receive the Sacraments, and pray lest thou be made a prey to the Divell.

The second circumstance is from a description of true worshippers reserved; who are such which have not bowed their knees to the Image of *Baal*.

Sincere worshippers of God, must not in the least manner worship an Idol. Psalm. 16. 4.

Doff. Ephes. 5. 3.

Vse. Many take liberty for their outward behaviour, so long as they keepe their heart: though they heare no Sermons, nor can talke of Religion, nor make such shew as others doe; yet they have as good a heart to God as the best. Here's a subtil Divell; because some make shew of that is not in them, to perswade that though there be no outward shew of appearance of godlinesse in word or deed, yet there may be a good heart, which is as impossible as the Sunne to be without light, and the Sea without water. For according to the heart, are all parts and senses of the body ordered.

Vse. Walke accurately, yeeld not the bredth of a nayle, to Idolatry or any sinne: for a man serves Idols, not onely when he offers Sacrifice unto them, but when he sinnes; for sinne is the worship of the Divell. Hate therefore the very garment spotted with the flesh. Some take liberty to unhallow the Sabbath, and then say, is this so much? An inch breaks no square. The beginnings of all sinne are shamesfast, but yeeld to a little, and the divell will easily draw you to the mickle. As the Serpent, if he get in his head, will easily winde in his whole body, so is it the nature of sinne. We discipline our children, telling them that first a pin, then a point, and then a penny, and then a horse, and so to the gallows, so will sinne increase by degrees, if we give entertainment to it at first in a little. As *Eliab* his cloud, was no bigger at first than as a mans hand and after darkned the whole skie: So he that makes no conscience of little sinnes, will easily be brought at last to commit any sinne. If thou make not conscience of a spot on thy knee, thou wilt soone be perswaded to the highest degree of Idolatry.

Remember how *Moses* would not yeeld to *Pharaoh* in a noose; nor the orthodoxall Christians to the *Arrians* in a letter. One *Marcus* Bishop of *Aretusa*, old in yeeres, but young in strength to endure, chose rather to endure most grievous torments, than to give a farthing to the building of an Idolatrous Temple, which he had demolished. True worshippers will not yeeld in any thing to the dishonour of God.

VERSE 5. *Even so at this present time there is a remnant, according to the election of Grace.*

IN this verse is the application of the former example, which also is amplified in the sixth verse.

In the time of the generall defection in the dayes of *Eliab*, there were seven thousand reserved, so also now: The like times of the Church are wisely to be compared. But the present estate of the Iewes, is the same with that of the Israelites, therefore as then, so now a reservation is made, and by consequence their rejection not totall.

Here we have two things: 1. A Proposition. 2. An Amplification.

The Proposition, that in the time of *Paul*, though the Iewes were generally cast off, yet there was and is a reservation.

Observ. When thou hearest of persecution, and of killing up the Prophets and Professors, be of good comfort, God will save seven thousand. Hee will reserve one *Eliab*, as in the dayes of *Abab*: one *Athanasius*, as in the time of the *Arrian* Heresie: one *Wickliffe*, one *Husse*, one *Luther*, in the most darksome and hideous times of Antichrist.

The Amplification, is from the cause of this reservation, which is *Election*, set forth also by the cause of it, which is *Grace*.

Through the *Election* of *Grace*: not actively to bee understood on mans part, as *Chrysostome*; but actively on Gods part, and passively on ours: nor is *Election* to be here expounded Faith, the scale of it, as some; but the decree, called *Election* of *Grace*, that is, gracious for free *Election*.

Doffr. The cause why some are reserved in dangerous times is their election. For as Faith, so perseverance is proper to the Elect, *Acts* 13. 48 and 20. 21.

Vse 1. As to be preserved from Idolatry, when true Religion is abolished and persecuted; so in these dayes to be kept from sinne, and to stand, when a thousand fall on one hand, and ten

ten thousand on another, is a comfortable note of Election. Iniquity abounds. Neglect not so faire an occasion of making thy election sure. If God bestow his grace on thee, stop thee in the way of sidne, make thy heart bleed for the transgressions of the time, and preserve thee in his feare, thou art elected: for if thou wert a reprobate, hee would not have such care of thee, but give thee quite over to follow the swinge of thine owne lusts unto perdition. Therefore by thy life thou maist know; for God hath not elected us to serve the Divell, but himselfe.

If persecution come, feare not, many suffered constantly in the dayes of *Lezabel*, and seven thousand could not bee found, being hidden as a treasure by God. So in Queene *Maries* dayes many were taken and burned; and many were sought after, and could not be found, for God covered them with his hand, and smote the eyes of them that sought their lives, as he smote the Sodomites sometimes, when they sought the doore of *Lots* house. Resolve thus, if such fire times should come, and God should call thee out, and suffer thee to be found, he will also so strengthen thee, that thou shalt glorifie him in thy sufferings: If God give thee not such strength, he will so hide thee from thy persecutors, that though *Lezabel* her selfe search all the corners of the Land for thee, as narrowly as *Laban* searched *Jacobs* stufte, yet he shall not finde thee.

VERSE 6. And if by Grace, then is it no more of workes, otherwise Grace were no more Grace? But if it bee of workes, then is it no more grace, otherwise Worke is no more Worke.

THESE words (as was before said) are an amplification of the summe of the 5. ver. namely, that the reservation is according to election of grace: from whence this consecratory takes place. If by election of grace, then not by workes.

Though this doe not much pertaine to *Pauls* Argument in hand, yet by the direction of the Spirit, he takes that little occasion offered, to speake something in commendation of Grace; because he had to deale with the Jewes, which stood greatly upon their own Righteousnesse; which indeed was one of their maine diseases; and therefore he neglects not by the way to touch this sort, and to give them a jog for remembrance, that we are saved by grace, not by workes.

Pauls example must teach Ministers a point of wisdom; which is, to take notice of the speciall finnes of their Auditors, and in the course of their teaching, if any occasion offer, though it lye not so plaine in their way, to give them a memento.

Paul breaks out here into a new question, that he might meet with the Jewes in every corner. When Ministers speake against the finnes of their Auditors: O, say they, hee findes not that in his Text: but wee know, by the direction of Gods Spirit, and by the warrant of *Pauls* example, if we finde such in you, how to finde it in our Text to reprove you for it, and yet not to be guilty of roving or digressing.

But to the Consecratory. If election and preservation bee of grace, it is not of workes, This is proved by the nature of grace and workes, which are contrary, and destroy one another. And it is set down with inversion of the termes. That which is of grace, is not of workes; else grace were not grace (that is free:) That which is of workes, is not of grace else workes were not workes, that is, did not make indebted

The mystrie of this verle plainly appeares, if we understand what is meant by grace, and what by workes.

The Schoolemen and Iesuits distinguish grace into grace, making gracious and grace freely given. The first, they say, is Charity, a grace whereby we are conjoynd to God: *P. 2. q. 111.* the second is Faith, and the rest of Christian vertues. But first both these are coincident, *art. 1.* for Charity also is a grace freely given. Secondly, they make this grace to be in man; they know no other: and therefore *Bellarmino*, and the rest, when they write of this subject, they write *de gratia hominis*, of the grace of man; but the Scripture onely speaketh of the grace of God, and of the grace of our Lord Iesus Christ.

Grace is taken three waies: First, for the free favour of God, the alone cause of our election, which is subjectively in God, one of the eminent vertues of the Deity, being his essence. This is meant here.

Secondly, for the energy, operation and working of this grace, which *Austin* calleth the moving of mercy: the Iesuites call it, an helpe, or grace preventing, or following: *Matum misericordie. Aug. lib. 3. of*

of grace preventing is that place, *Ephes. 2. 8.* of following, *1 Cor. 15. 10.* of both together, *2 Cor. 12. 9.*

Thirdly, for the gifts of grace, which have a different appellation ordinarily in *Pauls* Epistles, as faith, hope, love, patience; and this is distributed into habituall grace and actuall. This in no wise is here to be understood, nor either of the parts before spoken of from the Schoole. For charity and faith are workes; but we must have a grace opposite to workes.

Workes are either good or bad: bad workes not here understood, but good.

Object. But grace and good workes are agreeing as the cause and the effect.

Answer. To speake properly, the anger of God is contrary to his grace: and unto workes, are no workes, or bad workes contrary. So that the contrariety here to be holden, is not simply, but in the case of justification and salvation. Understand not here workes themselves, but the merit of workes; and yet not the merit of all workes, (as Christ) but of Our workes. And then the rule of contraries here takes place, that one being put, the other is taken away. The nature of grace is to be free; the nature of workes to be of due debt: so that if it be free, it is not of debt; else were grace no grace: if it be of due debt, it is not free; else were workes no more workes.

The legerdumaine of the Papists is here to be noted, who leave and wipe out the last halfe of this verse, *And if of workes, then not of grace; else workes are no more workes:* blasphemously saying, that it is superfluous. But we can easily spee out the reason of this their doing; namely, because the doctrine of Merit is hereby jugulated. As they have dealt with the bookes of other Writers, so have they attempted here, purging and curtayling off that which makes against them. And then they would make us beleeve, that their absurd vulgar Translation is perfecter than the Originall Greeke Text it selfe. As if a man having but one eye, or one legge, should thinke all others deformed, that had two eyes or legs.

The summe is, that what is of grace, is not of workes; and *è converso.*

Deliv. Election and salvation are of Grace, not of Merit, *Act. 15. 11. Ephes 2. 8, 9. Tit. 3. 5.* And this, that God might have all the glory; but if it be of merit, then corrupt flesh will boalt.

Use 1. The Popish conceit of Merit, of their workes of congruity, which (they say) it is fit that God should reward; and of condignity, and supererogation, which it is just that God should reward, is by this Text like chaffe, blowne away and blasted: The finite Creature, cannot merit of the infinite Creator. The Papists have three shifts for this.

1. They say that *Paul* is to be understood of the workes of Nature, not of Grace: If so, then the Pharise (also the Pelagian) is not to be blamed; for hee acknowledged his goodnesse in which he trusted, to be a gift of God: *I thanke thee Lord that I am not, &c.* *Luk. 18. 11.* And all merit is contrary to grace: Besides, our Saviour bids his Disciples, when they *Luk. 17. 10.* have done all they can, to thinke themselves unprofitable servants. I trow they will not deny that the Apostles were in the state of Grace.

2. Their second evasion is, that salvation is of grace indeed, but also of workes, making a mingle-mangle of grace and workes; which is as if a man should attempt to make fire and water agree. But Saint *Augustine* takes away this in a word: *Grace* (saith he) *is grace no way, if it be not free every way:* It is all of grace, or no whit at all of grace. This golden saying is digged out of this Mine.

3. They exclaime against us, that we are enemies to good workes. Why doe they so? Not because we doe those evil workes, which they avoyd; but because we doing good workes, which they neglect, yet ascribe our salvation onely to grace. They deale with us, as the Pharises with Christ: He tels them that Harlots shall goe before them into the Kingdome of Heaven; and they presently say, that he is a friend of Publicans and sinners, and an enemy to good workes.

Concerning good workes, this we hold, that they are necessary to salvation, not by a necessity of efficiency, but of presence. and that in three respects: 1. Of worship; for God is served by doing them. 2. Of good conscience, which is lost by the neglect of good workes. 3. Of duty to our neighbour, who is hereby to be wonne to GOD: we must doe good workes if we will be saved; but wee must not looke to be saved by their merit.

Many ignorant soules say, they hope to be saved by their serving God, and their pray- *Vse 2.*
ers. They know no other Divinity but this, which is Popish and naturall. These are not
past grace, they are not yet come at it. Alas, if there were no other way to come to hea-
ven but this, no flesh should be saved, but onely the humanity of our Lord Iesus.

The Devils prime desire is to draw thee to abominable courses: if he cannot prevaile
this way, but thou wilt be doing good workes; this will please him, if thou wilt be con-
ceited of meriting thereby. For a trust in thine owne righteousness will bring thee to
Hell, as well as unrighteous living. Trust perfectly on the grace of God, saith *Peter*; if *1 Pet. 1. 13.*
we trust to any thing else, it will lay us in the dust, and be as a broken reed, which if a
man leane upon it, the shivers runne into his hand.

Gods children onely, discern a world of wickednesse in themselves, for which they *Vse 3.*
are much cast downe: Comfort thy selfe, God elected thee freely to salvation, and not
for thy worthinesse. If we were to be saved for our workes, then we had cause to doubt
because of their defects. This must be well learned: it is soone said, but not so soone
practised. If a man have fruit of his owne planting, he thinks there is no fruit like un-
to his. So by nature we are opinionated of our owne goodnesse.

Hence is it that God suffers many times, even his deare Children soulely to fall, to
cure them of this pride, as *Peter*; or to suffer them to be sore tempted and buffeted, that
they may give God the glory, as *Paul*.

This teacheth us humility, because all is given of meere grace.

The grace of God teacheth us to be gracious, not gracelesse: because of the mercies *Vse 4.*
of God, we must offer up our selves to his service. Then conclude thy selfe to bee of the *Vse 5.*
saved when thy conversation is godly. If thou sayest, thou hopest to be saved by Gods *Rom. 12. 1.*
grace, and yet livest in vile sinnes; thou art a presumptuous and blasphemous Atheist.
Presumptuous, because thou lookest to be saved in an estate to which is threatned dam-
nation: blasphemous, because thou denyest God in thy life, whose grace thou wouldst
seeme to implore.

VERSE. 7. *What then? Israel hath not obtained that which he seeketh for, but the ele-* Or hard-
ction hath obtained it, and the rest were blinded. ned.

IN these words, and so to the end of the tenth verse, is the last part of *Pauls* answer;
which is the determination of the question in hand; namely, that God hath cast a-
way onely the reprobate Iewes, but the Elect obtaine the promises; God casteth a-
way the chaffe, but loseth not one kernell of good corne.

Paul enters upon this, in this seventh verse by a *Prolepsis*: for thus some Iew might
object; If God cast not away the Elect, and yet they obtaine salvation, not by workes,
but onely by free grace: Then, *Paul*, you make a faire hand: What, I pray you, shall
become of our zeale and study in the Law? *Paul* answers, as if he should say, I will tell
you what becomes of it: it is not all worth a rush; for *Israel* hath not obtained that
which he sought, but the Elect have obtained.

Object. Why then doe you thinke all *Israel* damned?

Answer. No, saith *Paul*, *Israel* is taken equivocally. Elect *Israel* is saved: Reprobate
Israel is damned.

Heere are two parts: First, A Proposition, *Israel* hath not obtained that which hee
sought.

Secondly, The explication of the terme *Israel*: this is taken two wayes, as the name
Christian, there are some elect, some reprobate, some reall, some nominall: these have
obtained, those are cast away.

What then? That is, what shall we say then? Namely, this: *Israel* hath not obtained,
&c. *Israel*, the people of God: not so indeed, but outwardly and in shew.

Hath not obtained that which he sought: What is that? Iustification in the sight of God,
and salvation. Why hath he not obtained? Because he sought these things in and by his
owne righteousness. Though he sought busily, againe and againe, as the word imports,
yet his labour was lost.

Hath not obtained: The word signifieth, hath not hit the marke: hee ayimed at the
marke, but shot wide: put himselfe to a great deale of paines to no purpose.

The

The Election hath obtained : hath hit the marke, and got the prize, which is Iustification.

The Election : That is, the Elect : the abstract for the concrete ; as seeing a proud man, we say, there goes pride it selfe. So circumcision for a Jew, &c. He chose to speake thus, to note a secret : namely, that whosoever are saved, obtaine it not by any thing, but by the meere mercie of God. For Election, which is the foundation of Iustification and salvation, is of grace.

The rest were blinded or hardened : *The rest*, that is, the reprobate : were blinded, in the passive ; to note the suffering of the just judgement of G O D : for beside their naturall hardnesse, God casteth another hardnesse upon them, as a punishment of their naturall, leaving them to themselves, and giving them up to the Divell to be blinded.

The Antithesis requires that he should have said, *The rest have not obtained* : but hee speaks this of purpose, to shew the cause of their not obtaining : which is, their hardnesse or blindnesse of minde. Reprobation is not the cause of damnation, as election is of salvation : nor a cause at all, unlesse you say a deficient cause. As the Sunne is the cause of night : damnation followes reprobation ; but the cause of it is sinne, not Gods decree.

The Jewes are then not cast away all, but onely the reprobate.

Deff. No Elect cast away, no reprobate but cast away : Rom. 11. 2. Ioh. 6. 37, 39. Ioh. 17. 9. 2 Thes. 2. 13. Rev. 21. ult.

Use 1. There is Election, and Reprobation.

Use 2. Certainty of Salvation followes Election.

Use 3. A man may be the Israel of God in some sense, and yet be damned : Examine thy standing.

Use 4. As the Jewes are distinguished into elect and reprobate, so is all mankind : there is not a third to be found. There are two Captaines ; God, and the Divell : two Armies, the Elect, and the Reprobate : two Cities ; Heaven, and Hell : two manner of weapons ; righteousnesse, and unrighteousnesse : two kindes of wages ; salvation, and damnation : see thou be on the winning side, which is Gods.

Use 5. A man may have a desire to be saved, seeke it, use meanes, and yet be damned, as here it is said of Israel.

Object. But Christ saith, seeke and you shall finde.

Answer. True, if thou takest Christs meaning ; that is, seeke well, or as I direct you : otherwise a man may seeke and misse.

This word (*well*) is but a few letters, but of great operation : for it is the forme of all Arts. As Rhetorike is the Art of speaking *well* ; Logicke, the Art of disputing *well* ; Magistracie, the Art of governing *well* ; Christianity the Art of living *well* : not every Magistrate governs *well* ; nor every Christian lives *well* ; nor every seeker seeks *well* : and therefore many (as the Jewes) take great paines and finde nothing, as Peter fisht all night and tooke nothing. Every seeking then, and desire, shall not obtaine.

There is in every man a naturall desire of salvation : the veriest Reprobate when hee dies, had rather goe to heaven than to hell. Content not thy selfe with a bare desire of salvation : thou must desire and seeke it by the meanes, and in the way that God hath appointed. *Many aske and have not, because they aske amisse.* And *Every one that strives for masteries, is not crowned, except he strive lawfully.* So, many seeke salvation, and are not saved ; not because they seeke, but because they seeke amisse. To seeke that we may find, foure things are to be observed : 1. The Time. 2. The Place. 3. The Paines. 4. The Continuance.

1. Seeke first the Kingdome of God, and his righteousness. If thou seekest it not first, but at all leasures, it's a thousand to one thou shalt never finde it. Vsuallly men post off this to their age : in their youths they may not heare of religion, for dulling their wits ; then nothing but pleasures ; old mens heads must not bee set on yong mens shoulders : but when they come to be old, and lye upon their death-bed, then send for the Minister. Is this enough ? I should marvell, if God should be content with the branne and dregs of thy life, when the Divell hath had the flower, and first broaching of the Vessell. There's an old saying, Hee that neglecteth the occasion, the occasion will neglect him ; as it appeareth by the example of the five foolish virgins. To them which neglect the time is that spoken, *You shall seeke mee, but you shall not finde me, and where I am, can you not come.*

2. He

2. He that hath lost a ring, and seekes a mile from the place where he lost it, is not like to finde it. Observe the place, and seeke salvation where it is to bee found: that is, in Christ, in whom are all treasures. The Jewes sought it in themselves and missed of it. Beware Papist. But where is Christ to be found? Resort thou to the House of God; if Christ bee any where to be found it is there, nor in an Ale-house, and the meetings of profane men.

3. Seeke it painfully, not overly, as the woman for her groat. *Seeke as for silver; search* Luke 15. *as for gold.* The Mine of gold lies not in the first spade; it lyes deeper: it is well if after all paynes, we finde it at the last. *Prov. 2. 4.*

4. Continue seeking: he that continues to the end shall be saved: it is worth all our paines, though all should seeke a thousand yeres: give not over till thou hast found.

Israel sought for salvation, in the obedience of the Law, but found it not: what shall then become of our wicked profane wretches which seek not at all? What shall become of them which seeke onely vanities? Which flye not, but seeke the corruption which is in the world: that care for nothing but backe and belly: if God reject the righteousness and will of the Jewes, what hope canst thou have, which never thinkest of God but to blaspheme him? Which delightest onely to wallow in abominable sinnes? I must tell thee that ten thousand thy betters are in hell. Even such which have rapt hard at heaven gates, which have bestowed many houres in prayers, much money upon the poore, &c. If such as seeke, misse, for seeking amisse, much more those which seeke not at all, or the contrary.

VERSE 8. *According as it is written; God hath given them the spirit of slumber, eyes* *Esay 29. 10.*
that they should not see, and eares that they should not heare unto this day. *or remorse*

THe latter part of the seventh verse, that the rest were blinded, is proved by a double testimony. The one of *Elijah* in this verse, the other of *David* in the two next verses. *Esay 6. 9.*

That which the Scripture testifieth is true.

But it testifies that the multitude of the Jewes are blinded. *Ergo, &c.*

This first testimony is taken out of two places in *Esay*. The first part out of *Esay 29.*

10. The latter part, which is an exposition of the *Spirit of slumber* out of *Esay 6. 9.*

The authority of the Scriptures, the ground of truth.

Scripture the best interpreter of it selfe.

In this testimony are two things. First: The Judgement. Secondly, the Amplification.

The Judgement fore-threatned is Slumber, If I understand our owne tongue, slumber is a kinde of unquiet sleepe, either in the begining or end of our rest, when every little thing will awake us. This cannot be the meaning: but rather a heavy dead sleep is here understood, translated by *Beza*, *Sopor*, as death is called by the Poet, *Perpetuus Sopor*, the Hebrew word is translated by some *νεκροποιος*. The sleepe here meant may be likened to *Adams*, when his rib was taken out. *Horat. A. quila.*

Quest. But is it a judgement to be cast into such a sleepe? Many desire it.

Ans. Here is not meant the sleepe of the body, but of the minde. Blindnesse of mind and hardnesse, is so called by a metaphore, as if you would say, a spirituall lethargy, when neither the thundering noife of the Law, nor the sweet sound of the Gospell can awake us.

The Greeke word used by *Paul*, from the *Septuagint*, signifies another thing, namely, pricking and compunction, as if a man had a nayle or bodkin in his sides. Now because *Esaies* word signifies dead sleepe, *Beza* to translates *Pauls* word, though anciently, and properly it hath bene translated Compunction, as is partly expressed in the Margine. There is a word in Greeke, very like this here used, which signifies sleepe, being derived from a root that signifies Night. But this word in no wise doth so signific. *Saint Luke* who well understood the Greeke tongue, useth it for Compunction in the second of the *Acts*. *Actus 9. 4.*

The naturall meaning may well be retained: Dead sleepe being called Compunction by a figure, the effect for the cause because much or no Compunction can awake it, or rather of the cause for the effect, because Compunction is the cause of dead sleepe (not in the body, but) in the minde.

There

There is a double Compunction of minde; one comming from sorrow for sinne, as that, *Acts* 2. 37. another comming from Envy and Malice, which was in the Jewes, because the Gospell of Christ, whom they crucified, was preached and received in the world: this was as a dagger at their hearts. This Compunction of Envy is here meant, which is the cause of such a deadnesse of minde, that as a man in a dead sleepe heares, and understands nothing: so a minde possessed with Envy, is not patient to heare or conceive any thing, for its good. Excesse of griefe brings a failing of the minde. Now envy is a gnawing of the heart against our Neighbour. When *Stephen* preached the Jewes gnash their teeth, stoppe their eares, their hearts being ready to burst for anger and rage. And when *Paul* preaches at *Antiochia*, the Jewes raile, contradict, and stirre up persecution, so that a man had as good to speake to a wall, or a dead man, as unto them. *Chrysostome* expounds it, as a nayling to their passion, whereby they are unmoveable in their perfidioufnesse. Some translate it *Extasie*, for envy makes a man beside himselfe, capable of no good instruction. *Cyprian* calls it Transpunction: As a vessell having a hole stricken thorow the bottome, holds not the liquor put in it: so whatsoever was preached to the Jewes, their hearts soaked with envy, that they were incapable of good counsell and doctrine, being as senselesse of all good things, as if they were dead.

This Iudgement is amplified by foure Arguments: 1. The Cause. 2. The Effect. 3. The Subject. 4. The Adjunct.

1. The Cause is two-fold, first, Principall, God the Author of this Compunction, not as it is a sinne, but as it is a iudgement: Secondly, Instrumentall Satan: therefore *Paul* saith, *The Spirit of slumber*: not as God workes grace in his owne, doth he worke this blindnesse in the Reprobate, but grace by himselfe, blindnesse by Satan: to whom concerning some reprobate, God speaketh as it were thus: Satan, is such a one, so wretched, that he envies the Gospell, and spites at it? Take him to thee, torment him for it, Iudas him more, that his condemnation may be the greater. God is the Iudge: Satan the tormenter: By the *Spirit of slumber*, is also meant the forcible working of Satan upon our corrupt nature, as if a man being upon the top of an hill, and purposing to runne downe, the Divell should stand at his backe and push him forward.

2. The Effect, *Eyes that they should not see*, &c. Blindnesse of mind, not to be capable of saving knowledge, is an effect of malice against the truth.

3. The Subject, *The Jewes*; a wise and learned people in the Law.

4. The Adjunct, *To this Day*, which may be referred to the seventh verse, *Hardened, or blinded to this day*: it is all one; the meaning, not for ever, but to this day. The vaile unto this day is laid over their hearts, but it shall be taken away.

God in his just iudgement, gives over such as are enemies to the Gospell, to the divell, to be blinded, that they cannot convert: *Ioh. 9. 39.* 2 Cor. 4. 3.

Many, in worldly things, are witty and of great apprehension and judgement, and yet as blinde as Beetles, very blocks in Religion. Eyes they have, see they doe, they are no fooles, yet they perceive not the things belonging to their peace. As Bats and Owles see best in the night, so their chiefest understanding is of worldly matters. As a Moule within the ground is nimble and quicke, but above the ground can make little shift: so talke or deale with these men of earthly matters, they are cunning; but speake of Religion, and you pose them as with a strange language. *Achitophel*, a great Statel-man, goes home in a dudgeon, and in a fullen pet hangs himselfe. Could any Ideot done more foolishly? Pray that thy wit may be sanctified, otherwise thou maist proue an enemy, and bee belated with the worst folly.

Envy and malice toward the Gospell, makes worldly wise men, spirituall fooles: which is the reason, that, when a worldly wise man heares the Word, and receives no benefit, some plaine man that loves it, is edified by it to salvation. He that would grow by the Word, must cast away envy and malice.

It is a fearefull estate to envy the Gospell, such are given over to the Divell to be blinded, and what will not the Divell bring such unto? Needs must he goe whom the Divell drives: as he tumbled the swine into the Sea; so will hee thrust all such into all iniquity. Tell some Swearer of his swearing, and he will sweare the more to spite you: this were not possible, if men were not given over to the divell: as the Divell tyrannized over *Iob*, when God hath given him license; so will he rage in the conscience. Pray with

David

David: Lord, take not thy holy Spirit from me, and let thy good Spirit lead me into the Land of righteousness. Psal. 51. 11.
Psal. 143. 10

To have eyes and not to see; to know the truth, and to have no power to apply it to our consciences, is fearefull. It is uncomfortable to be borne bodily blinde: much more is spirituall blindness uncomfortable.

When Christ came nigh Ierusalem, he wept over it: What was the cause? Even the blindness of the Jewes: O that thou hadst knowne the things belonging to thy peace! but now they are hid from thine eyes; thou art blinded. When he raised Lazarus, he groined in the Spirit: Why? For the hardnesse of their hearts. A grievous plague must blindness of minde be, when Christ so wept and groined for them that were stricken with it, when he never cryed Oh for all his owne bodily sufferings and bitter passions. Repent of thy malice to the Word, that thou maist see.

VERSE. 9. And David saith, Let their Table be made a snare, and a trap, and a stumbling block, and a recompence unto them. Psal. 69. 22.

10. Let their eyes bee darkned that they may not see, and bowe downe their backe alway. Psal. 69. 23.

Here is the other testimony, which is Davids: where it is avouched, that the multitude of the Jewes are hardened, and blinded, and by consequence cast off.

David prophesies of this in the 69. Psalme, vers. 21, 22, 23. Paul ties not himselfe to the very words of the Psalme; but, being guided by the same Spirit by which David wrote, addes and alters some words, without diminishing of the sense.

David beganne that Psalme with grievous complaints against his owne enemies: but the Spirit turnes his meditations upon the enemies of Christ; whom he curseth foretelling what cruelty and outrage they should commit, and what they should suffer for it.

These two verses containe an imprecation; where we have three things: First, the matter of it: secondly, the persons: thirdly, the cause.

The matter is two-fold: first, he curses them in good things, verse 9. Secondly, hee wishes evill things unto them, verse 10.

Their good things are set downe in this word, *Their Table*. Table signifies all Creatures provided for their nourishment, meat and drinke. Some say, by Table is meant the Scriptures, which are the *Manna* of our soules. Peter calls them the *sincere milke of the Word*. Some understand the Pascheover, which was made a snare unto them, when they being assembled to eat it at Ierusalem, were there besieged and taken by the Romanes. All these are good, and to be comprehended: As if he had said: Let all such things, which it is a blessing to enjoy, turne to their bane, and be their ruine and destruction. Anselm.
Cassian.
Psal. 2. 2.

This is delivered by three Metaphors, *a snare, a trap, a stumbling*. As birds are enticed by a shrape laid for them, and so taken; or as a mouse is taken in a trap; or as drunkards stumble at every stone, and fall; so let them not receive a blessing in any thing they have, but let their good things ensnare them to their destruction.

The imprecation of evill things, is of all evill, temporall and spirituall, set downe in two phrases:

First, *Let their eyes (not of body, but of minde) be darkened*: as if he should say; Take away their judgement and understanding, give them a reprobate minde, that they may not discern betweene good and evill, that so they may runne and fall in small impietencie.

Secondly, *Bowe downe their backe*: This is diversly expounded. Some according to the words of the Psalme, *Make their loynes tremble, terrifie and affright their consciences*. Some incline their wils to evill, that they may never be able to doe good, though they discern it. Some let them be alwaies like swine, groveling upon the earth, having no affection to heavenly things. Let their mindes be upon their money, as they are the greatest Vsurers in the world. The mindes of such are bowed and crooked to the Earth. Some understand it of the captivitie and slaverie they now endure: Let them bee in perpetuall captivity, Vagabonds and Slaves over the face of the Earth, *si non inanes!* a reproch in the world; and as Slaves have their backs made crooked by carrying heavy burdens, Piscator. A.
quin. Cornel.
Corn.
O carum in
terris ani-
ma et cal-
cium inanes!

burdens, so let them suffer extreme bondage. All these expositions are good, and to be comprehended: for *David curses them in body and soule*. Heavy curses are they.

Secondly, the persons are two: First, cursing; *David*, no wicked man, but a Prophet. Secondly, cursed; the people of the Jewes, *David's owne Nation*.

Thirdly, the cause: *David*, an holy man, curseth his owne people in this direfull manner; surely there must be some great cause. The cause is noted, verse 9. to bee a recompence unto them. Why, what did they? *David* foresaw that they would persecute Christ, spitting upon him, crowning him with thornes: and (having beaten him with their fists) watching the whole night, making him to carry his Crosse, till he faine under it, piercing his hands and feet with nailes, his side with a speare, giving him gall and vinegar to drinke, dealing worse with him the *Sonne of God*, than with Theeves. Therefore *David* wisheth; Lord, as they will serve my Lord Christ, so let them be served. As when Christ shall come to enlighten them, they will choose darknesse; so let their eyes be darkened: as they will give him gall and vinegar, so let their Table bee a snare: as they bowed his backe, so evermore bow downe their backs. This is the Law of retaliation. Just it is with God that it should be so.

Doct. Persecutors of Christ and his Gospel, are justly accursed of God: Deut. 18. 19. It. 16. 4. Mat. 21. ult. Heb. 2. 1, 2.

Object. We are forbidden to curse, by our Saviour Christ: How doth *David* promise agree with Christs precept?

Ans. They are not prayers, but prophesies; not that they might bee so, but that they shall bee so. We must never curse our enemies; but there may be a time when we may curse Gods enemies: (not such as are cureable, for them we must pray, as *Stephen*, whose prayer was effectuall for the conversion of *Paul*:) but such as are incurable. If we know any such, though we must condole with them as men, yet we must curse them as the enemies of God. In the generall, every man may and must say, *Let him that hurteth not the Lord Iesus be accursed*. We must rejoyce in the Iudgement of God, and subscribe unto it: *For the Saints shall judge the world*.

1 Cor. 16.

22.

1 Cor. 6. 12.

But here must be two cautions: 1. That we mingle not private spleene and turbulent affections with such imprecations. 2. That we never follow *David*, or any other holy men herein, unlesse we be sure we have the same spirit. This therefore can be no curse for wicked men, who use to curse and banne their cattell, neighbours, servants, wife, children, and whatsoever comes in their way; a most hideous sinne, for we be heyres of blessing, we may not curse.

1 Pet. 3. 9.

Use 1.

The Jewes are cast off to this day for the crucifying of Christ; though they be persecutors, as they were in *Egypt* and *Babylon*, neither have any Prophet, as they had thought they are so blinded, that they will not acknowledge it: yea, many of them complaine on their death-beds, that *Our Iesus torments them*: and yet they cannot see the cause of their miserie: O Lord open their eyes.

Use 2.

Ecc. 5. 12.

As an ill stomacke turnes good meat into bad humour, so even good things prove hurtfull to wicked men, specially contemners of the Gospel. *I have seene riches referred to the hurt of the owner*, (saith *Salomon*.) Make a wicked man rich, he will be proud, covetous, prophane. Make *Saul* a King, he will runne from God to the Divell. Make *Judas* an Apostle, it will be a snare, a rope unto him. In prosperity a wicked man will forget God; in adversitie he will blaspheme him. Neither envie the prosperity of the wicked, nor be greedy of the riches of the world; unlesse they are blessed, they are dangerous snares; and it were better to be as poore as *Lazarus*, than to possesse wealth, without wisdom and grace to use it: *Wisdom is good with an inheritance*, but an inheritance without wisdom, is a snare.

Use 3.

Ecc. 7.

Esaie saith, *Let them have eyes to see, and not see*. They had eyes, and would not see. What then? Then put out their eyes, saith *David*, *Let their eyes be darkened*. Remember this, thou that livest in the Church, and hearest the Doctrine of Salvation, and yet wilt neither beleieve nor obey it.

Wilt thou not see? Well then, thou shalt not. Hast thou a Talent? Occupy to thy Masters advantage, and thou shalt have another: if thou usest it not, it is pitie thou hadst it; take it from him. He that hath the understanding of a man, and yet is ignorant as a beast; make a beast of him, as *Nebuchadnezzar*. Why is there a price in the hand

of a foole to buy wisdom, and he hath none heart? If having understanding, thou wilt not beleeve, GOD will so smite thee, that from henceforth thou shalt not bee able to beleeve. Pro. 17. 16.

The Iewes are recompensed with curses for crucifying CHRIST; so shalt thou bee which contemnest his Gospell, and dishonourest him by thy wicked life: this is even to crucifie CHRIST againe. Nay, in some respect this sinne is greater than the sinne of the Iewes: for they crucified him when he walked upon earth, appearing in weaknesse, but thou despisest him being now in Heaven, at the right hand of Glory. Leave thy scoffing, and bee a reverent hearer, and obey. To scoffe at the Word, is to give Gall and Vineger to Christ, which he will revenge at his second comming with flaming fire: and in the meane time with Vineger and Gall too; that is, horreur and anguish of minde through despaire. When thou lyest upon thy death-bed, and cryest in the bitterness of thy soule, then as thou hast laughed at the Gospell, so will God mocke and laugh at thy destruction.

VERSE 11. *I say then; Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come to the Gentiles, to provoke them to Iealousie.*

IN the former part of this Chapter hitherto, Paul hath shewed that the rejection of the Iewes is not totall; now he proves to verse 33. that such their rejection is not final, but that the multitude (I say not every individuall) shall be generally called before the end of the world, that Iewes and Gentiles may make one sheep-fold, and one flocke, under one Shepheard, Iesus Christ.

To prove this point, divers arguments are brought by Paul, who alone plainly handles this secret; in which he insisteth the longer, (which is our advantage also in the understanding of it) for the comfort of the poore Iewes, and for the admonition of the Gentiles, as was touched in the beginning of the Chapter.

So have we in this passage two things: First, arguments to prove the generall calling of the Iewes before the end of the world: and an admonition to the Gentiles not to insult, interferred at verse 17, to verse 23.

I confesse that a very learned man makes all the verses to the 17. to be arguments of admonition to the Gentiles, and that the Apostle comes not professedly to the point of the calling of the Iewes, till the 23. verse. In effect it is all one. For if the Gentiles out of that reason ought not to insult, then it must be taken for granted, that the Iewes shall be called. But this in my opinion is more naturall and plaine.

The first argument is in this 11. verse. From the end of Gods calling the Iewes, which is set downe two waies: 1 Negatively: 2 Affirmatively.

The negative end is in these words: *I say then; Have they stumbled that they should fall? God forbid.* And it is set downe by a Question and an answer to it; the more familiarly to take away all scruple out of the minde of the Iewes, who might have runne madde at the hearing of those direfull curses out of *Esay* and *David*. For from thence they might say; If we be thus accursed by those holy Prophets, then there is no hope left for us to recover the favour of God, and be saved. O, saith Paul, despaire not: God hath not cast you off to that end; he hath not made you stumble that you should fall, and never rise againe: (for to fall, is to be understood, finally to fall.) This Negation is set downe with great earnestnesse, as is usuall with Paul, *God forbid*. God purposed no such thing, but he propounded some other end to himselfe.

Quest. What is that?

Ans. (Viz.) *That through their fall, Salvation might come to the Gentiles, to provoke them to Iealousie.*

Here are two ends; one issuing out of another. The first, *That Salvation might come to the Gentiles*; amplified by mentioning the occasion of it; which is *The fall of the Iewes*.

Quest. God (it seemes) rejects the Iewes, that the Gentiles might be called in: may evill be done, that good may come of it?

Ans. No: And the rejection of the Iewes is not evill, but good: an effect of Iustice; a punishment of their Rebellion.

Quest. Could not God have saved the Gentiles, if the Iewes had not beene cast off?

Ans. Doubtlesse he could, but he pleased not so to doe. The Iewes would not themselves receive Christ; nor were they content the Gentiles should; being herein like the dog in the manger; it was fit this dog should be driven away, that the Gentiles might be intromitted, and let in at heaven gates.

The end beyond this: *to provoke them to jealousy*: that is, to an earnest emulation, to recover the love of God their husband.

The rejection of the Iewes, begets the calling of the Gentiles, and this, the emulation of the Iewes.

To provoke them to jealousy: The Greeke word translated *to provoke to jealousy*, cannot be expressed in any one English word which I can call to minde. It was before translated, *to provoke to follow*: both which translations will make up the sense: *Jealousie* being here taken for emulation, as it is rendred, verse 14.

The root from whence the word in the Text is derived, signifies, either envy or emulation: which though they be sometime confounded, yet they differ greatly.

Envy is a griefe of minde, conceived at the good of our neighbour, with a desire and endeavour to diminish it, being perswaded that our excellencie is thereby obscured. Thus *Cesar* and *Pompey* envied one another. Thus divers Preachers envy *Paul*, seeking to eclipse his fame. This is not meant here.

Emulation is also a griefe of minde for the good of our neighbour. But here is the difference: not because that good is in him, but because it is not in us; not because he is good, but because our selves are no better.

When a man beholding the graces in his neighbour, and his owne backwardnesse and wants, is grieved at himselfe, and provoked to use meanes to attaine such graces; This is emulation: And this emulation shall the calling of the Gentiles at length breed in the Iewes, whereby they shall not be grieved that the Gentiles are saved, but that themselves have beene such beasts, and are so farre behinde the Gentiles, whom they shall be stirred up with an holy zeale to overtake.

God dealeth with the Iewes, as a Schoolemaster with some one Scholer, in whom he would faine breed a love of learning, and diligence at his booke; he praiseth another before his face, and advanceth him, to set his teeth on edge, that seeing another praised and preferred, he might be provoked to ply his booke, to obtaine the like commendation.

The Argument then you see is most artificially and cunningly framed, thus:

If this be the end of Gods rejecting the Iewes, to call the Gentiles, that themselves might be provoked to follow the Gentiles; then the Iewes shall be called.

But the first is true, as in the Text. Therefore the last.

The Proposition is cleared from this, that the end spoken of, is Gods end. If the Iewes never doe imitate the Gentiles in receiving the Gospell, then God failes of his end.

But this cannot be. Therefore the Iewes shall receive the Gospell.

Here are two generall Doctrines:

The Iewes are rejected, that the Gentiles might be called: Mat. 21. 43. Acts 13. 45. experience also proves this.

God delights not in the death of a sinner, neither is that the chiefe end of his Decree, though it follow it. He propoundeth his owne glory, which is fit should be set forth in their punishment, who will not glorifie him in their obedience.

God, when the Iewes contemne his favours, doth not refuse to be favourable to any, but then bestowes them on the Gentiles. This is contrary to our practice and words: If we have done good to one that hath rewarded us ill then wee vow never to doe the like for any. This is corruption, and nothing else but an excuse for the spare of our purses. God doth not so: imitate him.

When the Iewes refuse the Gospell, God gives it to the Gentiles. Hee is not tyed to any Nation. Thinke of this, O *England*, which deserveest to bee stripped of the sweet blessings thou enjoyest. God hath a Nation in store, to put into possession of the favours thou holdest of him, if thou bringest not forth fruits worthy of the Gospell thou hast. He that used not his Talent well, had it taken from him, and given to another before his face. When *Saul* behaved not himselfe well in his Kingdome, it is given to *David*. Hold that thou hast, O *England*, lest another take thy Crowne.

Consule ep.
Hieron. ad
Leta de in-
stitutione
filiae.
Ratio argu-
tissima Me-
lancthon.
Doct.

Use 1.

The

The vocation of the Gentiles; is the provocation of the Jewes; Deut. 32. 20. and verse 15. Doct. 2.
following.

God is infinitely good, who out of the greatest evil, the sinne of the Jewes, can bring so great good, as the salvation of the Gentiles and Jewes. He makes Triacle of our poison: and never would suffer any evil to be, if he knew not how to bring good out of it. Our very enemies, who seeke to mischief us, shall thereby promote our good: as in the example of *Ioseph*. So I have seene some mens reputation shine the more being envied. For envy diminisheth not, but increaseth our praises. Some have grieved that they have not beene envied, and others have wished this as a great plague unto a man, not to be envied, because envy hath beene holden a true marke of vertue in the party who is envied.

The Jewes shall bee proked to embrace the Gospell, by the faith of the Gentiles. Learne what use to make of the good gifts thou seest in others. Praise God for the vertues of thy neighbour, and pray to have the like in thy selfe. Looke upon thy wants by the glasse of his goodnesse, and say, Father, blesse me also. Let it stirre thee up to an holy emulation, and strive to doe as well, nay better: as *Peter* and *John* strove to outrun one another to the Sepulchre. Let us consider one another, and provoke to good workes.

There are three sorts of men offending herein:

1. Such as never regard good or bad men, all are alike unto them. They after a stupid manner, consider not a mans gifts, but a gay coat, or a gold ring, they walke without observation.

2. Some will consider their neighbour and their gifts, how they are qualified and spend their lives; but as the Divell considers the servants of God, to mischief them. These are envious persons, and most grievous sinners.

Envy is noted by the Fathers to be the worst of all sinnes; and therefore one of them saith, that indeed, in other sinnes the Divell powres his poison into men: but when he workes upon an envious man, he shakes his bowels; as when we would have dregs and all, we shagge and shake the vessell up and downe. Beware of this sinne, it iseldome obtaineth pardon. As it is the worst of sinnes, so the justest; as a Viper, eating out the bowels where it is bred.

3. Some consider the good, but not those that are better than themselves; onely looking at their inferiours: as the Pharisee pickes out the Publican for comparison. The consideration breeds not a striving unto godlinesse, but a spirituall sloth. If thou bee a Magistrate or Minister, or common Christian, it may be there are some inferiour unto thee in good abilities; but looke thou upon the best, and strive to attaine to them. If benevolence be to be gathered for the poore, follow not him that gives least, but weighing thy ability, proportion them who are most liberall. It is a shame to be in the lag, strive to be foremost: As the light of the sunne drawes men out to their labour and business; so if thou hast a neighbour shining as a starre in grace, let his light drawe thee to please God.

VERSE 12. Now if the fall of them be the Riches of the world, and the diminishing of them the riches of the Gentiles: How much more their faithnesse

IN this verse, is the second Argument to prove the calling of the Jewes; taken from the effect of such their calling, namely, the profit and benefit comming thereby to the world.

If the fall: The word signifies Fault as well as Fall, and so read the vulgar and the Ancient: expounding Fall infidelity; and then the meaning is; if their infidelity, much more their faith: there is no difference in the sense, if you say Fault; but Fall or Ruine is better; so is it the same with Diminishing their Fall; that is, from their excellent estate, their Caltheering, as you may say.

The Riches: Not Temporall, but Spirituall, as the Gospell, Faith, Repentance, &c. *Of the world:* By world is meant all Nations beside the Jewes: for when the Jewish Church stood, there could no stone be hewed for a spirituall Temple, but in Jewrie, nor any Pearle found but at *Jerusalem*: but now God casts his bounty over all the world, which was before, in comparison of Jewrie, a waste wilderness.

The diminishing: Not the paucity of beleevvers, meaning the Apostles, as though when they shall be called, they should be all Preachers with *Enoch* and *Elias*, for the conversion of the world; for that shall not need, inasmuch as the Jewes shall not be called, till the fulnesse of the Gentiles be come in: but, their inferiority, their abasing, they being thrust, as we may say, into the lowest forme; their lessening in account with God.

Of the Gentiles: The same with World, as before.

Their fulnesse: That is, abundance, multitude, (in comparison of their present fewnesse receiving the Gospell) as when much of a thing is in a Vessell, we say it is full.

The Argument is thus framed and conceived, as *Calvine* observeth: Whatsoever is profitable for the world or Church, God will doe: but the conversion of the Jewes Nation will be exceeding profitable.

The Proposition is grounded upon the exceeding goodnesse of God.

The Minor is proved in the Text, from the lesse to the greater, thus:

If their casting out be profitable, much more their calling home: for, if that which is evill and workes by accident, doe good; then that which is good, will much more, working naturally and by it selfe.

But the first is true, as experience hath proved: Therefore the second.

Doct. The generall calling of the Jewes, shall be the enriching of the World. Which so much the more appeares by *Pauls* manner of setting it downe. How much more? As if he admitted it, and were not able to expresse or conceive. Some learned men apply hither, *Esa* 24. 21. *Ezek* 38. 8. and *Rev* 21. I confesse I can bring no plaine place to backe this: But *Pauls* owne authority is sufficient, because we know he wrote by the Spirit.

Use 1. God makes all mutations and changes of States and Kingdomes to serve to the good of the Elect: If the Jewes stand, it is good: so is it, if they fall; and shall be in their rising againe. The prosperity of *Egypt* shall serve the good of *Abraham*; the destruction of *Egypt*, the good of his children. All his waies are good to such as keepe his Testimonies.

Psal 25. 10.

Use 2. The conversion of the Jewes shall be the riches of the world: The more receive of the Treasures of Gods grace, the greater is every ones part: so is it not in the treasure of Princes. If the King bestow a thousand pound upon one man, it is a great gift: if upon two, it is the lesse to each by halfe; if upon a thousand, it is but a small matter to every one. But in Gods Treasures, multitude of partakers diminish not, but increase another part. The more drinke of the waters of life, the more floweth the fountaine: the more the merrier. Where two or three are gathered together, there is Christ; but where more, there he is the more graciously. If thou beest alone, thou shalt not want grace; but thou shalt have more, if the number increase. The prayer of one availeth much, how much more the prayers of many righteous? Force united, is the stronger. Many streams make a great River, many drops a great flood; many sparkes a great flame. How might wee prevaille with God, if our whole people would joyne with one minde and affection in the service of God!

*Wis witha
fornion.*

If our Brownists would leave their corners (where some few silly ones of them meet) and joyne with us, we might both be bettered. Grieve not to see the number of Professors and hearers of the Word increase: it is no mans losse, but every mans advantage. Helpe and further the conversion of others: so shall wee have the more to give counsell and good example: to pray for one another, and to provoke unto Godlinesse. Companie oft-times drawes us on to doe that cheerefully, which alone we have no courage to meddle withall. When we have no stomacke, companie oft-times sets us on feeding; even a lade, which is dull alone, goes cheerefull in company.

The Gospell, Faith, Repentance, &c. are true riches; Gold, silver, &c. but shaddowes to these: Therefore the man that had his barnes full, and his conscience emptie, not being rich in God, is called *Foole*. We say in a Proverbe, Hee is poore whom God hates: True, none so poore as the wicked, none so rich as the righteous. The righteous is more excellent than his neighbour, saith *Salomon*. Hast thou the world at will? But thou hast not Heaven at will. Hast thou silver and gold? But if thou hast not faith and a good conscience thou art miserable: and whatsoever thou thinkest of thy selfe, the poorest man that feareth God, will not change states with thee: for a good conscience is a continuall feast: pray for this, and say as *Abraham* for a sonne: Lord what wilt thou give mee, seeing I want the true riches, thy favour, and a good conscience? Lord make me rich in these.

Th
c

The conversion of the Iewes shall be our riches; it should make us thinke long for their calling: Gaine is pleasing to heare of, but more to have it; we shall be gainers by their conversion. Knowledge shall then encrease upon us, as the waters that cover the Sea, the light of the Moone shall be as the Sunne, and the light of the Sunne seven-fold. Zeale and all good graces shall encrease; A great light is now risen, but a greater shall arise.

Blessed are the eyes of them which shall behold that time, blessed shall our posterity be, in whose dayes these things shall come to passe: Let us pray and long for the revealing of such riches, and in the meane time, mourne for the hardnesse of the Iewes, and cry unto God in their behalfe, saying, O Lord how long? Returne, O Lord; and visite thy Ancient people with thy Salvation.

The casting off of the Iewes, was our Calling; but the Calling of the Iewes shall not be our casting off, but our greater enriching in grace, and that two wayes: First, in regard of the company of beleivers, when the thousand of Israel shall come in, which shall doubtlesse cause many Gentiles, which now lye in ignorance, error and doubt, receive the Gospell, and joyne with them. The world shall then be a golden world, rich in golden men, saith *Ambrose*. Secondly, in respect of the graces, which shall then in more abundance be rained downe upon the Church. There shall be more good, and they shall be also more good.

VERSE 13. *For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.*

14. *If by any means, I may provoke to emulation; them which are my flesh, and might save some of them.*

A Third Argument is in these words taken from *Pauls* intention in Preaching the Gospell, as if he should say, I do cheerefully travell over all the world to teach the Gentiles; as for other reasons, so also for this, because I know the state of the Iate of the Iewes is not desperate, but that they shall be brought home againe.

For the attaining of the meaning of these two verses, *Calvin* hath supplied some words, which indeed have involved them in more obscurity. *Beza* reads a great part of the thirteenth verse in a Parenthesis: but his Majesties Translation using no insertion of words, or parenthesis, is plainest and best.

In these words we have two parts, the Argument and the Confirmation of it.

The Argument is in these words. *I magnifie mine office, if by any means, &c.* The Confirmation is the precedent words of the 13. verse.

I magnifie mine office: I make my Apostleship (that is, his office) honourable and famous that is, I preach diligently, the effect being put for the cause: For that which makes a Preacher famous, is his painfullnesse and diligence in his office. *Pauls* preaching, is not to be understood of his preaching to the Iewes, which he was not bound to doe, as some expound; (performing therein a work of supererogation, which might be a signe of the conversion of the Iewes, or else *Paul* would not preach unto them.) but, of his preaching to the Gentiles: because the faith of the Gentiles, should be by Gods appointment, the occasion or a means to bring the Iewes forward to Christ. The end of *Pauls* preaching is, verse 14. which is double: The nearer: *To provoke them of his flesh*, that is, the Iewes, to follow them, that is, the Gentiles. The remote end, *That some of the Iewes might be saved*: that I might save some of them. Salvation belongeth to the Lord, as to the Author: but he hath given us Ministers to be instruments of it; from whence we are called, fellow workers with God: so *Paul* exhorts *Timothy* to ply his booke, and follow his study, *That hee may save himselfe, and his hearers.*

The Argument may be thus framed. One end of *Pauls* diligent preaching to the Gentiles, is, that the Iewes may be called and saved, therefore they shall be converted and saved. Or thus, The end of *Paul* in his preaching, shall obtaine or come to passe: but the calling of the Iewes is *Pauls* end. Therefore the Iewes shall be called.

The Confirmation of the Major, is in the 13. verse, in these words: *I speake to you Gentiles, in as much as I am the Apostle of the Gentiles*: which words containe a solemn vouchment, that *Pauls* end in preaching to the Gentiles is the calling of the Iewes; as if he should say, In the word of an Apostle, or, as I am an Apostle to you Gentiles, I doe solemnly

lemnely testifie, that the end of my great labours in preaching over the world, is not onely my obedience to God, and to save you, but to save the Jewes also. This confirmation may be put into forme thus :

The end which *Paul* intends as an Apostle, shall come to passe : But the end before named, he avoucheth in word of an Apostle. *Ergo*, &c.

Also it might be confirmed out of the eleventh verse, thus ; Gods end cannot faile, but *Pauls* end is the same with Gods end. *Ergo*, &c. If such a calling were not to come, *Pauls* labour in a great part were lost.

Doltr. The way for a Minister to make his office glorious, is to bee diligent in Preaching. So *Paul* speaketh for himselfe, 1 Cor. 15. 10. and commendeth himselfe for this, 2 Cor. 11. 23. and so to the end of the Chapter.

Use 1. *Paul* challengeth Credit to that he speaketh, because of his calling : it is very matterall that hearers should have a reverent opinion of the calling and office of their Teachers. Let a man esteeme us, as the Ministers of Christ ? Then will the word worke in us, when we heare it not as the word of man, but as indeed it is, the Word of the living God. Heare thy Teacher Preaching the truth, with such reverence as thou wouldest heare Christ, if he were upon the earth.

Use 2. Our principall Office is to save men : which reproves them which intrude themselves, being no way fit to save men ; and those which being fit, by their silence and negligence suffer men to perish.

Use 3. *Paul* hath a great desire to save them of his owne flesh : ordinate charity first regardeth ones owne. So every man, first for his owne family : and every Minister, first for the flocke committed unto him.

Use 4. The glory of a Minister is principally in his learned and painefull preaching Maintenance, degrees, dignities, make not a Minister honourable, but are badges of such ; our Church and State appointing these as rewards of them who deserve to be honoured for their learning and worthinesse ; being a part of that double honour allotted for them by the Spirit of God.

There is a great deale of contempt cast upon the Ministry, and every base fellow can be eloquent enough in disgracing the Clergy. The way to redeeme our function from the scorne of men, is painfulnessse in our calling, and sufficiency of holy gifts for ministeriall imployments : without these, preferments will not doe it. As a gold Ring in a swines snout, and beauty in a woman without discretion, so is dignity conferred upon a man, unlearned and negligent.

Paul was, both for person and meanes, very meane, yet when the *Galathians* heard him preach, they esteemed him as an Angell, and held him so deare, that they would have pluckt out their eyes to have done him good. As the honour of a King is in the multitude of his Subjects, so the glory of a Minister in the multitude of them he converts. As the credit of a Schoolemaster is to send many to the Universities, and of a Physician to heale many Patients, so is it in the fame of a Minister spiritually to cure many, and to send them to heaven.

Let us therefore spend the candle of our life, for the enlightning of others, this will credit us ; for we ought to be had in singular estimation for our workes sake.

Use 5. There are three ends of a Minister in his preaching : first, to obey Gods commandment and the Churches, who have called him forth to preach. Secondly, to save the soules of his hearers. Thirdly, that their hearers thriving under their labours in faith and godly life, may be a provocation to others to follow them. In aiming at, and attaining these three, we glorifie God.

These also must be the ends of heares in hearing, that they may set forth Gods glory : first, to obey Gods Commandment : secondly, to save their soules : thirdly, to provoke others by their example, and so to save them. Art thou seasoned with grace by hearing ? Live so, that thou maist relish and season others, that those which will not be won by the Word, may be won to the word by thy good conversation.

Examine thy conscience, hast thou done thus ? Or rather when thou hast come from a Sermon, hast thou not by swearing, lying, backbiting, false dealing, quarrelling, drinking, &c. caused profane men and women to blaspheme Christ and his Gospell, and to wound them through the sides ? If it be thus, it were better that a Millstone were hanged about

about thy necke, and thou throwne into the bottome of the Sea. Is this to gaine Iewes and other prophane men to the faith? Nay, it is to make Iewes, Turkes, and Infidels to renounce Christianity; and those which are prophane among us, to hate the profession and preaching of the Gospell the more. What a blessing shall it bee to thy soule, if thy godly, just and good conversation, living according to thy profession, bring others on to love and heare the Word, and so to be saved! I testifie to thee in the word of a Minister, that thou oughtest so to live, as thou maist bring credit to the Gospell, and provoke others to the faith.

VERSE 15. *For if the casting away of them, be the reconciling of the World, What shall the receiving of them be, but life from the dead?*

IN this Verse also is contained an Argument, to prove the generall calling of the Iewes to come, not a new one, but that in the 12. verse repeated. The substance is the same, onely the termes differ.

If the casting away: Before we had said, *diminishing*; heere wee have another word, which signifies a hurling away with dislike, as loth it should touch us.

The reconciling of the World: Properly Christ is the reconciling of the world. The casting off of the Iewes, onely the occasion; and yet not given, but taken: for the Iewes had no intent to refuse the Gospell, that they might be cast away, and the Gentiles received into their roomes. But God wrought it so, who can bring light out of darknesse.

Of the World: In opposition to the Iewish nation: before God confined himselfe to to Iewrie, but now he enlargeth his goodnesse to all the world.

What shall their receiving be? Their calling, their assumption to grace and mercy. The word is very significant, signifying such a receiving as a man performeth in the entertaining of a speciall friend. The word is used by the *Septuagint*, *Psal. 65. 4.* So Paul desires *Philemon* to receive his servant *Onesimus*, that is, with kindnesse, forgiving his fault. Ad Phil. 12.

The same word is used of the receiving of them which are weake in faith, *Rom. 14. 1, 3.*
But life from the dead: Some understand these words of the Resurrection at the last day: as if the Apostle should say, that the Iewes should be called, at or immediately before the resurrection. This exposition is pressed by some, who deny that ever there shall be a more glorious face of the Church, than is now at this present: This can bee by no meanes admitted. First, the generall resurrection is not here meant, because the termes wherein Paul expresth that myserie, are different from these; and if the same phrase should be used, yet the scope of the place would not suffer it here so to be taken.

Secondly, I would thus argue: The calling of the Iewes shall be either before, after, or at the instant of the resurrection. If it be said before, as *Aquinas* holdeth; then it must be granted, that the Church for that time, though short, shall be the better for them. If it be said, after, it is absurd, and affirmed of none. If at the same instant, then it is to bee understood either of such as are before dead, or of such as are living at the coming of Christ. But neither of these can hold: because it implyes a saving of men impenitent and unbelieving. For though God can save men in an instant, yet hee hath appointed meanes, which meanes cease at the resurrection, and therefore no calling to be then expected: for that is the time of revealing Iudgement, not of preaching Mercie.

Also whereas they deny any other calling of the Iewes to be expected, than in these dayes, now and then one: the very reading of the words of the 11, 12, and this verse, make the contrary manifest: *If the casting away of them:* Of whom? Of the Nation, say learned men: What shall the receiving of them? Of whom? Of them which are cast away: that is the Nation: or else we make the Apostle say he knowes not what: not that the same individuals of the Nation which are cast away, shall be received, but the body of the people to be understood.

Some understand these words metaphorically, thus: The calling of the Iewes seemes to be a thing impossible; but yet it is not so to God, who can as easly call them to Christ, as raise the dead; or enlive *Ezekiels* dry bones, which some interpret of the calling of the Iewes yet to come, as also the first resurrection, spoken of, *Rev. 20.*

I confesse it is a metaphor, or proverbiall speech, but after another manner; namely, that the calling of the Iewes shall bring such an addition of happinesse to the world, that

it shall seeme to be revived, or to have more life, spirit, vigour, vivacity put into it, both in regard of Jewes and Gentiles.

The world is now like a man taken with the Palsie on the one side; for though it live on the side of the Gentile, yet it is dead on the side of the Jew: and therefore in that regard their calling shall be as life from the dead.

Also on the side of the Gentile; not (as some expound) that the Gentiles shall fall away, and at the conversion of the Jewes they shall returne, for the Gentiles shall provoke the Jewes to emulation, not by their iniquity, but by their faith. But thus; partly because that upon the conversion of the Jewes; many that are now seduced by the Papists and Mahometans, shall then embrace the Gospell in truth. And partly, because those that do beleieve, shall so be confirmed and increased, that in comparison their former life shall not come into remembrance. They shall live more. And all this is delivered by an Interrogation, to shew that such happinesse and beauty shall then come to the world, as we can not imagine.

Doct.

The calling of the Jewes shall be a new life and happinesse to the world: so before, verse 11.

It is the judgement of *Peter Martyr*, a very learned man, besides others, that many things are spoken by the Prophets of the calling of the Jewes, and of the happinesse of the Church, which are not yet fulfilled, and therefore are to be expected at that time.

Use 1.

Fellowship in grace, is no hindrance to them which have received grace, as before.

Use 2.

Againe, here we are to be put in minde, to pray for the calling of the Jewes, which shall bring so much good to the world: As the sisters sent to Christ in the behalfe of their brother *Lazarus*; so let us Gentiles importune the Lord for our brethren the Jewes. My spirit rejoyceth at the remembrance of that day. O, how will the Jew put on, as being ashamed to be overgone by the Gentile? How eagerly will hee follow? Not a snail's pace, which is the fashion now; but even flying with the wings of knowledge and wile: wee have now the start of them, let us set the best foot forward, and keepe it.

Use 3.

Till we be converted, we are enemies, and in open hostility with God: the regenerate are Gods friends; he will save his friends, but as for his enemies, they shall be slaine before his face.

Luk. 15. 29.

1 Tim. 5. 6.

Nay, till we be called, we are dead, starke dead: The Father said of the prodigall childe being returned: *This my sonne was dead, but now is alive*: Dead, though not bodily, yet spiritually, which is the very suburbs of Hell. Such as live in pleasure, are dead. So much difference betweene unconverted men and converted, as betweene dead and living men. As the countenance of a dead man is ghastly, and his carcase proves loone unfavourie; so unregenerate men are odious in the sight of God and men: notwithstanding their outward ornaments and odours, which is nothing else but the perfuming of a peece of Carrion. Hee that keepes company with the wicked, is like the spirit that haunted the Graves; as thou hopest to be separated from them at the day of judgement, so now stand up from the dead, that thou maist receive light.

Eph. 5. 14.

The Ministry of the Word, is the voice of God calling us from death to life, from hell to heaven; those which contemne it must needs be swallowed up by death. If God hath breathed into thee the life here spoken of, by this meanes, manifest it by thy love to the word, and by thy actions of life. Drunkennesse, uncleannesse, &c. are dead workes; so

Heb. 9. 14.

1 Tim. 4. 8.

called, because they bring death, and are performed by them which are spiritually dead: *But godlinesse hath the promises of this life, and of that which is to come.*

VERSE 16. *For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.*

Here is another Argument, taken from the relation of the Jewes, to the covenant made with their fathers, thus:

An holy people shall not be finally rejected.

But the Jewes are an holy people. Ergo, &c.

The Minor is proved by the likenesse of the effect with the procreant cause, thus:

That whose procreant cause is holy, is holy.

But the procreant cause of the Jewes is holy: namely, *Abraham, Isaac, and Jacob.*

Ergo, &c.

The

The Proposition of the last Syllogisme is here avouched by *Paul*, under two elegant similitudes. First, from the Law of Ceremonies, in the first part of the *verse*. Secondly, from the law of Nature, in the last.

The Patriarkes are compared to the first fruits and root : the people of the Jewes, to the lump and branches. The Jewes then descending from those Patriarkes, to whom and their seed for ever the Covenant is made, are still in the Covenant, and therefore their state not desperate.

If the first fruits : This hath commonly beene rendred by a word which signifieth an Assay or Taste : as when a Cooke by tasting a spoone-full of his prepared broth, knowes how the whole masse tasteth. This Taste they make to bee the Apostles : but this doth not enervate the Argument, and is not the purpose. It is better translated first fruits, having reference to the Patriarkes, to whom the Covenant was made.

Concerning these first fruits, the Law is set downe, *Levit. 23.* where the people may not put sickle into their Corne, till they have offered a sheafe to the Lord, and then it was lawfull for them to reape it, and hereby they had assurance, safely to Inne their whole crop. Hence by allusion is our Sauour called *the first fruits of them that sleepe*, because our Resurrection depends upon, and is assured by his. Also when they had their Corne in, and made ready of it for their use, they might not eat of it, till they had offered two loaves to the Lord, and then was their whole lump sanctified and made lawfull for them to eat.

Quest. Why did God command these ceremonies ?

Ans. To teach the Jewes hereby, that they received all blessings of the Lord. So that as Princes and Nobles, when they bestow Mannors on deserving servants, make reservation of some fealty, service, rent, or such like ; onely to shew that they hold of them. So God required this of the Jewes, that they might know they held in chiefe of him. This Law in regard of the Ceremonie is abolished, but the morall part is perpetuall, namely, that we ought to be thankfull to God for his benefits : A thing that the wisest Heathens observed, which may the more shame many of us, who day and night partake of Gods good blessings, and yet make none or a slender acknowledgement for the same.

But to returne to our matter : The sanctification of *Abraham, Isaac, and Iacob*, to be the people of God, sanctifieth outwardly all their posterity : As when the two loaves were offered, not onely that lump or batch of dough, from whence they were taken ; but every kernell was sanctified to the nourishment of them and theirs : so the very last man, that shall be borne of that Nation, hath right to the Covenant.

The same is the sense of the other similitude : The branches follow the Nature of the root, so doe the Jewes the state of those holy Patriarkes in regard of the outward things of the Covenant.

Object. 1, the next generation.

Ans. Nay, even as not onely the lowest boughs which are next the root, partake of the Nature of the root, but the highest twig that is farthest off from the same ; so not onely the next generation partake of the benefit of Covenant to be the people of God ; or those which returned out of Egyptian or Babylonian bondage ; or those which lived in Christs time ; but every Iew to the end of the World. They are still to be acknowledged an holy people, and in the Covenant in regard of right, though not in regard of possession. For the Covenant was not limited for any terme, but is everlasting.

Concerning the holinesse here spoken of : some distinguish it into actual, and potentiall, denying the first, and granting the second : But potentially any Nation is holy as well as the Jewes ; God can makethem so : But here is meant a present holinesse, which is onely in regard of the Covenant, and their right unto the promises by the same.

The Jewes are still an holy people. This appeares by their evidence and their letters patents, the tenor of the first grant running thus : *The God of Abraham, and of his seed after him, in their generations by an everlasting Covenant, Gen. 17. 7.* So read Acts 2. 38. 39. & 3. 25. They are called the children of the Covenant, being for ever separated in the loynes of their Fathers, unto the Lord. And though some of them, for their particular, have forfeited their estate, yet some particulars cannot forfeit the the priviledge granted to the whole Nation.

Object.

Object. The Nation of the Iewes is before called *Rebellious* : how then can it now be called *holy* ?

Ans. There is a double holinesse : First, of Regeneration. Secondly, of the Covenant : in regard of the first they are rebellious : in regard of the second, they are holy.

Object. We are by nature the children of wrath, as Paul acknowledgeth of himselfe, being a Jew. How then can the Iewes be holy by nature or birth ?

Ans. Both these may bee in one subject, because they are not in the same respect : The former distinction of holinesse makes it plaine. In regard of the first, Children of wrath : in regard of the second, Holy by nature. The first cannot be conveyed by parents to posterity : The second is, as for example, a Gentleman is chosen to some great office, whereby he is a great Lord : he begets a sonne ; this sonne is a Gentleman by birth, but not a Lord : because the honour of his Father was not invested in his blood, but a speciall grace conferred on his person. Individuall and personall accidents, are never derived, but common are ; as to be the people of God : So we beget children, who though they are borne in originall sinne, yet also within the Covenant. As a sonne of a Free-man of London is borne free, though lame or deformed : so are our children free of the Church, though originally polluted. The same person may be the child of wrath by the common condition of Nature in Adam. And yet holy by the common condition of the Covenant in Abraham.

Use 1. The Children of Christians are borne Christians and holy : by vertue of the Covenant having right to the initiating seale of the Covenant, which is Baptisme, which right if they were not borne Christians, they could not have. Before Baptisme our Children are either Heathen or Christians ; but not Heathens : for then they might not be baptized till they had made confession of Christ with their owne mouth. Therefore they are borne Christians. Baptisme maketh not a Christian, but signifieth. As there are Iewes by nature, so Christians. If any alledge that of *Hierome*, we are not borne, but re-borne Christians : the answer is ready ; wee are not borne regenerate Christians, but to be regenerate. The saying must bee so understood, or else it is false : wee beget Christians, not beleivers.

Use 2. The Children of Christians dying before Baptisme, dye not as Heathens and Turkes, but as Christians, therefore they have hope, and their parents may be comforted over them. The Doctrine of the Papists, teaching that children dying unbaptized are damned, is a cruell doctrine, without ground in the Scripture.

Quest. But what is to be thought of such children which dye unbaptized, whose parents dye without repentance.

Ans. The sinne of the next parents cannot barre the priviledge of the childe : who make claime from some others of his Ancestors who have beleevved. And by such parents making profession outwardly, such a child may have a right to the outward things of the Covenant ; yet parents would be admonished, to deliver over their evidence and charter to their Children as faire as they have received the same. For though the title of children whose parents are wicked, is good to the Sacrament ; yet it is more comfortably derived from next parents beleieving.

Use 3. Thou shalt never have comfort that thou art borne a Christian till thou beleevest as a Christian should doe. He that is free-borne, and will use his freedome, must observe some ceremony, and receive some instrument testifying the same : so though we be borne of Christian parents, yet there is something to be done on our parts, we must beleevve and repent ; the sinne of the Father prejudiceth not the beleieving ; nor the righteousness of the Father saveth the unbeleieving Childe.

It is a credit to be borne of religious parents, if we be religious. If a man hath a thousand pound land a yeere left him, and spend it all in riotous living, what credit is it for him to brag that his friends left him such an estate ? nay, it is a shame to him ; so if the vertues of our parents live in us, its a grace to us, otherwise, the contrary. It is better to be religious, and the sonne of wicked parents, than being the sonne of godly parents to be wicked. He is truly noble, that is good, but a wicked and vitious man, though hee came of a worthier Father than Abraham, is to be accounted base. Walke in the steps of thy godly Parents, and if they were not godly, redeeme the basenesse of thy family, by thy holinesse and vertues.

Art thou borne a Christian? Why then livest thou like a Turke or Heathen, in all *V/ 4.* manner of viciousnesse and prophanenesse? If thou beest free-borne, why becommest thou by thy wickednesse the Divels slave? As thou bearest the Name of Christ, so live like him. When yong *Tobit* married her whose seven former husbands were slaine for their viciousnesse; he speaks to her the first night, being in the bed-chamber, after this manner: Sister, let us pray unto God; for we may not come together as the Heathen; for we are the children of the Saints. So, when thou art tempted to evil, thinke and say thus: I am a Christian borne; God forbid that I should defile my selfe with heathenish and wicked manners.

VERSE. 17. *And if some of the branches be broken off, and thou being a wilde Olive tree, wert grafted in amongst them; and with them partakest of the root and fatnesse of the Olive tree:*

18. *Boast not thy selfe against the branches: but if thou boast, thou bearest not the root, but the root thee.*

IN these verses, and so to the 23. *Paul* digresseth, slepping aside to call unto the Gentile, admonishing them not to despise and insult over the Jewes, notwithstanding their rejection, and their endowment with their priviledges: for as the Jewes hated the Christians for their admittance to the grace of the Gospell; so the Gentiles specially of these times contemne the Jewes. So that the very name of a Jew is of odious account, though indeed we ought to account it a name of honour.

Paul falls into this discourse purposely; but takes occasion from the 16. verse; from whence some Gentile might or did say: We acknowledge the root of the Jewish nation to be holy; but what good doth the holinesse of the root to them: they being reprobated of God, forlorne vagabonds, Rebels, having crucified the Lord of life?

Vnto this *Paul* answers, verse 17, 18. As if he should say; I grant that some of the branches be broken off, and thou being a wilde Olive art grafted into that stocke and root: yet (remembering thine owne originall) boast not thy selfe, despise not, nor vex the branches: for if thou beest puffed up, thou bearest not the root, but the root thee.

Here are two parts: 1. An Admonition. 2. The Reason.

The Admonition, in these words: *Boast not thy selfe against the branches.*

Boast not thy selfe: The word signifieth such a carriage, whereby we shew disdain, in scornfull lookes and words.

Against the branches: That is, the Jewes, whether remaining in the Olive, or broken off.

The reason is twofold: The first, verse 17. the other, verse 18.

The first reason is from a comparison of the estate of the Gentiles before their calling; with their present. Their former estate was an estate of wrath; their present estate of mercie. The force of the reason is this: Those which being in a forlorne estate, are of meere grace advanced, may not boast themselves against others. But the Gentiles being in such estate, were of meere grace advanced: *Ergo*, &c.

This estate of the Gentiles past, and present, is set downe under a most elegant similitude.

In their first estate, they are compared to a wilde Olive, which is a tree growing in the wast Wildernesse, unfruitfull, with exceeding bitter leaves, which the Husbandman *Jer. 11. 16.* makes little reckoning of, but to hew downe and lay at the fires backe. This estate is amplified by the Antithesis of the naturall estate of the Jewes, which is compared to a sweet or garden Olive, faire, greene and flourishing.

Their present estate is, that they are grafted into the naturall and sweet Olive, which is the Church of the Jewes: they are not made Jewes, but brought into the fellowship of that Church by the calling of the Gospell: for grafting in, signifies effectually calling, *Rom. 6. 3.* and conversion to God.

The grafting in is amplified two waies: First, from the occasion of it, which is the breaking off of some of the branches; that is, casting away some of the Jewes for their unbelief: all were not cast away; for all were not unbelievers: wee are graft in among them which remained; or *for them* (as some read) which were cut off.

Secondly, from the effect of this ingrafting: which is a partaking of the joyce and fatnesse of the naturall Olive. An Olive is of a juycie and oylie nature. The grace promised

misfed in the Covenant, is called fatnesse: because it is as wholesome to the soule, as Oyle is to the body. A like phrase is in the Psalmes: *My soule (saith David) shall bee satisfied with marrow and fatnesse.* The favour of God shall be to David, as marrow and fatnesse to an Epicure. The grace also which we receive from Christ (for *of his fatnesse we receive*) is called oyle of gladnesse, because it gladdeth the conscience of sinners. We partake of this fatnesse by insition into the stocke, which is the Church of the Jewes. This effect is set forth by an adjunct: wee partake, not alone, but with them, that is, the Jewes remaining unbroken off: so that by what grace the Jew is nourished and saved, by the same grace are we.

The summe: The Church of the Jewes is the stocke or body of a sweet Olive. The root is *Abraham, Isaac and Jacob*, with relation to Christ, who fills both root and body with oyle and fatnesse. Out of this body sprout many naturall branches: some prove unfruitfull, which the Husbandman, which is God, breakes off: and because hee hath respect to the beauty of his Tree, not delighting to see it mangled, he goes into the Wilderness (the rest of the world out of the pale of Jewrie) and gathereth of the wilde Olive tree (that is, the Gentiles) impes, which he grafterh in the roome of them which are broken off, and among them which stand: whereby these wilde impes grow into the naturall Olive, and partake of her fatnesse with the rest of the naturall branches.

The second reason is, verse 18. taken from the relation betweene the root and the branches, as if he should say: Despise not a Jew, for he is a branch of that body which beares thee: he is a naturall child of *Abraham*, who in some degree is despised (which is unreasonable, in as much as he is the root that beares thee) when his children are despised.

Doctr. The Gentiles may not despise the Jewes. They which are advanced by Grace, are not to boast against them which are in miserie: *Psalm 41. 1. Exodus 2. 3, 9. Deuteronomy 10. 19. 1 Corinthians 13. 4, 5.* The Pharisee disdained the Publican, as a varlet or his fellow, with, *This Publican.* But the Publican disdaines not him, nor is disdained of God, as the Pharisee was.

The use of this is either in respect of the Jew, or of the Gentile.

In respect of the Jew:

Vse 1.

*Putata est
Olivea, non
amputata,
Angel.*

Some of the Jewes are broken off: some, not at all. The Church of the Jewes was never cast away; onely the unbelievers are broken. The Olive Tree is pruned, but not stocked up. The body and some of the branches remaine, into which and among whom we are grafted.

We are grafted in among them, and receive of the fatnesse with them. The Church of the Jewes, not of Rome, is properly our Mother Church. We must be the seed of *Abraham*, if we will have the promises, and therefore believing Gentiles are called the children of *Abraham*; not naturall, but by insition. We bring nothing to the Jewes, but receive all from them: for salvation is of the Jewes. The Gentiles are not called to make a severall Church by themselves, neither doe they so: for there is but one Church. But they are called to be members of the Church of the Jewes, as Christ saith: *I have other sheepe (saith he) which are not of this fold.* What sheepe? What fold? *Sheepe*, that is Elect among the Gentiles. *This fold*; that is, the Church of the Jewes. *Them must I also bring.* Whither? To the fold of the Jewes, that there may be one fold or Church, and one Shepheard.

*Iohn 4. 22.
Iohn 10.*

In regard of the Gentiles:

Vse 2.

Act 15. 11.

Thou art made partaker of the fatnesse. The same fatnesse nourisheth the naturall and ingrafted branches. The Jew is saved by faith in Christ, so are we. There is no difference betweene the way of salvation in the old and new Testament, but as this: In grafting, there is clay, and binding about: The Jew is bound about with a red ligature, in regard of Circumcision; we with a white, in regard of Baptisme, and the white garments then used.

*Esd 10. 12,
ecc.
Obediah,*

Let us not then boast our selves against the branches; for though they deserve the contempt that is cast upon them, yet woe be to them which are instruments to vex them. *Assur*, the rod of Gods wrath to the people, is cast into the fire; and shame covereth *Edom* for ever, for his cruelty to the captived Jewes. Let us love them, as we have good cause for the roots sake. There is no name of any Nation that is named under Heaven,

so honourable as the name of a Jew : take heed thou use it not in contempt. The life of this application we want, because the wisdom of our Lawes hath for their outrages long agoe banished them out of this Kingdome. But whensoever thou thinkest of them, thinke honourably, pittie and pray for them.

We are here taught also three things to consider of: First, What we were before this grace received, wherein we stand. 2. How to carry our selves in this state of Grace. 3. How to know whether we have received true grace, be ingrafted into the naturall Olive or no.

1. We were before our ingrafting, wild Olives : even as the cursed Heath in the wilderness, without Christ, without God, strangers from the Common-wealth of *Israel*, from the promises, and from the life of God, very caytiffes : this *Paul* bids all Gentiles to remember, that we may praise God for his mercy. *1er. 17. 6. Eph. 2. 11. 12.*

2. Having received Grace, carry thy selfe without boasting against them that want grace : when thou seest a prophane wretch, disdain him not, but mourne for him, and say, Lord, looke mercifully upon him, and turne his heart. Considering thy selfe, and remembering thy former estate, have compassion on thy neighbour.

3. Those which partake of the fatnesse of the Olive, are ingrafted ; this fatnesse is the grace given to the root, which is double : the grace of Iustification and Sanctification. If justified and sanctified : then ingrafted.

1. For Iustification: Oyle is good for medicine, healing wounds, and asswaging paine ; also it makes the countenance cheerefull : so the grace of our Lord Iesus, which is called the Oyle of gladnesse, maketh the righteous merry and joyfull. Feelest thou the mercy of God in the pardon of thy sins, and hast peace with God ? This is the fatnesse of the Olive ; thou art ingrafted, and become the child of *Abraham*, the child of God. *Psa. 104. 17*

2. Sanctification may be knowne by effects and properties of it. The effects are three: First, in the heart. Secondly, in the tongue. Thirdly, in the life.

1. If thou beest ingrafted in ; then thou hast the heart of *Abraham* : thou lovest goodness, and hatest evil : thou art upright and sincere : The wood of the Olive will not rot, this notes soundnesse. The nature also of the Oyle is, not to be mixed with other things : if you mixe it with wine or water, it will be uppermost : you may as soone mixe light and darknesse, as grace and sinne. An Hypocrite is no branch of this tree. Further, the nature of Oyle is to keepe metals from rusting : so the vertue of this Grace preserves the conscience from sinne, which otherwise would eat in and perish the soule. If thou hast a canker'd heart, rusted with the love of sinne, and of the vanities of the world, thou hast none of this fatnesse, and by consequence art not grafted in.

2. Thy words will be sutable to thy ingrafting. The blossome of the Olive is wonderfull sweet ; so if thou beest of this tree, thy speech will be savoury and gracious to the hearers. If thou be a blasphemer, a lyer, &c. thou art not grafted into this Olive : The sweet Olive yeelds another manner offent : A dead mans grave doth not more annoy men, than thy filthy and rotten communication. It is a vaine thing for a man to seeme religious, if he refraine not his tongue. *Floris 05. ve succus redolent. Frazer Job. a S. Gemini mano, lib. 3. qui est de vegetabilibus & plantis lib. 3. 37.*

3. If thou beest ingrafted, thou wilt bring forth much fruit : for the Olive is exceeding fruitfull. The fruit of the Olive is both for God and man : First, for God ; Oyle was consecrate to the Lord, was used in Sacrifice, and for the holy Lamps ; for it is a nourisher of light : so thou wilt be religious, a keeper of the Sabbath, a worshipper of God, a favourer of the Gospell. Secondly, for man ; It is both for medicine and meat : Kings, Priests and Prophets were anoynted with it : Our lives must be fruitfull and profitable to the Church ; we must not be for nothing, or onely to spend stover, as they say. Let ours, saith *Paul*, learne to shew forth good workes, for necessary uses, that they bee not unfruitfull : If we live without doing good, we are no Olive branches. Our obedience must be to God and man : to the first and second Table of the Law. *Tit. 3. 14.*

The properties of our obedience are foure, according to such properties of the Olive : that is: 1. Speedy. 2. Peaceable. 3. Continuall. 4. Cheerefull.

1. The Olive is a quicke bearer : so must we bring forth fruit quickly : like the Almond Rod of *Aaron*, that presently budded and brought forth ripe Almonds. The Theeie upon the Crosse presently shewed the fatnesse hee had received, by confession, prayer, &c. *Cito com. prehendit ei fructificat. Job. Bap. per. Nea. will. 6. c. 51.*

2. Our fruit must be peaceable. An Olive branch was a token of peace, as a *Palme of victory*. *James* saith, that the fruit of righteousness is sowne in peace: pride, disdain, quarrelling and contending with our neighbours, is a note of a bramble, not of an Olive branch. If you powre out water, it maketh a noise, dasheth and sprinkleth you: But the powring out of oyle, is without noise, falling downe softly, and with great silence. So the Servants of God must be peaceable.

3. Our obedience must be continuall, once and alwaies to beare fruit. The Olive alwaies flourisheth, is alwaies greene, and never casts the leaves: noting the constant re-
Psal. 92. 14 nour we should keepe in our obedience: *David* saith, That they which bee planted in Gods house, still bring forth fruit, and flourish in their age. If thy obedience be not continuall, it is not sound.

4. Our obedience must be cheerefull, thy love to thy neighbour must be free. Anointing with oyle makes us lithe and nimble: so if we have received hereof, we will not come to the Church as if we were stiffe in the joynts, like a Beare to the flake; but with *David*, we will runne in the wayes of the Commandements. The Olive requires no great cost to make it fruitfull: nor a man truly sanctified, great intreaty to perswade him to doe good. As the Sunne naturally gives light, so a true Christian ingrafted into the naturall Olive, willingly and cheerefully is exercised in Gods service.

VERSE 19. *Thou wilt say then, The branches were broken off, that I might be grafted in.*

20. *Well, because of unbelieve they were broken off, and thou standest by faith: But not high-minded, but feare.*

THE Admonition is here repeated in other words, upon the occasion of an insolent objection of a Christian Gentile, which objection is set downe verse 19. and is the first part of these words. The second part is *Pauls* answer, verse 20.

The Gentile taking in some scorne, that *Paul* in the 17. verse, had avouched the Jew to be the naturall Olive, and the Gentile, a wilde Olive, objecteth, as if he had said, Tell not me, *Paul*, of these things: let the Jew be what he will, I am as I am; yet (by your leave) he is broken off, that I might be grafted in; which shewes that GOD saw more worthinesse in me than in the Jew: The Merchant parteth not with his present freight, but for better lading: neither will any man suffer an incision or scarrifying in his arms or feet, but for preservation of a more noble member, as the eye or head.

His Argument may be framed in an *Enthymeme*, thus: They are broken off, that I might be grafted in; Therefore I may boast.

To this *Paul* answers, verse 20. which his answer is either to the Antecedent; *Well, because of unbelieve they are broken off, thou standest by faith:* or to the consequence, *But not high-minded, but feare.*

His answer to the Antecedent hath two parts: 1. A Concession, *Well.* 2. A condition, in the rest of the words.

Answer.

Well: Some take this word ironically, and by way of increpation, as we must use it in our English tongue, saying *Well, well*, when we meane that it is not *well*. But here it is taken for a Concession, *Paul* grants the thing: *viz.* That the Jewes are broken off, that the Gentiles might come in: But he addes a *Proviso*, alwaies remembered, that the proper cause of the breaking off of the Jew, was his infidelity, not the comming in of the Gentile: For this came to passe by a second and accidentall consideration: and the proper cause of the comming in and standing of the Gentiles, is Faith; that is, the grace of God. The Gentile then understood not himselfe, being like a foolish servant that runs away without his errand: for if he had taken all with him, hee would have discerned cause of humiliation, not of boasting herein.

The Gentiles argument is a meere Paralogisme, alleaging that which is not the cause, for that which is. The unbelieve of the Jew, being the cause of their breaking off, not the letting in of the Gentiles. So that *Paul* answers, as if he should say, *Learn* (thou Gentile) to distinguish betwene the cause and the event. It fell out, that the Jew being cast out, thou wert received in: but this was not the cause of that, neither is thy goodness the cause of thy standing in the Olive, which wert wont to stand among the bryars in the

the wilderness. God could have brought thee in, without breaking off the Jewes, but he would not; but hath done thee good out of their evil, and hath brought thee in, that thou mightest be the cause of their bringing in againe.

The proper cause of the breaking off of the Jew, his infidelity: of the standing of the Gentile, Gods grace.

Faith is the gift of God, whereby we know, apprehend and apply the promises, relying upon them. Infidelity is a fruit of corruption, whereby we know not the promises, or knowing, beleeve them not; or beleeving them to be true, make them not our confidence.

Standing, notes an estate wherein a man hath the favour of God to justification and salvation: Breaking off, the contrary.

Standing is a manifestation of Election, by Faith, here: by salvation hereafter.

Breaking off, is a manifestation of Gods judgement: in this world, by taking away from a people, the Word and Sacraments, the tokens of his love, and cognizance of his people, so are the Jewes, and also those famous Churches of *Asia*, broken off: and by giving particular persons to hardnesse of heart. After this world, by separating such from Angels and Saints, and by throwing them into hell.

Object. It seemes then that a man may be a branch, and yet broken off.

Ans. Similitudes are not to be pressed too farre: Branches are to be distinguished: some that have onely an outward fellowship with the Olive, these may bee broken off: some that have an inward partaking of the sappe and fatnesse of the Olive, these cannot. So that there are Infidels out of the Church, and Infidels in the Church. The first Infidell is called Negative, the second, Privative.

Yet it is so to be understood, that faith is not so the cause of standing, as infidelity is of breaking off: for infidelity is the meritorious cause of breaking off, and faith but the instrument or staffe whereby we stand.

Our standing is by faith, our breaking off by infidelity: 2 Cor. 1. 24. Heb. 3. 12. In this *Doltr.* place to the Hebrewes, there is the same name given to an unbelieving heart, which is given to that naughty packe the Divell. And Heb. 11. 1. Faith is the ground of things hoped for: or (as Saint *Augustine*) of persons hoping. God hath given faith to uphold us, *Aug. trall.* not as a reed, that may deceive; but as a pillar, well translated ground, being as the un- *79. super* moveable earth which we stand on: we have good footing by faith: The *Israhelites* were *Iob.* destroyed for their infidelity, *Iude 3.*

Beleevers are truly happy, unbelievers truly miserable: He stands in Gods favour, this is throwne away as a withered branch into unquenchable fire. *Cain* finnes, beleeves *Vse.* not, hence he is tormented in conscience, afraid of his owne shaddow, thinking the Divell should meet him in every corner, a picture of the miserie of an unbeliever.

He that beleeveth, is the sonne of God; what a prerogative is this? What is he then *Job. 1. 12.* that beleeves not? Even the childe of the Divell. Can there be any thing worse?

He that beleeves, saies God is true: He that beleeves not, saies God is a lyer: Should not this be plagued? *Iob. 3.*

Christ dwells in the heart of a beleever, as in his Temple; But the heart of an unbeliever is the Divells shop, in which he forgeth, and his anvil, on which hee hammereth all villanies; his stye, his stable, and whatsoever can be said that is more base. *Job. 5. 10. Gal. 3. 17.*

Nay, an unbeliever is a Divell. Have not I (saith Christ) chosen twelve, and one of you is *Iob. 6. 69.* a Divell? See how Christ accounts of Judas for his infidelity and treason. *70.*

Did I say Divell? Nay, worse than a Divell: The Divells beleeve and tremble: but many among us beleeve not; and many that beleeve that there is a God, and that hee is an hater and revenger of iniquity; yet when they are admonished of their pride, drunkennesse, breaking of the Sabbath, move no more than the stones in the wall. *Iam. 2. 19.*

What shall I say to make thee sensible of thy misery? If thou beleevest not, the wrath of God dwelleth upon thee. The divell worketh effectually in thy heart: as he possesseth thee here, so thou shalt possess him hereafter for ever.

This consideration should move us to three things: First, to seeke faith: Secondly, to examine whether we beleeve or no: Thirdly, to mourne for infidelity.

1. Above all things, labour for faith, sell all for this: Let the fooles of the World drudge and droile for a penny; let us seeke for faith; and whatsoever we want, let us

not want this, by which wee stand, and without which we fall eternally.

2. Many perswade themselves that they have faith, which will be found Infidels at the day of Iudgement: Be thou of good ground that thou beleevest. The five foolish Virgins thought they should doe as well as the other five, but they were deceived. Thou shalt know whether thy perswasion be true saving faith or no, by three things.

1. By the meanes whereby it is wrought, which is the preaching of the Gospel. If it arise from a conceit of thine owne braine: it is but a mocke-faith, and will not stand thee.

2. By the manner how it is wrought: First, there is in every true beleever, a sight of sinne: Secondly, Humiliation for it: Thirdly, a change of the heart: Fourthly, a mourning after righteousness, then comes faith.

3. By the fruits: faith workes by love: as the fruit shewes the tree, so obedience shewes faith. Many shew plainly they have no faith, for when prosperity comes, they feare not God, and when adversity, they runne from God to the Creature, to Wizards, to the Divell for helpe, as if there were no God in Israel. Herein they are like a dogge; hold up a crust, he comes fawning; hold up a cudgell, and he runs away: so many, let them thrive then God is a good God. But let God lay his hand upon them, then they are gone seeke a new master, the Divell: yea, if it be but for the saving of a Pig or a Cow, what are such but Infidels?

Faith purifieth the heart; it will not suffer a man to be an Hypocrite; to be one thing without, and another within: one thing before men, and another in secret: He that beleeves Christ dyed and shed his blood for him, cannot but dye to sinne, and delight to live righteously.

3. Mourne for infidelity: even for the least motion to it: and the rather because it is the fashion of most, to mourne for other things, and not for this. If a man be robbed, or his house be burnt; he cries out, I am undone. But who is heard to cry, woe is me for want of faith, I am undone for my unbelieve? If we heare of a Theefe, we cry, hang him, and perhaps we will cry shame on a drunkard; but there are few cry shame of themselves for infidelity, that maine mother sinne.

Infidelity is the barre of all goodnesse: if a man heare the Word without faith, it profits him not: as a bottle being stoppt though it be throwne into the midst of the Sea, remains empty, so an unbelieve, under the best meanes, remains unblest for the want of Faith. Labour to be sensible of this want. Thinke what weeping and gnashing of teeth it will worke in thee at the day of Iudgement, when thou shalt see many who have heard the word with thee, to be received into Heaven because they beleeved, and thy self thrust downe to hell, for thy infidelity: remember that good man in the Gospel, who cried with watery cheekes, *Lord, I beleeve, helpe my unbelieve*: pray thou in like manner.

VERSE 20. ——— *Be not high minded, but feare.*

Here Paul answers to the consequence of the Gentiles objection: because the law is broken off, that they may be received in; therefore they thought they might boast: it followes now faith Paul, shewing in these words, both what should not follow: viz. *High-mindednesse*: and what should: namely, *Feare*.

Be not high-minded: The word is significant: thinke not, conceive not highly of your selfe. He said before, *boast not*, here he useth another word of purpose, by which he strikes at the roote of pride, poynting at the padde, where the mystery of this iniquity is couched.

Faith shuts out boasting, Rom. 3. 27. Ephes. 4. 1. 2 John 5. 44. Philip. 2. 3. *Hab.* 2. 4, 5.

Vse 1. At every turne remember this saying: *Be not high-minded*. Hath God given thee a liberall portion of riches, wit, beauty, &c? Let this sentence alway sound in thine eares: hast thou knowledge, and utterance? Hearest thou any say; few have the knowledge you have, or can speake as you doe? Let this sentence stand sentinel to keepe thee from pride. Let no grace puffe thee up: God loves we should acknowledge his gifts and give him the praise.

1am. 4. 6. God resists the proud. All other sinnes fly from God. The proud man, as though hee stayes

were of the race of the old Giants, resists him. God gives grace to the lowly: The raine staves not on the tops of the mountaines, but the vallies are watered and made fruit. *Psal. 135. 9.*

God teacheth the humble. The proud man is empty, their's little grace in him. Height weakens a thing, and an empty vessell, makes the lowdest found. They which brag most, have least in them. In the fanne, the good corne goes to the bosome and bottome; the slighty to the mouth and is uppermost. The chaffe is above the corne, not because it is best, but because it is lightest. There's nothing in a proud man, or if any good, it is marred by pride, as the Prophets portage was by the bitter hearb, or the precious oymntment by the dead Fly. The grace of our graces is humiliry. There's no difference betweene a mad man and a proud man, but this: we pittie him that is mad, we hate, (nay God hatech) him that is proud. If thou wouldst have comfort of thy gifts, be humble.

*Altitudo non est valida
Chrif. Rom.
20. in Epist.
ad Rom.*

Observe: First, The signes. Secondly, the remedy of high-mindednesse.

1. The signes of pride are many: *Esay* notes the daughters of *Ierusalem* for pride, because of their fantast call apparell, but wee are to enquire the signes of spirituall pride; which are specially foure:

1. Impatience of admonition; to be deafe on that care is a plaine token of pride. The Pharisees who were proud, take it in great scorne, that Christ reproved them of blindness, when indeede they were beetle blinde. Proud *Zidkiah* cannot endure *Micah's* admonition. He that swelleth when he is told of his fault, hath a proud heart. *1st 9. 39. 40. 2 Chron. 18. 23.*

2. Disgracing and diminishing the gifts of others with boasting of our owne, declares a high minde. The proud Pharisee abased the Publican and exalted himselfe. Dost thou impute unto others that they are cold, covetous, &c. saying, thou wouldst be ashamed if thou wert not better than they, never looking at thine owne infidelity, pride, hypocrisie, &c? Verily thou hast a proud heart.

3. Medling with things above our understanding or measure notes pride also: many presently upon their supposed conversion, enter into controversies, censure particular men, yea whole Churches, as if they were ignorant of nothing, when indeed they know nothing as they ought to know: they rush into matters beyond the age of their Christianity. *David* approved his humility, by not medling with things which were too high for him. *Psal. 131.*

4. Contention also argues pride, as *Salomon* saith: What is the cause that in our Church many picke quarrels, and urge with violence their owne conceits, as if they were undoubted Articles of the Faith? Surely it is our pride that makes our good *Rebecca* complaine of our striving. *Prov. 13. 10.*

2. The second part of this use is for remedy, where we have three things: First, the place to which the remedy is to be applied: Secondly, the remedy it selfe: Thirdly, the persons that need it.

1. The place is the heart, as *Peter* adviseth, *Decke your selves inwardly with lowliness of minde*. There may be an abatement of pride outwardly, and yet never the lesse within: according to our saying: There may be as much pride under a leather lacket, as under a velvet Gowne: Who seemed more humble than *Diogenes* in his tub? And yet there was scarce any thing more proud, as wise *Plato* could observe. A man would thinke that nothing could be more lowly and meeke than a Monke or Friar in his Cell, and under his Cowle, but the lesse pride is in their habit, the more is in their heart: Their Masters Title is a very lowly one, *Servus servorum*; but if a man should say, that he were proud, he need never to come under confession for it.

2. The remedy consists of many particulars (wee cannot have too much against this foule evill) which used with prayer will bee of force to keepe our hearts from swelling.

1. The first thing I commend to be used: is a continuall remembrance of these and the like Scriptures: *Be not high minded: God resisteth the proud, &c.* Draw forth these as a sword to take downe this Peacocke.

2. Remember the example and monition of Christ: *Learn of me*, (not to walke up on the Sea, or to make a world) but to be humble, and lowly in Spirit: Is Christ humble, then be thou ashamed to be proud?

3. Consider how God hath judged the proud. Pride thrust Angels out of heaven: our first

first Parents out of Paradise; hanged up *Haman* upon his owne gallowes, made *Nehemiah* a beast, &c. Take heed by these examples.

4. Consider, that if thou hast any excellency, it is the gift of GOD: *What hast thou which thou hast not received?* It is an Ass that will be proud of a Lions skin, which is not his owne. And God can take away thy knowledge, and make thee an Ideot, or strike thee with madnesse; and if thou beest rich, in the turning of an hand, he can make thee as poore as *Lazarus*.

5. Doth thy heart tickle thee, because of thy knowledge, faith, patience, &c? Sit downe and cast thy account, thou shalt finde upon thy reckoning, that thy wants are more than thy receipts: for one thing thou knowest, thou art ignorant of ten: If thou hast one good thought, thou hast a thousand ill ones, which arise out of thy heart, as the smoke out of the bottomelesse pit. As *Goliath* is bigger than *David*, so for the terme of this life, corruption is more than grace. Looke upon thy dulnesse in prayer, thy wandering thoughts, thy hypocrisie, &c. Hold thy selfe to this taske, and thou shalt find more cause of mourning than of pride. As ballast is to the Ship, so will this meditation be to thee, that thou shalt not be turned about with the waves of selfe-conceit. *Pliny* records a secret of the Bee, that in a storme it getteth up a little stone, by the weight of it to fly the more steadily, and to get home in safety. If thou bee in danger to bee blowne away with pride, let the thoughts of thy wants be to thee as this little stone.

Plin. Nat. Hist. lib. II. cap. 10.

Themistocles

3. The parties that stand in need of these remedies, are all men, specially those which are extraordinarily graced by God, even such as are truly sanctified: all other sins are evil, this is in that which is good, and therefore the harder to be avoided. We are all of his minde, who being asked what song he delighted most to heare, said, that wherein his praises were set forth: When we passe the streets, how doth it please to heare the people say, There he goes, a very worthy man; it is incredible, how this scales upon Gods best and most sanctified children. Even *Paul* having received extraordinary revelations, must be taken downe with the buffetings of Satan, lest he be proud. *Hieronymus* that lived a retired and mortified life, said, That hee could hardlier be brought to vain arrogance, than gold or silver. Study and pray for Humility, the honour of a Christian. It is the first, second, and third thing to be sought for of a Christian, as pronuntiation is of *Demosthenes* his Orator. *Moses* face shone when he had talked with God, and hee wist not. An excellent degree of grace is it, to be excellent, and not to take notice of it. As boughes the more laden with fruit, are the more lowly, and as when the Sunne is at the highest, our shadows are at the shortest; so the more grace would be adorned with the more humility.

Exo. 34. 29.

The Divell will tempt thee to all vicioulnesse; if he cannot prevaile that way, he will tempt thee to be proud of the goodnesse; yea, to be proud, because thou art not proud. In the midst of grace, pray for an humble heart.

VERSE 20. — But feare.

THere is a worldly feare, and a feare that hath respect to God, which is Servile, or Filiall: this, Initiall or more perfect. The filiall feare is here meant, which makes us carefull not to displease God our Father.

Feare: That is, looke to thy standing: for feare bringeth forth care: and they that feare not, are carelesse.

Doct.

He that beleeveb, feareth God, 1 Per. 1. 17. If you call him Father (there is faith) then as it followes, passe our time in feare, 1 Cor. 10. 12. He that thinketh he standeth (there is faith) let him take heed he fall not (there is feare) Phil. 2. 12.

The Papiſts from this and the like places teach, that we are uncertaine, and much doubt of our salvarion. He that feareth, doubteth (say they) but he that beleeveb, feareth, Ergo, &c. We deny the Major, being understood of filiall feare, as it must be in this place, for filiall feare causeth no doubting, but more sure standing.

Pro. 28. 14. Jer. 32. 39.

Blessed is the man that alwayes feareth, saith the Spirit, but alwaies to doubt were no blessing, but a rock to the conscience. I will put my feare in their hearts, saith God, that they shall never depart from me. So then there is a feare of assurance, (this is filiall:) as well as a feare of doubting, (this is slavish:) He that is at the top of a tree, if he feare to fall, will clasp the better hold. He that is careles hath no firm security, but he that feareth, may be secure.

This

This feare manifesteth faith; for where there is faith, there is a grace whereby we are a-^{Vse 2.} fraid to doe any thing which may offend God, and weaken our faith. Art not afraid of drunkenesse, whoredome, blasphemy, &c? Then thou hast no faith.

He that hath a charge of money upon the way, how carefull is he? How often is his hand upon his sword? His eye is busie at every corner and crosse way, to discerne dangers; and when he comes home, is carefull to locke it up, and the more his treasure is, the more is his care: But a man that hath no treasure in his house, leaves open his doores, and feares nothing. So the want of feare argues the want of faith. Remember the preciousnesse of Gods favour, and of the blood of Christ, whereby thou art redeemed, and be ashamed of thy carelesnesse, whereby thou squandrest away that which is so dearly bought.

VERSE 21. For if God spared not the naturall branches, take heed lest he also spare not thee.

IN the 20. verse, the Apostle admonisheth the Gentile, thus: *Be not high-minded, but feare.* In this verse is a reason of that admonition: and in the 22. verse, the Conclusion of this whole Digression.

The reason is taken from the effect of the contrary: If they be high-minded, and feare not, God will punish them; as if he should say, Thou standest on the top, thou must not have high conceits, lest thou come tumbling downe. A man that is on the top of a tree, brags not of his height, but looks to his hold: so doe thou, faith *Paul*, or else thou shalt fall.

This is confirmed by an argument *a Majori*, thus: If God spared not the naturall branches, much lesse will he spare thee. This is doubly amplified: First, from a caution, *Take heed.* Secondly, by an *Antithesis* betweene the naturall branches (the Jew) and the ingrafted (the Gentile.) That which is naturall, is surer than that which is ingrafted: As a naturall childe is more affectionately beloved than an adopted. If the Jewes were cast off, which were borne of *Abraham, Isaac, and Jacob*, and who had many privileges; ^{Nulla comminatione sublimati.} much more the Gentiles, if they take not heed, which are sublimed with no commendation. ^{Amb.}

All, without respect, which continue not in grace, shall be broken off: Luke 13. 3, 5. Rev. 3. ^{Doftr.}

God is not moved with outward privileges to spare any, or to tolerate in his Orchard those which are fruitlesse, and onely cumber the ground: Thou art planted in the Church, which is Paradise, and art waired with those rivers of God, the Word and Sacraments; If thou bringest forth no fruit, though Christ himselfe had come of thy stocke, thou shalt be broken off, and throwne away. ^{Vse 1.}

Here is a good Take heed or *Item* for many:

1. For *England, Germany*, all reformed Churches: The Jewes were the famous people of God, and yet cast away for their faithlesnesse. Where are those renowned Churches of *Asia, of Greece*? Let us be warned by their harmes: If we continue not to bring forth fruit, we must looke for the same measure which God hath meared out to them.

2. For prophane persons: If Iudgement begin at Gods owne house, how shall the wicked escape? If an *Israelite* goe to the pot, what should a *Canaanite*, an Hypocrite, a Rebell looke for? The Scribes and Pharises, the great observers of the Law, whom the world could not challenge of drunkenesse, whoredome, &c. are for all that damned in hell, because they received not the Gospell: If thou, besides horrible irreligious prophane-nesse, beest opplete with all unrighteousnesse, how shalt thou escape damnation?

3. For the children of God: Art thou one of these? Walke according to thy profession; if thou growest cold as others, take heed. Hast thou faith? Keepe it. Hast thou a good conscience? Better the peace of it every day by righteous living. Hold that thou hast. It is worth thy care, and thou hast a dangerous enemy.

Remember what is come to the Jewes; when thou seest thy neighbours house on fire, it is time to provide water to save thine owne. When two Ships set forth, if the foremost runne upon a Rocke and split, her consort that followes will be warned. Thou seest covetousnesse to be the destruction of this man, pride of that, whoredome of another; pray thou against these sinnes, and all other, and be carefull.

He that is the child of God, cannot be damned, but he may so wound his conscience, that

that he shall thinke the torments of hell not equall to that which he feelles : though we cannot lose true Grace totally, yet it may be so abated, that it may breed us woe unspeakable. *David* ceased not to be the child of God by his sin, but he received such a wound, and was so shaken, that he lost for a time all feeling of Gods favour ; and I make question whether he received his former glorious feelings to his dying day. Thou knowest when *David* failed, where *Demas* fell, why the Jewes were broken off : watch and pray, lest thou also fall into temptation ; and approve thy selfe a fruitfull branch, lest thou bee broken off.

VERSE 22. *Behold therefore the goodnesse and severity of God ; on them which fell, severity : but towards thee, goodnesse, if thou continue in his goodnesse : otherwise thou also shalt be cut off.*

THis verse is the Conclusion of the former Admonition, shewing to us Gentiles, the use we should make of the Iudgements of God to the Jew, and his mercy to us. This he propounded by way of counsell and advice, directing us how to pull out a good lesson for our selves out of these things.

In this verse are two things : First, an Exhortation. Secondly, an Amplification.

The Exhortation, in these words ; *Behold the goodnesse and severity of God : on them which fell, severity : but towards thee, goodnesse.* The Amplification, in the rest of the words.

In the Exhortation are two things to be considered : First, the Manner : Secondly, the Matter of it.

The Manner is in this word, *Behold* : which is not the Adverbe, but the Verbe, to note a narrow looking into the point : as in that, *Behold the Lambe of God* : as if *Isa* should have said, Looke well on him ; eye him, marke him well.

The Matter to be considered, *Goodnesse* and *Severity* : both these determined by their proper subjects. *Severity*, generally to all : personally to the Jew. *Goodnesse*, personally to the Gentile ; *To thee*, speaking to us face to face, and generally to all.

Goodnesse : The word signifies the propensitie of God to doe good : *Taste and see how good and gracious God is* : taste the sweetnesse of his nature. *If so be you have tasted, saith Peter, how gracious the Lord is.* The sweetnesse of the nature of our God, who is not froward and tyrannous, but most ready to bestow grace and goodnesse, and to receive sinners.

This sweetnesse, if you please so to call it, is to be distinguished from the effects of it, which are *Love*, *Mercie*, *Salvation*. *Salvation* is the effect of Gods mercie ; mercie, of his love ; love, of his speciall goodnesse.

Severity : The word signifies such a severity as notes a cutting off : which word *Paul* useth, the more to set forth Gods goodnesse to us. Most sweetly hath God dealt with us, and most bitterly with the Jewes, searching and sifting out all their ungodlinesse. As a Iudge cuts the matter in pieces, pondering all reasons and circumstances, before he gives sentence : Or as a Iustice strictly examineth & presseth the suspected malefactor brought before him : Or as in an Anatomy, every sinew and veine is laid open : Or as *Paul* bade *Titus* to reprove the *Cretians* sharply ; as if one should say, Rippe up their consciences, speake home to them, touch them to the quicke : So God dealt with the Jew.

These two are attributed to God : whence the Fathers confuted the dotage of the *Manichees* concerning two beginnings.

These are not opposite in God, who is a simple essence : They are not two things in God, much lesse two opposite things : they are the same in God, opposed not formally, but in regard of the effect ; as it is the same heat of the Sunne which hardens the clay, and softens the wax.

Doctr. It is the dutie of all, for their better stirring up to thankfulness and humility, diligently to keepe a note-booke of the mercies of God to themselves, and his judgements to others. Concerning Iudgements, *1 Cor.* 10. 6, 11. *2 Per.* 2. 6. And for his goodnesse *David* had his Table or booke of remembrance, *Psal.* 66. 16. And so had *Paul*, *1 Tim.* 1.

Vse 1. He saith not, behold thy goodnesse, but Gods : if thou be saved, the praise is Gods : if thou be damned, the fault is thine owne.

His

His goodnesse and severity: separate not these things which God hath joyned: he hath revealed himselfe to bee both mercifull and just. Joyntly consider of them, and it will helpe against two dangerous tentations, namely, despaire and presumption, which are as the two armes of the Divell whereby he gathers us up for himselfe.

1. For despaire. Sinners despaire, because they cannot be perswaded of mercy, onely viewing the severity of God, and poring upon that: hast thou offended God, and therefore art afflicted in conscience? Alas, thou hast deserved to be a fire-brand of hell; but yet consider the sweet goodnesse of God: he is just to damne stubborn sinners that repent not: but to such as humble themselves, and with penitent hearts beg for mercy, hee is a sweet God. Witnesse *Manasses, Mary Magdalen, Paul*; these upon their repentance were pardoned their odious sinnes: whatsoever therefore thy sinnes have been, despaire not; there is mercy with the Lord, who is more mercifull than thou art sinfull, and can pardon more sinnes than thou canst commit. Onely belevee it, and repent.

2. For presumption. As the act of seeing, is hindered both by no light, and by too much: so the light and comfort of conscience is hindered, either by no seeing of mercy, which causeth despaire; or by seeing nothing else but mercy, which causeth presumption. Satan will tell thee, thou maist take thy liberty, follow thy pleasures, needest not to be so precise, for God is mercifull. Thy remedy is to consider, not onely the mercy, but the severity of God also. Hee is as just as mercifull. Remember how severely hee hath dealt with the Jewes; they have been almost this 1600. yeeres vagabonds for their rebellion against Christ and his Gospell. Forget not his severity to *David* for the matter of *Uriah*: how hee not onely visited *David's* conscience, but tooke him up, and made him an example to all the world, plaguing him in his *Amnon, Absolon, Adoniah*. Thinke of *Moses* that meeke man, whom God calls his friend, yet for one fault, (and that so secret, as by reading the story we can scarce finde it out) for striking the rocke, when hee should onely have onely spoken to it in confidence, was barred entrance into the land of *Canaan*. O severity.

How darest thou then dreame of mercy under many sinnes, when thou rememberest how severely God hath dealt with his owne children, for some one weaknesse which they have shewed? If therefore the divell tell thee that God is mercifull: tell him againe, that he is most just and severe also. The rather consider seriously hereof, because a thousand perish this way, to one that perisheth by desperation. Desperation is a course that Satan takes but with a few, because it is tedious to flesh and blood, and often proves the occasion of a mans conversion, and so the divell is overshot in his own Bow. But presumption is pleasing. To live as we list, to enjoy our pleasures, and then goe to heaven when we have done, what can be more pleasing to flesh and blood? By this baite the divell catcheth most: let us therefore be the more wary, praying with *David*, *Lord keepe* *Psalm 19.* *me from presumptuous sinnes.*

Goodnesse and severity: Who have goodnesse? And who have severity? I will tell thee: *Verse 3.* If thou repentest and obeyest the Gospell, goe thy way, thou art a happy man. The sweetnesse of God and his goodnesse is to thee. But if thou beest a profane, unbelieving, impenitent wretch, and diest in this estate, the most just God will in his great severity hurle thee into hell, as out of the middle of a sling.

That thou maist value the mercy and the goodnesse of God to thee the more, consider the judgements that fall upon the wicked. See thy happinesse O *England*: looke upon *Turkie*, where *Mahomet*; upon *Italy*, where the Pope tyrannizeth; looke upon *France* and the Low-countries, how they are fired with contentions, swimme in blood, while thou singest of Peace. Long mayst thou sing: and shalt, if thou canst thankfully say, God hath not dealt so with any Nation: Blessed be his Name.

Let every one in particular apply this. Wouldst thou see the blessing of health, liberty, competency of maintenance? Looke upon the diseased, the prisoners, the poore, who cry in the streets and high waies for reliefe. Thou in regard of nature, art no better than they, not a haire to chuse between thee and them. Why is it then thus? Because of the goodnesse of God to thee, and his severity to them. *Cain* and *Judas* despaire, but thou beleevest, and hast assurance of Heaven. Feare God for his severity, and love and praise him for his sweetnesse to thee, which thou hast not deserved.

2. The amplification of these two properties thus determined, is by a severall correction

rejection to either of them. Concerning the Gentile, in the latter end of this *verse*, concerning the Jew in the next *verse*, where *Paul* cunningly resumes his former business, from the which he hath thus digressed.

Anſw. The first correction: *To thee bountifullneſſe, if thou continuſt in his bountifullneſſe, that is, Faith, the cause for the effect, as mercy is taken verse 31: This is confirmed by a reason: Else thou shalt be cut off.* Some observe the change of the word: The Jew is broken off; the Gentile cut off. To the Jew remaineth a hope of re-ingrafting: but if the Gentiles continue not, they shall be stocked up by the roots. As the famous Churches of the East; the very seed of these ancient Christians is utterly extirpated: so is it not with the Jewes. Continue O England in his goodness.

Doctr. Perseverance is a necessary condition of true saving Faith. Heb. 3. 14. John 2. 9.
Use 1. The Papists from this conditionall (*If thou continuſt*) collect, that none can be sure to continue. Wee deny the collection or consequence. 1. *Paul* speaks to the whole Church of the Gentiles, among whom were many Hypocrites, at whom he aymes. 2. He speaks thus to the elect, not that they can finally fall away, but to provoke them carefully to looke over their evidence that that they may be sure. 3. It is absurd to inferre an absolute proposition, from a conditionall. As if one should thus collect in another case, if the Sunne rise not to morrow, it will be darke: therefore it will be darke to morrow. The course of nature appointed by God, holding, the Sunne shall rise; and so, the power and truth of God holding, (which cannot faile) the elect shall continue: 6.

Arminius but weakly concludes, that there needs nothing to the conversion of men, but the bare propounding of the Scripture, because it is said: that the Tyrians and Sydonians would long agoe have repented, if the great workes which Christ did among the Jewes, had been done amongst them. Which manner of reasoning is as if one should collect a power of speaking to be in stones, because our Saviour somewhere saith, that if these hold their peace, the very stones would cry out.

Luk. 19. 40. *Use 2.* See thou continue, or else thou shalt not taste of the sweetness of God in the salvation of thy soule. Be not like a waning, but like a new Moone that is increasing: like the morning light, which groweth brighter and brighter to perfect day. Be not like *Nabuchadnezzars* image, whose head was of gold, and whose feet were of dirt. Many begin gloriously, but end shamefully: our end must be best.

Faith saveth if it be kept to the end: if with *Paul* thou canst say, I have kept the faith, thou shalt weare an immortall crowne with *Paul*. The end tries all, before which a man cannot be said and knowne to others to be happy. Flowers that are fresh and sweet, we delight to weare, but when they fade and wither, we throw them away. So fading Professors shall be cut off. If thou returnest with the dog and swine, to the vomit and mire of thy former sinnes, it had been better thou hadst never knowne the way of righteousness, for as the Lord liveth who cast off the Jewes, so he shall also cast off thee. Pray for perseverance, and looke to thy selfe, that thou lovest not the things which thou hast done, but that thou maist receive a full reward.

VERSE 23. *And they also, if they bide not still in unbeliefe, shall be grafted in, for God is able to graft them in againe.*

Here is the other correction, on the part of the Jew, by which *Paul* mitigates and allayes, the severity of his speech which he used of them, *verse 22.* The speech was, that Gods severity is on the Jew, the correction is here, *If they continue in their unbeliefe*; but, *if they continue not in it, they shall be grafted in againe.* This is proved by a reason from the power of God: God is able to doe it.

Thus these words, pertaine to the former exhortation, and withall the Apostle in them falls into his former argument, to prove the rejection of the Jewes not to be small: and so wee will consider of this *verse*, (*verſe.*) as it belongeth to those things which follow.

In this *verse* and those which follow, the Apostle sheweth three things concerning the generall calling of the Jewes before the end of the world. First, that it is possible. Secondly, that it is probable. Thirdly, that it is certaine. The first in this *verse*, the second in *verse 24*, the third from *verse 25.* to the 33. In this *verse* we have two things: first, a proposition, The

The Jew, if he continue not in his unbelieve, shall be grafted in. Secondly, a reason, from the power of God, for God is able to graft him in againe.

The Apostle here speaketh of the multitude of the Lewes, of whose calling the Gentiles despaired, as a thing impossible: but Paul tells them it is possible, by the almighty power of God.

Object. But from the possibility to the being of a thing, is no certaine conclusion.

Answer. Paul proves not here directly it shall be so, but that it is possible, which is enough against the Gentiles in this, that they held it to be impossible. But if we be certaine of the will of God, then from his power is a certaine Argument. Now a *Quare* may be here made, whether that there be not alwayes in things of this nature, a secret supposal of the will of God; as where Paul exhorts the *Corinthians* to almes-giving, lest any man should grudge, and say, Here is such calling for Almes, such Taxes, and Collections every Sabbath, that if we should give to every one, we and ours must want: lest, I say, any man should thus oppose; O, saith Paul, let no man argue thus: for God is able to make you abound in all sufficiency. Where Paul reasoneth not only from Gods power, (as I take it) but from his will also supposed; or else, me thinkes, Pauls Argument should not be perswasive. But howsoever, it is most safe to follow Interpreters, which say, that here Paul proves onely that the calling of the Lewes is possible.

Quest. But cannot God doe more than he will?

Answer. In regard of us, there is a difference betweene the Wisdome, the Will, and the Power of God. The first being the directing; the second, the commanding; the third, the executing beginning of things: but in God these differ not. And yet it is true, hee can doe more than he will doe, but not than hee can will to doe. Hee actually doth no more than he actually will doe: but whatsoever he can doe, he can also will to doe, if he please.

The power and will of God are of equall latitude and extent, if wee evenly examine them, viz. his actually will, with his actually power; and his potentiall will, as I may so terme it, with the power answerable thereto.

Yet here observe a difference betweene the Creator and the Creature, Man cannot doe all that hee actually willet; God can doe more than hee actually willet. It is not fit that the power of man should bee equall to his will, because hee is evill: but it is fit that Gods will should bee more than his actual power; because hee is infinitely good.

The Lewes, if they continue not in their unbelieve, shall be grafted in againe, Luke 1. 37. *The Doct. in the Hy, potest.*

Mat. 19. 26. Whatsoever sinner beleeveth and repenteth, it is possible he should be saved, Ezek. 18. 21.

If they continue not in their unbelieve: The chiefest barre to a mans salvation, is an unbelieving heart. Many will say of our civill men and women; if they goe not to heaven, Lord have mercie upon us: and yet our Saviour told the Pharises, who exceeded all men in civill Iustice, that Publicans and Harlots should goe before them into the Kingdome of Heaven: Why? Because they beleaved not. Civill righteousness is not in it selfe evill, but good; but not good enough to save a man. It may bee without faith, but faith cannot be without it. Moralities without faith, are like a goodly picture, which is faire to looke upon but a man can have no society with it, because it wants life; so a civill man is good to live by, but his Iustice is but painting. Consider a Jew, hee lives civilly, yet is he accounted an odious Creature, and thou wouldest not be in his estate. What makes him odious? His infidelity. Labour therefore for faith, which is the soule of obedience, and will save thy soule. *The Doct. in the Thesis. Use 1.*

Here is a singular comfort to poore afflicted consciences, distressed for their abominable sinnes committed. Art thou such an one? Thus farre thou maist bee comforted: God is able to save thee, and will, if thou continuest not in thy sinnes and unbelieve. It is a comfort for a sicke man, if the Physician tell him, his disease, though dangerous, is yet curable, if it be not driven too long before remedies be appointed. So God is able to save thee, if thou deferrest not thy repentance. *Use 2.*

If we looke onely to our selves, there is nothing but impossibilities and desperation: but if we looke up to Heaven, to see what God can and is ready to doe: (onely staying for our beleiving and repenting) there is great hope. Even thou Jew, which hast crucified and blasphemed Christ, if thou canst cease from unbelieve, thou shalt be saved.

Jonas 3.9.

For as all the promises in the world, so the threatnings are conditionall. The King of Nineveh said, *Let us repent, for who can tell if God will turne away his fierce wrath? but if thou repentest, I can tell thee one good assurance, that God will turne his wrath from thee, though thou wert one of them which crucified his Sonne. How should this breake our hearts, and move us to repentance?*

Vse 3.

Despaire not of the salvation of any, neither finally censure any, though never so wicked: for God is able to turne the heart of a Jew: He that converted thee, can convert thy neighbour also.

But say not when thou art reproved for thy lewdnesse; Why, I may be saved as you: True, thou mayest: But yet I can say this unto thee, (be it spoken with reverence) that if thou continuest in thy wickednesse, and repentest not, God cannot save thee; because he cannot deny his Word, wherein he hath revealed that he will save none but such as beleve and repent. Vse the meanes therefore, that thou mayest have experience of the power of God in thy salvation.

Vse 4.

God is able to save, so is he able to destroy. Let his power make thee wary how thou livest: Art thou stronger than he, that thou shouldest dare by thine abominable sinnes daily to provoke him? Can any man carry it away from God? Our God is to be feared more than all Gods.

VERSE 24. *For if thou wert cut out of the Olive tree which is wilde by nature, and wert grafted contrary to nature into a good Olive tree: how much more shall these which be the naturall branches be grafted into their tree?*

IN this verse, Paul shewes that the calling of the Jewes is probable: the Argument is *a fortiori*, from the comparison of the lesse likely to the more likely.

This is not to be referred to the last clause of the former verse, but to the first, that the Jewes shall be grafted in, if they continue not in unbelief. This is probable. Why? Because he hath grafted in the Gentiles, which is lesse likely to be done: therefore it is probable that he will re-ingraffe the Jewes, which is more likely.

He proves that it is more likely for the Jewes, than it was for us, from the natural condition of both.

We are branches of the wilde Olive, they of the right Olive: it is contrary to nature, to graft a wilde Olive branch into a right Olive: but naturall to graft into it a naturall branch. A man cuts off the boughes of a tree in his Orchard, purposing to graft it: he goes not to the field to gather impes of a crabbe: but rather, if he have no choice, he will take an impe of the owne, which is more likely to beare good fruit. There is a nearer disposition, sympathy, proportion, affinity of the naturall branch to the stocke, than of a wilde one. The Jew is naturall in regard of us, and wee against nature, *Contrarius in nature.*

Quest. Doth God any thing contrary to nature?

Aquin.

Answ. No: Gods Creation is the nature of things: whatsoever he doth in the creature is naturall; though contrary to the present nature of the thing, yet according to the nature of God. For that is naturall, which is done by an Agent, to whom the patient is naturally subject, as all creatures are to God.

Quest. Is not a Jew a childe of wrath by nature, as well as a Gentile?

Answ. Yes: but Paul here speakes of Gentiles, as comming from Adam; Jewes, as comming from Abraham. Consider a Jew, as comming from Adam, and he is all one with the Gentile; but as comming from Abraham, and then he hath the start of us, by reason of the Covenant made with Abraham and his seed, they being chosen to be Gods people; and the rest of the world neglected: The speciall grace of the Covenant, and the common condition of nature, are to be distinguished.

That the Gentile then is saved, is by the King of Kings prerogative, as wee may say.

This Doctrine is double. First, on the part of the Jew. Secondly, on the part of the Gentile.

Doct.

Vse 1.

1. On the part of the Jew. It is probable the Jewes shall bee called: 2 Sam. 7. 24. Absolutely to deny the calling of the Jewes, is rashnesse, when Paul saith it is probable. A tree

A tree is not dead, because it buds not in winter. This is the Jewes winter, there is yet hope of a summer, wherein they may yeeld fruit. The Jew is often compared to a Fig-tree, wherein may be a myserie: It is the nature of a Figge-tree to bud first, but it is the last whose fruit is ripe. The Jewes budded before us; the time of their ripe fruit is at hand.

Speake honourably of a Jew; for whatsoever he is in regard of his unbelieve, yet *Paul* *Vse 2.* calshim a naturall branch.

The Church is called the Jewes owne Olive. There is but one Church, and that is *Vse 3.* the Jewes, into whom we are grafted: and when they shall be called; they shall not bee grafted into us, but into their owne stocke.

2. On the part of the Gentile. *The Gentile hath not so great (though as sure) a prerogative. Dolt.* tive and right to the promise as the Jew, *Acts 3. 25. Rom. 1. 16. Salvation is to the Jew first, and also to the Grecian: so Rom. 2. 10.*

Our naturall condition, being Gentiles, is most miserable; we should have beene even *Vse 1.* as Turkes, Infidels, worshipping *Mahomes*, yea the Divell; and as savage as they, if God had not given us his speciall grace. It is contrary to our nature to be in the right Olive, to be worshippers of God, to please him: wee had rather in our corrupt nature, please and serve the Divell in an hundred things, than God in one. We delight in good, as a Fish to be out of the water: To be at a Sermon, at prayer among good company, is tedious to us, wee hang downe our heads, wee are out of our element: but amongst evill company, wee can bee joviall, and passe the time in as much merriment and glee as may be.

If any thinke I speake too hardly of our nature, let him descend into his owne heart; and note the vile motions, the pride, covetousnesse, hypocrisie: and though regenerate, he will be ashamed, and cry out with *Paul*, *O wretch that I am, who shall deliver me from this abominable corruption.* If the remainder of corruption, in the Regenerate, hath daily mortifie it, and in whom it is abated, be so strong: O how filthy is the heart of him; that is wholly in his naturall corrupt estate! Bewaile thy corruption, and pray with *David*, *Lord, create in me a new heart.*

The error of the Papists, in advancing so much the power of free-will, is hereby *Vse 2.* confuted: for goodnesse is contrary to our nature, and therefore the selfe-cooperation of nature with grace, which they dreame of, is a fable. Also *Arminius*, who held that we are borne in the state of grace, and that originall corruption in Infants, hath not the nature of sinne, but of a punishment, (as though God punisheth them that have no sinne) and that we are able to beleeeve as much and when we will, is hereby overthrowne. Goodnesse, and to be converted to God, is contrary to our nature and desire, as *Paul* here teacheth and therefore *Arminius* in this is a false Teacher.

By Creation, goodnesse was as naturall to us, as now evill is naturall, and goodnesse *Vse 3.* supernaturall. We delight to possesse the ancient Inheritance of our Progenitors; if there be any dramme of spirituall wisdom and courage in us, let us strive to recover that stocke of grace, which our first parents spent by the subtilty of the Divell.

Our conversion is contrary to our present nature: God will invert the nature and *Vse 4.* course of things for the salvation of his Elect: this also sheweth, that wee are converted by the omnipotent power of God, which *Arminius* stiffly denyeth.

The state of Nature and Grace is easily discerned; he that despiseth the Gospell, and *Vse 5.* liveth wickedly, is a naturall wretch: but to beleeeve and repent, is a state of grace.

Contrary to nature: Keepe diligent watch over thine heart, which is not as yet wholly and perfectly changed: Be daily renewing thy repentance, or else Nature will soone runne after her old course and byas. Naturall inclinations are forcible. Bend the bough of a tree downward, when thou lettest it goe, it will strive upward by and by: Water-fowles hatched under a Land-fowle, will quickly to the water by nature. So though by the warmth of the Spirit, we be hatched under the Word, and become Gods Chickens, *Mat. 23. 37* as *Christ* compareth us, yet we will be drawing to corruption, if we daily mortifie it not.

By nature boats goe downe the streame, but by the force of wind and oares, they be got up the streame; and if such meanes cease, they goe faster downward, than they were forced upward: so to proceed in grace, is against the streame of nature. If Gods Spirit, like

like a good winde, blow not a prosperous gale upon us, and we labour in the meanes of grace, we are easily carried downe the streame of our corruption, into the pit of perdition, as the fishes of Iordan into the dead Sea.

Or hard-
nesse.

VERSE 25. *For I would not, brethren, that you should be ignorant of this myserie, lest you should be wise in your owne conceits, that blindness in part is hapned to Israel, untill the fulnesse of the Gentiles be come in.*

26. *And so all Israel shall be saved.*

IN these words the Apostle proves the certaintie of the calling of the Iewes; and hee takes his argument from a revelation of this secret unto him by the Spirit of God, to be made knowne to the Gentiles: so that this Scripture is a Prophecie, and is of the nature of a demonstration.

Here, and so to the 33. verse, are three things: First, the Preface: Secondly, the Prophecie: Thirdly, the prooffe.

The Preface is in these words; *I would not, brethren, that you should be ignorant of this myserie, lest you should be wise in your owne conceits.* Where are two things: first, the nature of this Prophecie; secondly, an admonition concerning it. The nature of it is set downe in this word *myserie*. Myseries are of two sorts: first, when some spirituall thing is shadowed under visible signes; so the Sacraments are called myseries, improperly: secondly, when some secret thing is revealed by speciall illumination, or by the event, which could never be understood by study, but by the Spirit of God: so the Doctrine of the Trinity, of persons in the unity of the God-head; the personall union of the two natures in Christ, the mysticall union of Christ and his Church, the resurrection of the dead, the calling of the Gentiles, the recalling of the Iewes, of which we speake. This is a great secret, and in Pauls time more secret to the Gentile than to the Jew: for these had a glimmering of a deliverance to come: but how, what, and when, they knew not.

In the admonition are three things: first, the persons admonished, which are the Gentiles, whom Paul, a Jew, calleth *Brethren*. The profession of the Gospell makes all Professors, brethren. Therefore we should all live in unity.

Secondly, the admonition, which is, that the *Gentiles should not be ignorant of this secret*. How well doe they follow Paul, who contradict this as false. Againe this myserie is necessary to be knowne, much more other myseries.

Thirdly, the use of the knowledge of this secret, that the Gentiles should not be arrogant in themselves, that their pride in which they contemned the Iewes, might be cured. Paul touched them for this before, verse 18, 20. here also he meets with them for it: so profitable is it for us, often to be admonished of that vice, to which we are most inclined.

The second generall thing is the prophecie it selfe, in these words: *Blindnesse in part is hapned to Israel, untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved.* Here are two things: first, a description of the present estate of the Iewes, *Blindnesse in part is hapned to Israel*. Secondly, a revealing of some secret things concerning this estate: which are two: first, how long this blindnesse is to endure; namely, *Till the fulnesse of the Gentiles be come in*. This is one secret. Secondly, what shall become of them when this blindnesse is come in, then *all Israel shall be saved*, verse 26.

In the description of their present estate, are foure things: first, the persons, *Israel*: secondly, the thing, *blindnesse*: thirdly, the manner, *is hapned*: fourthly, the degree, *in part*.

1. The persons, *Israel*: this terme is three waies taken: first, for a name of *Jacob* the Patriarke; not so here. Secondly, figuratively for all the Elect; nor so here; because of the opposition betweene *Israel* and the Gentile. Thirdly, for the people of the Iewes, which are the carnall seed of *Abraham*, *Isaac* and *Jacob*; so it is here to be taken, which is confirmed from the thing it selfe, which speaketh as much; namely, the present blindnesse of that people.

2. The thing, *blindnesse of minde*, which is the cause of their rejection, the cause put for the effect.

3. The manner, *is hapned*: not at adventure, but is cast upon them by the just iudgement of God: a judiciall hardnesse besides their naturall.

4. The

4. The degree in part: this word either notes the time, or is added to the thing or to the persons. *Ambrose* referres it to the time, which (and may be very well) is received of many. *Calvin* referres it to the thing; as if *Paul* should say, mitigating the matter: They are become blinde after a sort, or in some part. But this, I take it, cannot be: First, because *Paul* hath before aggravated their hardnesse; and here to unsay it, agrees not with the Spirit by which *Paul* wrote. Secondly, all experience shewes, that the Jewes are not after a sort, in a small measure, but in a wonderfull high degree hardened, still rayling at and blaspheming Christ and his Gospell; neither is their punishment light, which for such blindnesse is inflicted. The best (in my opinion) is to attribute it to the persons: In part: that is, not all, not to every individuall amongst them, but to some; and so it agrees with the sense of the first part of the Chapter, that the rejection of the Jewes is not totall: also with that verse 17, *Some of the branches are broken off*: and with verse 26. *And so all Israel shall be saved*. *Israel* in part, and all *Israel*, seeme to bee termes aptly opposing themselves.

The two secrets follow: the first, how long this blindnesse shall continue, viz. *Till the fulnesse of the Gentiles be come in*.

Untill: Not, that the fulnesse of the Gentiles might come in, as some: for first, it agreeth not with the words: secondly, it was no secret to the Gentile, neither were they ignorant that the Jewes were cast off, that they might enter: thirdly, the word is to bee taken in its proper sense, in as much as it agrees with the place, and with other Scriptures.

Fulnesse of the Gentiles: A full and plentifull propagation of the Gospell, whereby many of all nations shall be converted to God.

Quest. Is this fulnesse past, or to come?

Ans. Some thinke it past, because of the decay of the love of the Gospell among the Gentiles, quarrels arise, zeale is cooled, &c. which deserve, that as when the Gentiles came in, but few of the Jewes beleevd; so when the Jewes returne, but few of the Gentiles should beleve. The state of the Gentiles being now like a vessell at the tilt, and therefore their goodnesse greatly failing: and so for this, the conversion of the Jewes not to be farre off.

But I take it that this fulnesse is to come; and that the Gentiles shall more zealously professe the Gospell than heretofore. My reason: first, because the faith of the Gentiles shall provoke the Jewes, verse 11. Secondly, if it were come, the Jewes should cease to be obstinate and blinde: but yet they are as obstinate and blinde as ever: therefore, &c. Some thinke that the Nations now professing the Gospell should fall away, though others be added: but hereof I see no reason; rather the contrary: for the conversion of the Jewes shall bring riches to the Gentiles.

The second secret: what shall become of the Jewes when the fulnesse of the Gentiles is come in: namely, *All Israel shall be saved*. Where we have, first, the thing: secondly, the persons.

The thing, *shall be saved*: that is, converted by the preaching of the Gospell; the effect put for the instrumentall cause, or the consequent for the antecedent; unless some should say, that the Jewes should be saved and not converted, which were absurd.

The persons are set downe by name, *Israel*; with a note of universality, *all Israel*: and so the secret is this; that when the fulnesse of the Gentiles is come in, there shall be a famous, notorious, universall calling of the Jewes.

Some oppose this, averring that *Israel* is here taken for the Elect of the Jewes and Gentiles. I confesse that *Israel* is sometimes so taken, but here it cannot; and they which affirme it, bring no shaddow of reason for their saying, but their bare word. But many things make it plaine, that by *Israel* must be understood onely the Nation of the Jewes.

1. It is to be taken here, as it is before throughout this Argument; but it is to be taken for the Nation, verse 1, 2, 3. Against these doe *David* and *Esay* denounce the curses, verse 8, 9, 10. and not against the Elect: and verse 14, *Paul* expounds *Israel* to bee them of his owne flesh;

2. The perpetuall opposition so often iterated from verse 11. to the 33. doth evince, that here also it is to be taken oppositively to the Gentiles, and to the Jewes.

3. Many things in the Text plainly shew it.

First, *Paul* saith, that he would not have the Gentiles ignorant : of what ? That all the Elect should be saved. Who ever doubted of it ? But of the calling of the Jewes there was a doubt.

Secondly, he calls it a secret or myserie ; but that all the Elect shall bee saved, is no secret.

Thirdly, that you should not be wise in your owne conceits. But if he here had only declared that the fulnesse of the Gentiles should come in, and that all the Elect among them should be saved, this would have made them more conceited : but *Pauls* drift is here to commend the Jewes, not the Gentiles.

Fourthly, and so the coherence bindeth, that *Israel* is to bee understood as before, verse 25.

Fifthly, *Israel* is called *Jacob*, verse 26. which terme I remember not so much as once to be certainly taken for the Elect of Jew and Gentile.

Sixthly, the propheties, vers. 26, 27. are necessarily to be understood of the Jewes, as the opposition continued in verses following, plainly sheweth.

Quest. But there is no mention of this terme *Jewes* in this Chapter.

Ans. The Jewes are called *Israelites*, as by the more ancient, generall, and honorable name ; and also because the propheties in the ninth, tenth, and this Chapter, runne in this terme *Israel*. And by *Israel* there is nothing more evident, than that the Jewes are understood, as *Mat.* 10. 5. so also chap. 9. verse 24. there is mention made of Jewes, who, verse 27. are called *Israel*. So in this Chapter, *Paul* saith that he is an *Israelite* ; and in another place he saith he is a Jew. So *Acts* 2. 14. and 22. Jewes and *Israelites* are taken for the same people.

Therefore there is no colour that any man should avouch all *Israel* to be taken otherwise than for the nation of the Jewes.

Doff.

Before the end of the World, the Jewes, in regard of their multitude, shall bee called. It is Peter Martyrs opinion, that many places in Esay ayme at this. Beza saith it is very often delivered in the Prophets. Origen proves it out of Hosea. Aquinas, out of Hos. 1. 4. and Micah 7. from the 15. verse to the end of the Chapter. Olevian, out of Esay 27. 9. Ezek. 11. 17. and 37. 22. which place Beza also alleaged : Mat. 1. 27. Luke 1. 33. Romans, out of Rev. 7.

To these I thinke may be added two pregnant places of the New Testament, as *Luke* 2. 32. where Christ is called *The glory of his people Israel*, which must bee understood of their Salvation. He is not the glory onely of a few, but of the people and multitude. But as yet *Simeons* prophetic hath not taken effect, for the people have not glorified Christ.

Also *Acts* 1. 6, 7. the Apostles expected the restoring of *Israel* : they aske our Saviour of the time ; who answers, that it is not for them to know the times which the Father hath put in his owne hand. In which answer, Christ denies not that there should bee such a time, but as to me appeares, secretly confesseth it.

Besides, they wonderfully increase in all places where they are suffered, as Writers and Travellers report. Wherein is yet fulfilled that part of the promise to *Abraham*, that his seed should be as the Starres in Heaven. If this promise be yet of force to them, why not the principall promise, that God should bee their God ?

Farther, the providence of God wonderfully appeares in preserving them to be a distinct people, knowne in all places from other Nations, continuing a Nation, though they be hated and oppressed in all kingdomes, and kept under by most severe lawes. It is not for nothing that God thus preserves them, whereas in much shorter time, many other Nations are quite extirpated.

The calling of the Jewes is a myserie : seeke not further than is revealed, and beleve that. If thou askest how, and when ? I know not, because I finde not revealed. God knowes, which satisfies me. It is the opinion of *Lysa*, in his Commentary upon this Chapter, and so generally of the Papists, that the Jewes shall bee called presently upon the discovery of the falsitie of Antichrist : which (if you understand of a more notorious discovery than yet hath bin) may have some correspondence with the truth : alwaies provided, that you seeke not for Antichrist at *Rome*, lest you finde him with a triple crowne on

vs. 1.

on his head : And therefore the Iesuites direct us to seeke for Antichrist among the Jewes, in the Tribe of *Dan*, at *Ierusalem* : wherein they are like such birds, who commonly draw us away from their nests, by their fluttering and noyse ; for the safety of their yong : For their fable of Antichrist, and of *Enoch* and *Elias* his preaching and death, as the occasion of the calling of the Jewes, cannot stand with this of *Paul*, who affirms that the faith of the Gentiles shall occasion their conversion. But it is not safe to be too bold in things not revealed. He that too earnestly lookes upon the Sunne, comes in the end to see nothing : and hee that stands too neere fire, may burne himselfe in stead of warming him. Secret things are for the Lord, but things revealed, for us and our Children for ever.

The end of this world shall not bee till the Jewes are called, and how long after that none yet can tell. There are certaine foolish prophecies dispersed, that the world shall end within these twenty yeeres : count such like the drunken prophecies of *Merlin*, in all ages of the Church there have been such fantastick people : in *Pauls* time there were such, and they would have fathered their brainlesse toyes upon *Paul* : so also from *Pauls* time to this day, many have attempted to finde out (not the day and houre) but the yeare of the last judgement, which must needs be a note of great folly and rashnesse : First, because there are no plaine Scriptures for it, but against it : Secondly, because the grounds of their conceit are uncertaine, idle and frivolous : as from *Peters* saying, that a thousand yeeres is but as day, and from the collection of one *Elias* (not the Prophet) concerning the division of the terme of the world, two thousand yeeres before the Law, two thousand yeeres under the Law, and two thousand yeeres after the Law, and from divers mysticall numbers in *Daniel*, and the *Revelation*. At these *St. Augustine* laughs, saying, That the place in the *Acts* 1. 6, 7. hath bred the gout in the fingers of our Pythagorean Count-casters. Thirdly, if the last day be unknowne (as all acknowledge) then the day before the last, and so by consequence the last weeke, month, yeere, age. Fourthly, all the Diviners, and Conjecturers about this point have been hitherto shamed : such therefore that shall yet attempt it, must expect the same measure which their fellows have had, as a just recompence of their madnesse.

It is not possible to know, nor lawfull to enquire ; if it had been for the Churches profit to have known it ; I am out of doubt, that God would have revealed it before now ; for no reason can be alledged why it should be now more necessary to be knowne, than forty yeeres agoe.

Whensoever the time comes, it shall come well for Gods children, prepare for it that it may be a joyfull and not a blacke and dismall time unto thee. If God should now this very day come to Iudgement : How ready art thou ? Set thy selfe as before the Iudge. If thou hast not repented, in what a miserable case wert thou, if this were the day : and though this be not that day, yet it may be the day of thy death ; which as it leaves thee, so shall the last Iudgement finde thee.

Waite for the comming of thy Master : To live in drunkennesse and riotousnesse, is to deny his comming at all. What shall become of thee at that day, when at the voyce of the trumpet thou shalt peepe out of thy grave, and see the world on fire, the Iudge comming in glory in the clouds, and the divell ready to torment thee ? Repent, repent, that at that day when the Iudge shall appeare, thou maist not hide thy head for shame, but have boldnesse before him.

Till the fulnesse of the Gentiles bee come in : yet there is in emptinesse among the Gentiles, both in regard of number, and in respect of grace, which last emptinesse is a great impediment to the calling of the Jewes. The great Idolatry of the Romanists, and prophanenesse among other Christians, is a stumbling blocke unto them. Let us remove it, so behaving our selves according to our profession, that we may make a passage for their calling.

Come in, whither ? into the Church, which is the house of the living God. All they which beleeve are within ; without are unbelievers. It is our fathers house, where is bread enough ; without is nothing but hogges meat. Out of the circle of the Church raines nothing but fire and brimstone. Examine how thou art within, whether as *Cham* in the Arke, as *Judas* among the Apostles, as chaffe in the floore ; for in respect of the dies many are within, who in respect of faith and obedience are without. It is all one to be

bee without, and to deserve to bee without.

Use 5.

Blindnesse or obstinacy is in part come to *Israel*, but in the end all *Israel* shall be saved. The comparing of these together, Obstinacy and Salvation, shew that an obstinate man, *qua talis*, is not in the state of grace and salvation. Who have this obstinate heart? Surely the Jewes, as we see, but we need not seeke a Jew to finde it; among our selves is this judgement fallen: Concerning which, we will at this time note these foure things: First, the misery of an obstinate heart: Secondly, the meanes whereby we come into such an estate: Thirdly, the effects of it: Fourthly, the signes of it.

1. *Iobs* estate was miserable, when he underwent all the misery the Divell could devise; yet all that is nothing to a blind obstinate heart, this is worse, only hell worse than it. There are two estates of the heart most fearefull: To feele sinne too much; and to be past feeling. In the first were *Cain* and *Judas*, whose ends were desperate: But the second estate is more fearefull, pray against it: If you say, a damnable, divellish, hellish heart, of any heart, it is true of the obstinate heart. The soft repenting heart is a heavenly heart: there is a naturall hardnesse which is in all, but the iudiciall is a fore-runner of damnation.

2. A man comes not to the height of his obstinacy at the first, but it is sometime working by certaine meanes: The meanes cooperating with the Divell in our hardning are two: First, Custome in sinning: even as a path is hardened by the continuall trampling of the passengers, so by custome in evill, is the conscience by little and little cruell and made insensible. At the first there is shame and trembling; but being habited in vill, men (scorne reproofes, as the *Leviathan* laughed at the shaking of the speare. See *Mythridates* record of one who through custome, made poyson so familiar to him, that he drank it without danger; so wicked men by custome, make blasphemies, whordomes, drunkennesse, and all prophanenesse so familiar, that their stomacks are never offended with them. The second meanes, is neglect of the meanes of grace offered. This shew up the Jewes in obstinacy; and ordinarily for this, is this judgement of God inflicted upon men.

1 Tim. 4. 1,
2, 3.
Ephes. 4. 8.

3. The effects of this hardnesse are two: 1. A departing from the faith, broaching the doctrines of divels, denying manifest truth, and holding and seeming any thing to obtaine our owne ends. As when men will be Papists, Protestants, neuters, any thing, nothing, as they see it best serve their politicke plots.

2. Committing uncleannesse, and other abominable sins with greedinesse, delighting in nothing but in besotting voluptuousnesse.

4. This hardnesse is two wayes discerned: 1. When no Iudgement. 2. When no Mercy can move to remorse. When the Word, which is a hammer, a sword, and water, can neither by thundring of Iudgement, bruise, or make any dint into our heart, nor by the pleasing sound of mercy, mollifie us and make us relent; there is hardnesse unspeakeable. The Divell trembles at Iudgement: the hard heart trembleth not. He that can read the bitter passion of our blessed Saviour for us wretches, and can consider, how by his precious bleeding heart, hee intreateth us to bee reconciled, offering us mercy; and relents not, must needs have a heart as hard as the nether Millstone.

VERSE 26. As it is written, then shall come out of Sion the deliverer, and shall turn away ungodlinesse from *Jacob*.

Esay 59. 20.

27. For this is my Covenant unto them, When I shall take away their sinnes.

PAUL had this doctrine of the calling of the Jewes by revelation, which is sufficient for our Faith: but yet he farther proves it, both by Scripture in these words, and by undeniable reasons, in the other verses to 33.

As it is written. Obf. Who so obtrudes any opinion to the Church without warrant from the Scripture, is a deceiver.

This Scripture is taken out of *Esay*, who prophesies of deliverance to the Jewes, which *Paul* interprets of this deliverance we speake of.

In this testimony are five things: 1. The person delivering. 2. The person delivered. 3. The deliverance. 4. The confirmation. 5. The meanes.

1. The deliverer shall come out of Sion. The person delivering, is Christ, described here by his office, and by his originall.

His

His office, *The deliverer*. The word which *Paul* useth, signifies delivering by strong hand, to rescue by force, as *David* delivered the Lambe out of the Lions paw.

This word is used in the Lords Prayer, But deliver us from evill. And in other places, *Esay's* word signifies a kinsman, and hath respect to the law mentioned, *Levis*. 25. 25. *Ruth* 4. Of which is an example about the marriage of *Booz* and *Ruth*. So *Christ* is our *Goel* or next kinsman, to whom belongs the right of our redemption, and therefore *Job* calles *Christ* by that name, I know my redeemer liveth. In *Christ* there is lawfull redemption. He hath right, as *Esay's* word; and power, as *Paul's* word imports; and both these are needfull; for the prisoner that wrongfully escapes, is in more danger. *Job*. 19. 25.

The Divell is the strong man; *Christ* the stronger: wee the spoyles, recovered and redeemed.

His originall: shall come out of *Sion*: *Sion* the Church of the *Iewes*; the meaning, shall come in the flesh of the *Iewes*: the Septuagint, for *Sions* sake: *Esay* to *Sion*. But *Paul* *De Veniet* out of *Sion*, writing by the same spirit, to shew the greater probability of the *Iewes* deliverance: for if we have comfort because he tooke the nature of man; the *Iewes* must have more, because he tooke the seed of *Abraham*. *Aqu.*

2. The person delivered; *Jacob*: that is, *Jacobs* posterity, the *Iewes*.

3. The deliverance shall come and turne away iniquity: so is their conversion described; for when God forgives sinne, he gives the grace of true conversion.

4. 5. The confirmation is verse 27. That this is Gods covenant: which is then fulfilled when God calls them, of which *Esay* speaks. Or this latter part is taken out of *Jeremy*: and then it is the substance of the covenant.

Howsoever, the Argument strongly convineeth the calling of the *Iewes*, thus:

Those who shall be pardoned their sinnes, shall be effectually called.

But the *Iewes* shall be pardoned: therefore, &c.

The minor is proved; because that God hath covenanted to pardon them: *This is my covenant unto them*. This covenant concerning the pardon of their sinnes, and deliverance by *Christ*, is not yet fulfilled; therefore for the truth of God, certainly to bee expected.

Object. *Christ* shall come, saith the Prophet: and he came in his incarnation.

Answer. *Christ's* coming is to be according to his covenant: which implieth a coming in regard of his merit and efficacy. In regard of his merit, he came, when he tooke flesh of the Virgin *Mary*: but in regard of his efficacy, effecting that by his spirit in their hearts, which he hath effected by his merit on the crosse, he is not yet come. For when are we said to reape the benefit of the covenant, when we feele the efficacy of it, sealing to our consciences, the pardon of sinne, and turning our hearts to serve God according to his Gospell. Both these are comprehended by *Peter* when hee said, that the *Iewes* are the children of the covenant; for whose blessing, and turning away from their sinnes, God sent and raised up *Iesus Christ*: which is not yet performed, but must bee, for the covenant. *Acts* 13. 25.

Object. Some of the *Iewes* are converted.

Answer. But the covenant runs to the people, Nation, house of *Jacob*: if two or three *English* men get much wealth; we say not: the whole Nation is enriched, this implies the multitude and body of that Nation.

Not onely some now and then, but the people of the *Iewes* shall be called. *Christ* shall raigne in the house of *Jacob* for ever *Luke* 1. 33. which yet he doth not: for they yet acknowledge him not, but desie him. But this must come to passe, because Scripture cannot be looked.

Will *Christ* yet come, and forgive the *Iewes*? What the *Iewes*? Who fill up the measure of their fathers iniquity by blaspheming him daily? Will he come to these? O infinite proportion of mercy. who shall now despaire? Whatsoever thy sinnes are, if thou canst repent, doubt not of his mercy, who will graciously receive a Jew.

Redemption is a taking away of sinne, by justification and sanctification. Such as are in their sinnes, are unredeemed, and remaine under the power of the divell, who holds them, though not by a visible possession, which is fearefull, yet by an invisible operation, which is worse. *Use* 2.

Many say, they desie the divell, who by consenting to his suggestions, worship him in their

their lives : for as true obedience is a worshipping of God, so sinne and disobedience is the worship of the divell, as *Paul* sheweth, saying; *His servants yet are to whom yet they* God saith, I weare not; the divell saith; I sweare and ease thy stomacke. God saith, be sober; the divell saith; be drunken. To whom doest thou yeeld? If thou resistest to doe Gods will, and obeyest the fiend, thou art Gods enemy, and the Devils slave.

VERSE 28. *As concerning the Gospell, they are enemies for your sake : but as touching the election, they are beloved for the Fathers sake.*

Here *Paul* proves by reason, that the Jewes shall be pardoned, and so called. The reason is taken from the love of God; and followes thus:

Those whom God loves, he will pardon and call.

But God loves the Jewes. *Ergo*, &c.

The argument is brought in by a prolepsis. What, the Jewes (might some say) pardoned and called? Gods enemies? whom God hates? Yes, (saith *Paul*) even the Jewes; for though in some respect they are hated, yet in other they are beloved of God.

Here are two things avouched of the Jewes: first, that they are enemies: secondly, that they are beloved.

They are enemies: whose? *Pauls*; but not so here: but Gods enemies, hated of God. This is amplified two waies: first, from the meritorious cause, for the Gospell, namely, because they refuse and persecute it: secondly, from the end, for your sake, for your love, fit, that is, the Gentiles.

The hatred of the Jewes to the Gospell, is deadly; as appeared in the crucifying of Christ, in their persecuting the Apostles, and their extreme malice to Christians of all times; being a chiefe cause, and principall agents in the tormenting of poore Christians, as *Tertullian* reports of his times; and their dealings with *Polycarpus* doe testifie, mentioned by *Eusebius*.

Hierome reports, that in his time the Jewes used to curse Christ and Christians, under the name of *Nazarens*.

In the dayes of *Philip* the Long, a King of France, they hyred certaine Lepers to poison all the Fountains in that Kingdome.

In this our Land they committed many outrages, by crucifying children to death on Good-friday; for which as they deservedly (many of them) suffered, so they were at length wholly banished out of this Kingdome.

They were also for such like things expelled Spaine, giving occasion of the beginning of the bloody Inquisition, which afterwards was turned against the Protestants.

In two Councils it was provided, that at Easter, two daies before, and two after, they should not be permitted to come abroad, because of their insolencies offered to Christians at that time: which is yet observed in all Christian Cities where they are suffered.

For this hatred of the Gospell, they are hated of God, and that for our good, as verse 11. It is in the power of wicked men to sinne; but by their sinne to effect this or that good, is not in their power, but in his who divideth the darkenesse and orders it.

2. They are beloved: They are hated, and yet beloved: which may well be, because they are not in the same respect, time, or particular subject. These to be understood of the nation (as *Austen* saith) of whom some belong to *Jacobs* halting, some to the blessing he received.

Beloved of God: in two respects, first of election; secondly, of the Fathers.

Election signifies the grace whereby they were chosen to be the people of God: by which it comes to passe that many of them belong to Gods secret election. For where God hath his Church, there is the treasury of his Election.

Fathers sake: *Abraham*, *Isaac*, and *Jacob*: not because of their merits, but of the covenant made with them.

The Jewes are beloved of God: *Esay* 1. 1, &c. They were beloved: and Gods love is to the end.

The certainty of the calling of the Jewes, hereby is manifest, yet some have gone about (absurdly) to take away the subject of the question, denying there are any Jewes in the world, because there are none in England; or because they live not in a Country by themselves; which are silly shifts to allage against so manifest a truth.

Have

*Iudaorum
Synagoga
fontes perse-
cutionum.
Tertul. scilicet
adversus
Gent.*

*Robert. Gagu-
nanus lib. 7.
bis. Franco.*

*Civ. an. 11290.
Civ. an. 1493.
Aurelianense
3. & Ma-
tyconense 1.
an. an. 537.
& 575.
Aug. lib. 1.
de prede.
cap. 16.
Loco Aug.
modo citat.*

Doct.

Ute 1.

Have all learned men agreed to befoole the World? Doe Christian Magistrates make Lawes against shadowes? Doe all Travellers consent together to bely themselves, who say they have seene and talked with Iewes? What Country-men are they, which in *Italy*, *Venice*, and divers free Cities, are upon penalties distinguished by their habit from other Christians? themselves say they are Iewes: Are they not? Is the profession of a Iew in such account and esteeme, that men should counterfeit themselves Iewes, which are not? Surely this is not worth the answering.

There is a place to the *Thessalonians*, which these acute disputers have not observed, which hath more validity against the calling of the Iewes, than all which they have alleged. *Paul* saith; That the wrath of God is come on the Iewes: *in 18. 26.* which some have translated, for ever; but it is better translated, to the uttermost, noting the extremity of punishment, not of time; or if of time, then to bee applied to *Pauls* persecuters, and those of that time, which wrath they endured at the destruction of *Jerusalem*.

Many speake and account basely of the Gospel: but for such doing God hated the Iewes. *Vse 2.*

Thou knowest a Papist or prophane person, though thou beest an enemy to him for his sinne, yet thou must love him for the Election, because for ought thou knowest he may be the elect childe of God. *Vse 3.*

Good Fathers are a great blessing to their children. *Salomon* continues Prince all his daies, and one Tribe is reserved for his son, for *Dauids* sake: let us feare God even for our childrens sake, that the blessing of God doe not determine in us. *Vse 4.* *2 King. 11. 34, 35, 36.*

Thou lovest the remembrance of *Abraham*, then love a Iew: as many times we shew favour to one that is Iew, for his good Fathers sake: nay, though we be glad for our owne sakes, yet we must love them for Gods sake: we must love them whom God loves: woe unto them who have no other cause of hating their Neighbour, but because he is religions and beloved of God: such are of the line of *Cain*, who hated his brother for his goodnesse: or rather of the seed of the Serpent, who hates them most, whom God loves most. *Vse 5.*

The Elect are beloved, the reprobate are hated of God, and the tokens of Gods love, are putting away and pardoning iniquity, and effectually calling. Examine thy selfe, doth God love thee? Then will he give thee faith and repentance, which are Gods love tokens, as we give tokens to them we love. Art thou prophane, and thinkest God loves thee? Thou art deceived, for if Christ love his Church, it is to cleanse it from sinne, and all spots and wrinkles. If thou lovest thy house, thou wilt be repaying and beautifying it: If thou hast a garden, thou wilt bee weeding it, and planting it with the best hearbs and flowers. So if God love thee, and delight in thee, hee will not suffer the stinking weeds of sinne to overgrow thy heart, but will give thee repentance and grace to a holy life. *Vse 6.* *Ephes. 5. 25, 26, 27.*

If thou lovest thy child, wilt thou suffer it to starve for want of bread? or if it fall into the water or fire, wilt thou let it lie and perish? No, no, we need not to be bidden run if our beloved childe be in danger. So if God suffer thee to be in want of saving knowledge, and to runne on into abominable sinnes, whereby thou art in danger to fall into hell, he loves thee not.

VERSE 29. For the gifts and calling of God, are without repentance.

THe Iewes shall be pardoned their obstinacy, verse 26, 27, because they are beloved of God, verse 28. and they are beloved, because of Election, and for their Fathers sake, verse 28. for the Nature of Gods love is unchangeable: once loved, and ever loved.

Some of the Gentiles might say; what if their Fathers were beloved? What is that to stubborne and obstinate children, that walke not in their Fathers waies? Vnto this *Paul* answers, that whatsoever they are; yet the gifts and calling of God are without repentance.

The gifts: That is, of Gods speciall love, not ordinary or common gifts, but choice ones, which come of speciall grace, and make us gracious.

And calling: That is, to saving knowledge, to obedience, and that both outward and inward.

The gifts and calling : Not the gifts of calling, but distinguished, concluding election and calling, with all the effects of both.

The gifts and calling : That is, those gifts, and that calling are without repentance for some gifts are with repentance.

Without repentance : Visually repentance is taken for that grace whereby our hearts are changed, and we turne from our sinnes to God : but not so here. It is not spoken here as a thing in us, but in God for our understanding : the fained cause being put for the true effect. It is spoken after the manner of men, but must be understood after the manner of God.

Repentance is not properly in God : it is attributed to him *secundum modum*, according to the manner, but not *secundum rem*, according to the thing. When God seemes to doe that which men doe indeed : then that which is the cause of such doing in men is attributed to God ; and so on the contrary.

Men use to revenge when they are angry : Therefore when God avengeth himselfe upon sinners, Anger is attributed to him ; not indeed, but by similitude : for that which in men proceeds of anger, in God comes from his most quiet Iustice : so when men change that which they have done, they are said to repent, and when they change not, they are said not to repent of their doing. So the constancie and truth of God is called not repenting ; and when he alters that which he hath done, repentance is attributed unto him, as of making man, and of making *Saul* King. Yet this is to bee remembered, that when God changeth things, the change is in the things, not in God, who determineth the change of such things before the foundation of the world.

The meaning then is, that God never repents him of the giving of saving grace to them whom he loves, and of electing them at the first ; he holds his gifts well bestowed, he gives not to day, and takes away to morrow. According to this is that of *Esa*, who sought repentance with teares, but found no place for it : which is not meant of his own repentance for sinne, but of his Fathers repentance concerning the blessing : Hee would have had his Father have changed his minde, and made a new Will, but his Father would not.

There are three things which cause men to repent of their doings, and to alter their purposes ; none of which are in God.

1. Mutability of minde : but there is no variableness with God, but hee is ever the same.

2. Error through ignorance, which causeth new consultations, some things being mistaken, or some impediments happening not foreseene : but in God is neither error nor ignorance.

3. Impotency, when we are not able to bring to effect our purposed intendments : but God is almighty, therefore his gifts and calling are without repentance ; and by consequence, having elected and called the Jewes to be his people, salvation and a time of conversion must needs be laid up in store for them.

Dott. God repenteth not of his gifts and calling : 1 Sam. 15. 29. Num. 23. 19. Esay 46. 10. Mat. 3. 6.

Vse 1. The Jewes shall be called.

Object. But they have continued long in their unbelieve.

Answ. True : yet this excludeth not their hope : as the continuance of some particular man in his sinne, twenty, or forty, or threescore yeeres, absolutely excludes him not from Grace. God never yet said of the Jewes, It repenteth me of their Election and calling ; therefore they have hope.

The graces of Vocation and Election, are not debts, but free gifts, both in their first bestowing and also in their increase and continuance.

The Covenant of God, expressed verse 27. and Election, verse 28. are expressed here by gifts and calling. By our effectual calling then, we may discern of our being in the Covenant, and of our Election. Examine then : thou hearest what the Ministers of God say to thee, calling upon thee to repent, beleve and obey. What sayest thou to them ? Doeſt thou so ? If when thou art called to come out of thy sinnes, thou yet livest in them, thou art not in the eye of any mortall creature elected.

Alas, will some say, what then shall become of me, who have heard the Word a long time,

time, and my selfe called to repentance, but I have not repented? Is not my estate fearefull? Yes indeed: but yet I advise thee to heare still; if thou belongest to God, thou shalt heare something at last which will doe thee good on thy death-bed.

We love to day, and hate to morrow; using friends as flowers, which when they are fresh, wee wear them, but when they fade, wee throw them on the dunghill. But the strength of *Israel* is not as a man, variable; but he is the unchangeable God; if he once weare us, he will never cast us away, but renew our freshnesse. This is our comfort against our great guiltinesse and manifold infirmities, he repents not of his love to us, but keepes us with watch and ward, as under locke and key, to salvation. He finisheth the good worke he beeginnes. If he keepeth not the Citie, the watchman watcheth in vaine; if he keepe the Citie, the enemy watcheth in vaine.

There are three sorts of men goe to Hell: 1. Such as continue in sinne; a man need no great skill to read their doome. 2. The second are such, who have onely a shew of Religion, these are Hypocrites. 3. Such who have true grace, but it is temporarie and continues not. A man may have true grace without salvation, but no true saving grace. True grace is then saving, when it continues.

This distinction of grace is gathered out of the *Hebrewes*, where *Paul* saith, That a man may be inlightned, partake of the holy Ghost, and taste of the good Word of God, and of the powers of the life to come, and yet be a cast-away. Now such graces were true, but temporarie: So the stonie and thornie ground had true grace, but not continuing, which is the note of good ground.

Examine then the grace thou hast. Thou hast true joy and sorrow: as at a Sermon thou art truly affected with that which thou hearest, being moved to joy at the hearing of the promises, and it may be to mourning at the hearing of the threatnings against thy finnes. Doe these things continue? Or art thou Sermon-sicke, as a man is Sea-sicke: sicke at Sea, and well at shore? A penitent within the Church, and prophane without? If these continue not, they are no saving graces.

Thou hast true feare; as in the time of Thunder, or other danger: but it may bee thy feare is overblowne with the Cloud: thou wert truly afraid; but it must continue, if a saving grace.

In prosperity many beleeeve in God, and in adversitie flye to the Divell. This may be true faith, but is not saving. Saving faith is like a true friend, who failes not in adversitie, which makes a man say, *Though he kill me, I will trust in him.*

Thou hast true love, as to the Word, and to godlinesse in godly folke: but it may bee thou lovest these, as *Saul* loved *David*: *David* must be sent for, and who but *David*? How long? Till the evill Spirit come upon *Saul*. So many love these things till the ill Spirit come upon them, and then they shew that they have no saving grace.

Many have true resolution, as in time of sicknesse, to amend their lives: they will speak so well then, as a man would thinke they speake as they meant; and so they doe, as they meane then: but their meaning changes, and when they are recovered, their mind is altered, therefore such resolutions, though true, yet are not saving. We love stufie in our garments that will last, and metall in a horse that will last: some horse will at first setting out, stand upon no ground, and yet be sharke tyred before noone; we like not such a horse; nor doth God like such Professors, whose graces doe not continue.

VERSE 30. *For as ye in times past have not beleevd God, yet have now obtained mercie* Or obeyed through their unbelief.

31. *Even so have these also now not beleevd, that through your mercie, they also may obtaine mercie.* Or obeyed.

Here is the last Argument to proove the Conversion and generall Calling of the Lewes, which is further confirmed, verse 32.

The Argument is taken from the like dealing of God with the Gentiles; God, after a long time of infidelity, received the Gentiles to mercie: therefore will he also at last receive the Lewes; for (according to the rule) of things like, there is the same judgement. The impiety of the Gentiles was no impediment to their mercie: neither shall the infidelity of the Lewes to theirs.

Piscator.

One accounts this Argument probable, not necessary: but the Confirmation, verse 32. makes it very necessary.

In these verses, as in all similitudes, are two parts: first, a Proposition, verse 30. Secondly, a Reddition or Amplification, verse 32.

In the Proposition are three things: 1. The state the Gentiles were in times past. *They have not beleevd God.* There is a double infidelity; Naturall, Iudiciall: the Gentiles were under both. Infidelity may also be considered as opposed to Christianity: In we Christians are not unbelievers: or as opposed to faith, and so wee are borne unbelievers.

2. Their present estate, *Terminus ad quem*: *They have now obtained mercie*: that is, Faith, which he should have spoken, but he rather chose to say mercie; both because faith is of mercie, as of the cause; and also because the proper act of faith is to receive mercie.

3. The meanes whereby we come out of an unbelieving estate to a believing estate, the unbelieve of the Jewes. Which was *medium occasionale*, the occasion, not given, but taken by the goodnesse of God.

Dottor.

The Gentiles were Infidels: Eph. 2. 12. but by the unbelieve of the Jewes, they are received to mercie, and converted, as appears in our experience.

Vse 1.

Forget not what thou wert in times past, an unbeliever, a prophane wretch: for we have all runne the race of the Prodigall Sonne. It is Gods grace if it bee otherwise with thee now. Be thankfull It may be within these few yeeres thou wert a drunkard, a blasphemers, an uncleane person: How if God had taken thee away in thy sinnes, who hath suffered other, not so grievous sinners as thy selfe, to perish in their iniquities? Let this binde thee to thy good behaviour for ever, and spurre thee on to more godlinesse. If now thou shouldest live as those which have received no mercy, it must be a foule shame to thee.

1 Tim. 1. 15

Saint Paul saith, *This is a faithfull saying, and worthy of all men to be received, that Iesu Christ came into the World to save sinners.* O, it is a sweet saying indeed! for else we had beene all damned. This is picked out to be read at the receiving of the Lords Supper, for the comfort of penitent sinners: a sentence worthy to be written in letters of gold, write it up in thy heart. And remember that Paul saith also, *This is a faithfull saying, and worthy of all affirmation, that they which beleve in God, should bee carefull to shewe forth good workes.* As that is a faithfull saying, so is this a faithfull. As thou desirest the sweet taste of the former, so see thou performest the duty of the later: for as the former comforts the conscience, so this later directs the life.

Tit. 3. 8.

Vse 2.

Faith is a sweet mercie, so is the Word of God, the meanes of that faith: *Alas for the poore Indians, who know not God in Christ, who are without the Word, who worship the Divell; How wretchedly doe they live, how desperately doe they dye! We account them miserable, as they are indeed. But doe you thinke that wee may not finde some among our selves, for whom we may say ten thousand times more, Alas? Yes certainly; namely for them which having the meanes of faith, which is the Word, yet contemne the same: Alas! alas for them, for their estate is more desperate. Turne not this grace into wantonnesse, it will increase thy torments.*

Vse 3.

Sinne breeds sorrow, and many times sorrow kills the sinne which bred it; as a worme breeding in Timber, consumes it. So the sinne of the Jewes workes to the good of the Gentiles, by the goodnesse of God. One calls the sinne of Adam happy, because it was an occasion of the revealing of Christ: so in some sort may we say of the sinne and unbelieve of the Jewes.

Quest. But are not men excused, if good come of their sinnes?

Ans. No, because they intend not the good; neither are our actions to be censured by the good comming of them, but by the Law of God. Therefore it was a vile part of that strumpet Nunne, who was the Mother of Lumbard, the Master of the Sentences, and of Gratian, the Compiler of the Decrees, that being admonished to repent of her uncleannesse, answered, she would not; affirming that she had merited thereby much, in bringing two such lights into the world as they were.

Vse 4.

The Jewes are in a miserable state for our sakes: God forbid that wee should lightly esteeme of the grace GOD offers us, it comming to us at so deare a rate, as is the casting

casting off of Gods deare people the Iewes. A heathen King caused a corrupt Iudge to be flaine and the Seat of Iustice to bee covered with the skinnē, that the sight thereof might admonish succeeding Iudges to beware of bribes. So me thinks we should never see, heare, read, meditate of a Iew, but we should lay our hand upon our heart, and say, Thus are these poore wretches dealt withall for my sake; what manner of person ought I therefore to be?

When we were infidels, God shewed us mercie, much more will hee be mercifull to us now we beleewe. *Use 5.*

VERSE 31. *Even so have these also now not beleewed, that through your mercie, they also might obtaine mercie.* Or obeyed.

THere have beene many questions about the meaning of these words, arising from the differing pointing of it: as whether the *Incisum* be to follow beleewed, or your mercie, and whether (*through your mercie*) be to be read to the first clause of the verse, or to the second.

They that have read it to the first, have some of them expounded your mercie, of Christ, called our mercie, as he is our peace, because the Author of these things: but this cannot be the meaning, because of the termes of the similitude; and it agrees not with the words. *Com. Hier. ascrip.*

Others expound, that because God shewed the Gentiles mercie, therefore the Iewes beleewed not; but this is false; for first they refused to beleewe, and then the Gentiles were called. *Erasm.*

Others give this meaning, that the Iewes beleewed not, that the Gentiles might obtaine mercie; but this was said before, verse 30. and therefore not the same must here be meant, but something to answer unto it. *Aquin.*

To avoid these impertinent expositions, the right is, to read it according to His Majesties Translation, where there is a necessarie trajection of this word (*That:*) which word, if it be referred to the Iewes, notes the event: But if to the counsell of God, as is best, here it notes the end.

Here are three things of the Iewes, answerable to the three things spoken of the Gentiles, verse 3. 1. The Gentiles were in an estate of unbelieve, the Iewes are in such an estate. 2. The Gentiles have received mercie: the Iewes shall. 3. The Gentiles received mercie by the unbelieve of the Iewes: the Iewes shall receive mercy by the mercy shewed to the Gentiles.

So the Argument is, that as God hath dealt with the Gentile, so will hee deale with the Iew; and this is brought in, to abate the pride of the Gentiles, who despised the Iewes, as if there were no mercie for such wretches. Now (saith Paul) consider thy selfe, thou Gentile. What wert thou before thou wert called? Wert thou not a Worshipper of Devils, in a grievous estate of sinne? If then there was mercie for thee, why not for them? Why should their infidelity be a greater impediment to them, than thine was to thee? Nay, there is more likelihood of their calling than was of thine, in regard of the occasions, on all meanes; for thou camest in by their unbelieve; they shall come in by thy faith, which is more effectually for the bringing of such a thing to passe.

The Iewes are now in an estate of unbelieve: but they shall be received to mercie. *Elay 36. Doltz.* and Ier. 24. 6, 7. If the rejection of the Iewes be finall, how are they carried to old age, and not rooted out and destroyed, contrary to these Prophecies? And their receiving shall be occasioned by the mercie shewed to the Gentile, verse 11.

There is yet mercie for the Iewes, by the example of the like mercie to the Gentiles. *Use 2.*

Object. But it is now almost sixteen hundred yeeres agoe, since they were cast off; is it likely that after so long time they should be called?

Answer. Yes; for the Gentiles lay longer under their infidelity, and yet at last received grace, and were called: for from the time of Abrahams calling, to the destruction of Ierusalem, is about two thousand yeeres: therefore the Iewes may be yet called, notwithstanding this long time. though it were not this hundred or two hundred yeeres. Surely, the preservation of that people in the providence of GOD (notwithstanding all their affliction) to be a people distinguished, not onely in name and apparell, but in customs, ceremonies, religion, from all other Nations, argues, that God hath some good purpose

purpose to them; because we see the *Trojans, Vandals, Hunnes*, and divers other Nations, to be quite extinguished, specially for their distinction from other people. Therefore if thy authorities and reasons against the generall calling of the Iewes, bee not of more force than the authorities and reasons alleaged for such calling from the 11. verse hitherto; at least cease to contradict it, whosoever thou art.

Vse 2. Faith is not in the power of man, nor can any meanes effect it without Gods blessing: one would thinke that this long affliction of the Iewes, might make them cry *perdu*, beside other meanes God hath afforded them; but yet they are obstinate. When therefore thou art visited with trouble, pray it may bee sanctified to thy profit. When thou comest to the Word, pray also for a blessing, else it will bee unprofitable, though the Preacher were a sonne of Thunder.

Vse 3. Carry thy selfe meekely toward a Iew, and toward unbelievers among our selves; and that considering thy selfe, who wert sometime in the same condemnation. Iudge not thy neighbour for damned, though he be now a wretch: he that converted thee, can in his good time convert him also. Remember how thou hadst thy time of infidelity, and (it may be) accompanied with whoredome, drunkenness, blaspheming Gods name, &c. which God hath winked at, and pardoned.

In the sense of this, step to thy wicked neighbour, be severe against his sinne, but have compassion on his person: and as when thou visitest thy friend, sicke of a disease, out of which thou hast recovered, thou art prescribing medicines upon thy experience: so say the Physician to thy neighbours soule: shew him of the mercy thou hast received, that he also may be stirred up to seeke to him who is mercifull.

The conversion of the Gentiles shall occasion the conversion of the Iewes: so doe thou use the grace which thou hast received, to winne others to grace. God gave *Paul* consolation in distresse, that he might comfort others; so if he give thee knowledge, faith, &c. use them in like manner.

Vse 4. Who then is the better for thy gifts? hast thou occupied them to thy Masters advantage? The Iew compasseth Sea and Land to make a Profelyte. The Iesuites winde themselves like Serpents into every place to make a Papist. Drunkards and other ungodly persons seeke to draw others to their practices: labour thou much more to gaine others to become zealous and true Christians; else thou shalt be called an unprofitable servant: how much more, all such which are causes and occasions, by their wicked examples and counsels, to pervert men, and to make them worse by their acquaintance.

Vse 5. Let the Iew follow the faith of the Gentile; so doe thou the example of good Christians among whom thou livest. It is a great furtherance to godlinesse, to have an example to the rule. It is a helpe to the Scholer to have a Copie to write by; but a greater furtherance to his profiting to see his Master make the Letters.

By Gods providence it comes to passe, that good men and women dwell not all in one Towne; but God hath scattered them, some in one Towne, some in another, setting them up as lights, that by the light of their lives, wee might bee directed in the way of godlinesse. Hast thou a godly man dwelling by thee? Why hath God given thee such a neighbour? Not that thou shouldest wrong him, but that thou shouldest be bettered by his example. Looke thou profitest by him: for as the contempt of the Word, so by proportion the contempt of good examples makes us subject to Gods wrath.

Or shut
them all
up roge-
ther.

VERSE. 32. *For God hath concluded them all in unbeliefe, that he might have mercy on all.*

Saint *Paul* in the two former verses, brought a similitude to prove the calling of the Iewes: now, because similitudes doe more illustrate than prove, therefore here in this verse confirms the parity of Gods dealing with the Iew, as with the Gentile, from the end of Gods purpose in the same.

The end of Gods concluding Gentiles and Iewes in infidelity, was not to destroy them, but to shew mercie on them. Therefore if the Gentiles obtaine this end, so also shall the Iew. And thus he concludes this matter as he began it, that Gods end in casting off the Iewes, is not their destruction, but the salvation both of Gentile, and also of Iew, as verse 11.

In this verse are two things: 1. A proposition, *God hath concluded all in unbeliefe.*

2. The

3. The Amplification from their end : *That he might have mercie on all.*

In the Proposition are, First, the Action : secondly, the Persons.

The Action; *concluding in unbelieve* : a metaphorical speaking, where unbelieve is compared to a chaine : or rather a prison, in the which men are concluded, till it please God to have mercie on them, giving them Faith.

The persons are twofold : first, committing ; secondly, committed.

The person committing, or concluding, is God, most just, and most mercifull.

Quest. But is not God hereby made guilty of their Infidelity ?

Ans. No : No more than a Iudge committing a Malefactor to prison, is guilty of his fault. God makes them not unbelievers, but finding them so, punisheth them with continuance in that estate during his pleasure.

The parties committed : *Them all* : that is, Iewes and Gentiles : Iewes as well as Gentiles, and Gentiles as well as Iewes.

Here is an elegant similitude : Men unconverted, are prisoners ; God the Iudge ; Unbelieve the prison ; the Divell the Gaoler ; the Law the Sergeant, or the Mittimus ; and naturall corruption the Fetters, in regard of our indisposition to goodnesse, and disposition only to evill.

God hath shut up all in unbelieve : this is the common condition of all men : Rom. 3. 9. 19, 23. *Doctr.* Gal. 3. 22.

Saint Paul hath in the passage of this businesse, ten times told us of our miserable condition by nature : Here we are poore prisoners, it is our part to take knowledge of our corrupt nature. *Use 1.*

Great is the miserie that accompanies imprisonment ; restraint of liberty, hunger, cold, baseness, shame, chaines, fetters, &c. But no dungeon more lothsome than an unbelieving heart, though a man should stand up to the knees in myre, among Toads and Snakes. O that we could be sensible of it, that we might sigh to God for deliverance, as once did the *Israelites* from their bondage in *Egypt*. When a man is arrested, and to be carried to the Gaole, what lamenting among his friends ! But our very soules are imprisoned in the worst of prisons, under the worst of gaolers, and yet we are merry and jocular, as though it were but a trifle. *Use 2.*

Alas, what heart can a condemned wretch have to be merry, that carries but for the dismall houre, wherein he is to be made a ruefull example ? So, if unbelievers knew their present miserie, and the damnation following, they would surely cry for mercie to be reprieved, that they might repent and beleve.

We may know whether wee be yet in this prison, by two things : First, by faith in God : Secondly, by faith in his Word. *Use 3.*

1. Doeſt thou beleve there is a God ? If thou doeſt not, there needs no Iurie to go on thee, to finde thee guilty or not guilty : thou art in the very bottome of the dungeon. But thou sayest there is a God : Doeſt thou beleve also, that he is just, almighty, present every where, knowing all things ? For as good to say there is no God, as not such a God.

Thou art indicted of unbelieve ; How wilt thou be tryed ? Even by thy life shalt thou, the best tryall in the world. What is thy life ? Thou doeſt not openly steale, commit whoredome, so that all the world shall see thee : but if it be in secret, thou wilt make no conscience : Loe thou art an unbeliever ; for if thou diddest beleve as thou shouldest, thou wouldest be as afraid to commit these things in thy secret chamber, as in the Market place ; in the darke, as in the light ; because the eye of God pierceth into every place, and throw all impediments. It must needs argue extreme impudencie, for a Wife to prostitute her selfe in the eye of her husband.

2. He is an Infidell that beleeves not the Scriptures. Are there any so vile (wilt thou say) that beleeves not the Bible ? Yea, thousands in the Church : for the Scripture threatens ungodly men with the plagues of God, and promiseth eternall life to the godly. Did men beleve this, durſt they so runne on in all prophanesſe ? No verily, hereby they proclaime to the world, that they beleve not the Word of God.

VERSE 32. — That he might have mercie on all.

THis is the Amplification, from the end (not of infidelity, but) of the counsel of God, in concluding men therein.

The full meaning of this will appeare in answering two or three Questions.

Quest. 1. Doth Infidelity move God to shew Mercy?

Ans. No: There is no *sinne* that doth more provoke him: God is not moved hereby to be mercifull, but he so dispenseth salvation, that he awhile detaineth men in unbelief, for the more manifestation of his mercie in their salvation.

God could have saved both Gentile and Jew, without this long imprisonment: but then had not his mercie so cleerely beene manifested, as now it is, by the comming betwene of such a time of unbelief. The Jew hath these 1600. yeeres, beene working his Iustification by his owne righteousness, and cannot attaine it, therefore it will appeare when they are called, that it is of meere mercie.

Quest. 2. Shall none be damned? for he will have mercie upon all.

Ans. The greatest part shall be damned: for there are but few (in comparison) that finde the way of life. All is not to be understood of particular men, but in general of Jew and Gentile.

Quest. 3. But doth not the generall (*All*) shew that it is Gods purpose to save all, as other Scriptures also import?

Ans. Indeed so held the *Pelagians*; so doe the *Papists* partly; so doe the *Lutherans* and *Arminians*; but God never purposed to save all, and therefore to this Scripture, and others of like sound may be answered divers ways:

1. That (*All*) is to be understood of the kindes of singulars, not of the singulars of every kinde.

*Aug. 1. cont.
Inl. cap. 12.*

2. That God will all should be saved, viz. that shall be saved; as we say, *All* goe into this house by the doore; not that all the world goe that way, or into the house: but all that goe into the house, goe that way.

3. *All*: That is, all the Elect.

*Aug. resp. ad
art. falso sibi
impos.*

4. *All*: That is, in regard of the sufficiency, not efficiency of the sufferings of Christ, which are of an infinite price to save all: but onely such are saved by them, for whom it was appointed. In regard of the greatnesse of the price, not in regard of the propriety of Redemption, saith Saint *Augustine*.

5. Or God will that *All* shall be saved, by his revealed will, in regard of offering and giving the meanes, and inviting and commanding *all* to beleve, but not in regard of his secret will.

*Aug. tract.
56. in Job.*

6. He taketh away the sinnes of the world: that is, of the reconciled world, not of the damned, as Saint *Augustine* distinguisheth; or of Jewes and Gentiles, into which the world is usually distributed.

7. He is the propitiation, not for our sinnes onely, but for the sinnes of the whole world; that is, not of the sinnes of the Apostles onely, or of such as lived in those times, but of all to the end of the world, which beleve in Christ.

*Doct.
Use 1.*

God hath concluded all in unbelief, that he might have mercie on all: Gal. 3. 22.

Our salvation is of meere mercie, but it is a hard thing to be brought to acknowledge it. The Gentiles were two thousand yeeres before they could take forth this Lesson, and the Jewes have beene sixteene hundred yeeres about it, and yet have not learned it: yea, there are many amongst us that cannot say this Lesson right.

If a man that hath lived an honest civill life, be on his death bed, fooles will be ready to flatter him, that he shall be one of the first that shall be saved; or else (say they) wee were all in a poore case. Most men hope to be saved by their prayers and good serving God: we are loth to lose the commendation of our owne goodnesse; and sure the praise that many have of their civill carriage, is a very Iudgement of God upon them, whereby they are kept from the acknowledgement of their unworthinesse, and from seeking to Christ for the salvation of their soules.

Could all the World have driven *Paul* from the opinion of his Pharisaicall righteousness? No! warrant you: Christ is faine to take him in hand, shewing him his sinfull estate by the Commandement, and giving him power to beleve, and then he accounts basely of his

his owne righteousness, and himselfe onely happy in the knowledge and faith of Iesus Christ.

Jewes and Gentiles should love together, seeing they are both prisoners in one prison, *Vse 2.* for one end, and set free by one and the same Mercy.

If any bee set free, it is by the Mercy of God, who hath the key of our unbelieving *Vse 3.* hearts, doth open and shut them at his pleasure. As a man committed by the King, can bee set free by none but the King: So God committed us, and none can set us free but himselfe.

Cry therefore to the Lord for mercy, and say: O the Iron is entered even into my *Vse 4.* soule, have mercy, Lord, have mercy.

Our freedom in this life is not absolute, but we carry about us, not the prison it selfe; but the Kings Image, as a token of the remainder of unbeliefe in our hearts, to humble us for our spiritual bondage, and to call still unto him for mercy, who in the end (being onely able) will knock out our Irons, and quite set us free.

There are two wayes whereby we may discern, whether we bee released out of the prison or no.

1. Our joy. A man that hath bene long in prison, so soone as he can get out of the doores, he leapes and dances, so as no ground will hold him: so birds and beasts, escaping from their restraint, skuddle and flie about, as sensible of the sweetnesse of liberty. How cheerefully doth David praise God for this liberty, *My soule praise thou the Lord, and all Psal. 103. that is within me, praise his holy Name; and my soule praise the Lord, as if hee knew not* 1, 2. when to make an end, such was his joy for the metcy of God in forgiving and delivering him.

2. If a man be delivered from the misery of imprisonment, he will ever be careful not to commit any thing that may bring him into such bondage. So hee that beleeverh the pardon of sinne, will for ever hate sinne and iniquity. For the most part prisoners are of wicked behaviour; so if thy conversation be lewd, it is a manifest signe, thou art not yet delivered.

VERSE 33. *O the depth of the riches, both of the wisdome and knowledge of God! How unsearchable are his judgements, and his waies past finding out!*

34. *For who hath knowne the minde of the Lord, or who hath bene his coun-*

seller?

35. *Or who hath first given him, and it shall be recompensed him againe?*

Esa. 40. 13.

Wisd. 9. 13.

1 Cor. 2. 16.

IN these three verses, and in the last, is a solemne conclusion of the things before delivered, in the ninth, tenth, and this Chapter.

He hath spoken of many difficult points, as Election, Reprobation, Rejection of the Jewes, Calling of the Gentiles, Recalling of the Jewes; hee hath answered many questions, prevented many cavils, satisfied many doubts: here he religiously maketh a stop, admiring the wisdome of God.

And high time was it for Paul so to doe: for in the 32. verse he had delivered a secret enough to have swallowed up any created understanding: and therefore there he breaks off, putting in a barre, against all further *quere's* which might be made falling into admiration of the infinite wisdome of God in the administration of things. As a man wading into the Sea, when he comes up to the necke, and feels the water begin to heave him up, and his feet to faile him, cries out, O the depth, and goes backe, so it fares with Paul in this place; and it is as if he should have said thus:

O you Romanes, and my Countrymen the Jewes, I have writ unto you of these things as farre as I can; for the rest I am swallowed up, being more unable to passe farther into this bottomlesse, than to wade through the depth of the Sea. Cease therefore to put more questions, and admire with me the depth of the wisdome of God.

In these words are two things: 1. A proposition. 2. A reason. The proposition is in the latter end of the 33. verse *How unsearchable are his Judgements, and his waies past finding out*, set downe with admiration, *How unsearchable*, which being plainly delivered is this. The Judgements and waies of God are most unsearchable. The words are significant as can be, but because the matter cannot be conteyned in any words, therefore he admires,

admires, *How unsearchable*. A greater depth than can be fadomed with mans reason, or expressed in any words.

The Iudgements: Iudgements are usually taken for the workes of Gods vindictive Justice, and severity, whereby he punisheth sinners: but here for Gods whole providence, ruling or ordering the affaires of the world, called Iudgements, because to judge, is a principall action of a Ruler. The administration of things, whether God shew Justice or Mercy, is thus often called in the *Psalmes*.

Unsearchable: That is so deeply hid, that no man can finde out or understand, further than God reveales, and then to comprehend the reason unpossible. As it is not possible for us to finde those things which are about the Center of the earth, so a thousand times farther are these things from us.

His Wayes: Sometimes his Commandements are so called, but such are found out in his Word. Wayes therefore of God, are not the wayes the creature walkes towards the Creator, but the wayes of the Creator towards the creature. Here the same thing is meant by wayes, which before by iudgements, by an Ingemination familiar to the Hebrews, though some (and that diversly) doe curiously distinguish them.

Past finding out: A metaphore from quick-sented Hounds, who are at a losse, having neither foot-step, nor sent left, of the game they pursue. None can trace the Lord, and find out the way and reason of his doings. As none can line out the way of a Serpent over a stone, or of a Ship on the waves, or of an arrow in the ayre: so neither finde the way which God walkes in, in the government of things.

This proposition is confirmed by reason, which is two-fold: First from the excellency of God, *verse 33*. Secondly, From the deficiency of man, *verse 34 35*.

The first is set downe with exclamation; *O the depth of the riches of the Wisdom and knowledge of God*; as if hee should say, his wisdom is infinite. Arguing thus: Whole wisdom is infinite, his waies are unsearchable: But Gods wisdom is infinite: *Ergo, &c.*

The three Genitives, are by some applied to three divine properties, Mercy, Justice, and Knowledge. But I take it that the first Genitive (*of the riches*) is added to (*the depth*) by an excessse of speaking, signifying the same thing in effect, which exceedingly becometh that matter, which no words can sufficiently signifie.

By *Depth*, is infiniteness, and abstruseness not to be attained, as the bottome of the vaste Ocean. By *Riches* meant, an infiniteness of excellency not to be numbred, counted, valued.

Wisdom and knowledge: As they differ not in God, so here they may be safely taken for the same, remembering this, that all the divine properties are of the same extent of excellency: of every of which it may be said, *O the depth of the riches*.

Wisdom and knowledge of God: Actively, not passively to be understood; which are otherwise in God, than wisdom and knowledge in us. In us they are separable, we receive them by gift, and have them by communication; not so in God: He drives his knowledge from none, but is the fountaine of all wisdom in himselfe and in his creatures; It is his Essence.

We know but little, and that by degrees taking out one lesson after another: But God knowes himselfe, the Trinitie, his creatures, all things past, present, and to come; open, secret, certaine, contingent; that that shall be, that which never shall be; and these perfectly, not by *species* and relation, but by himselfe, not *per primum* and *posterius*, by collection, discourse, but in an instant, &c.

The second Argument is taken from the Deficiency of man, which is double: First, of Knowledge, *verse 34*. Secondly, of Righteousnesse, *verse 35*.

The first, *None hath knowne his minde*: He hath not called any man to counsell, either to aske or communicate counsels. This is taken out of *Esay 40. 13, 14*. Nor man, nor Angell is admitted hereunto.

The second Deficiency is of Justice: *Who hath given him first, and it shall be recompensed*: that is, None can challenge God that he is indebted to him: Were God beholding to a man, then it might be tolerated, that such a man might aske a reason why God doth this or that: but God owes us nothing more than he please to promise of his owne mere goodnesse: and therefore he never need or aske us leave, or render a reason of his wayes and

and government of the World. Learned men point us here to Job 42. 2. and I thinke he may as well alledge Job 35. 7. if any thing in that booke.

These two are set downe by Interrogation, so much the more to convince man of his privy and nothingnesse in comparison of God.

This reason in these two branches of it, confirms the proposition thus: For men to search the reason of Gods Iudgements, is for blind men to judge of colours: and for men to finde fault or question Gods doings, is as though God were beholding to man: But men faile in knowledge, and God is not indebted to them, therefore it is neither possible nor lawfull to search the hidden wayes of God.

It is neither lawfull for man to search, nor possible to finde the hidden wayes of God, Psal. 36. Dactyl. 6. & 147. 5. Elay 40. 28. 1 Tim. 6. 16. & 1 Cor. 2. 11, 16.

Obiect. David saith, hee hath declared the Iudgements of Gods mouth: and Paul saith Psal. 119. 13. elsewhere, he knowes, nay, all Christians know: *We know*, saith he, *the minde of Christ*: 1 Cor. 2. 16. It seemes Paul and David knew.

Answer. They knew that which was revealed to them: The Spirit, saith Paul, hath revealed: and David saith, That he hath declared, judicioris, The Iudgements of his mouth, that is, which God hath spoken unto him.

Wade not too farre in the searching of hidden things: where God speaks not, let not thine eare itch to heare: and above all things chamber thy tongue, that thou censure not, nor cavill at that which thou art not able to understand, nor to conceive the reason of, if it were told thee.

When the calling of the Jewes is preached: some say, it is no possible, some say, it is not likely: some, why did the Lord thus to the Gentiles, thus to the Jewes? Also when the Doctrine of Predestination is taught: some say, that then a man may live as hee list, &c. Take heed: Beleeve that which is revealed: Search not into this darknesse without a light. Praise God for that which thou understandest, and in it, as also in that which thou dost not understand, cry out with Paul, *O the depth!* So also in the obscurity of the Trinity and Vnitie, of the personall union of the two Natures in Christ: of the Mysticall union of Christ and his Church, of the Resurrection, &c. search not, aske not a reason: it is not for our waxen wings to soare so high, but cry out, *O the depth!*

To be searching and inquiring further than is revealed, or the reason of such mysteries, is not profitable.

It is reported, That Saint Augustine on a time walking by the Sea side, and beating his head to finde out a reason of the Trinity, lift up his eyes and spied a childe, with a spoone keeching water out of the Sea into a little hole: Saint Augustine askes the child why he did so; he answered, to empty the Sea into that hole: at which Saint Augustine smiled, telling him it could not be done. So, Good father, saith the child, you busie your braines about the Trinity, and though you take more paines than I, yet your successe shall be alike. The wisdom of man is no more able to comprehend the Iudgements and wayes of God, than the skull of man is able to hold in it the whole water of the Sea. To stare earnestly upon the Sunne, is the way to lose our sight, not to increase it, not to see more but not to see at all. So the way to understand and to attaine wisdom, is not to bee too busie in searching, but to content our selves with that which is revealed.

Some thinke it a great degree of acutenesse, to be searching into hidden things, and into the reasons of the counsels of God: but indeed it is childishnesse. At another mans house, a child will be questioning why is this? and what is that? but a wise man will hold his peace, knowing it to be good manners to rest contented with that which is done by the master of the house, whose minde he understands not. So in this world, which is Gods house, childishly inquire not why God doth so and so, who owes thee nothing, that either thou shouldst meddle with his doings, or hee be bound to render a reason thereof unto thee. Paul saith, *If any man consent not to the Doctrine according to godlinesse, 1 Tim. 6. 4. he doteeth about questions*: We thinke it wildome, but Paul calls it dotage: when men fall to questioning, and apply not themselves to beleeve, they begin to dote, or to bee sicke upon questions, as the word also signifies. As sicke stomachs long for every thing they heare of, and when they have it, they can take no profit by it. So it is an argument of a weak minde, to be questioning of that, which to know would not be profitable. When the

*Pius puer
plerumque
invenit quod
temerarius
scrutator in-
venire non
potest. Bern.*

*non est
curiosus*

Quando anima cogitationum visitur febre, &c. tunc queris, cum vero sana est, non queris, sed fideliter credis: Chrys. hom. in loc. Tim. Iob. 21. 21, 22. *Alibi 1. 6. 7.*

the mind is sicke, then it is questioning, Why? How? wherefore? But when it is sound, then it questioneth not, but beleeveth.

Might not our Kings Majesty be justly angry, if every loose Peasant should be talking or examining his doings? So no doubt is God angry with the curious examiners of his wayes. When *Peter* asked about *Iohn*, that which concerned him not to know, he had a sharpe rebuke; and when the Disciples asked of another secret, they were reprov'd. Take thou example, and account it no Imputation to be ignorant of things not revealed. This is learned ignorance.

If we consider but the Flies and Wormes, God appeares admirable in them. How much more the administration of things? Let us resolve that all things are made justly, and wisely brought to passe, though all understand not the reason; remembering that it is God, not man, that governs the World; and when we faile in apprehending, let us by our failing, learne to say, *O the depth!*

Use 2. We know but in part: not the hundreth part of that which we shall know, as long to be translated out of darkenesse, into the fulnesse of Gods marvellous light.

Vse 3. Gods goodnesse is wonderfull to us, that he hath revealed those things which were necessary to salvation: which all the Wisemen in the world could never have found out, if God had not revealed them: learne and study these things, and if thou knowest God, blesse God; for this is wisdom, and eternall life.

Men talke of wisdom, but hee is wise that knowes this, and he is a very fool that knows it not; though in Physicks he have *Salomons*; and in politicks, the wisdom and knowledge of *Achitophel*.

1 Cor. 2. 2. *Paul* desired to know nothing, but *Christ and him Crucified*: study thou this, and how to live well. All thy life is too short to learne this as thou shouldest: therefore trouble not thy minde with things not revealed, and too high for the measure of thy capacity; but passe them all over with *O the depth!* The *Philosopher* while he gazed on the Heavens fell into a pit unawares: He that walkes plainly, walkes surely.

Vse 4. God knowes the sighes, the grones, the teares of his Children; they shall not lose the reward of their least obedience. So he knowes the wayes, the words, the thoughts of wicked men, and will set them in order before them at the day of Judgement. He knowes all things: thy heart, with what minde thou prayest, hearest, more by thee, than thou knowest by thy selfe. Thou maiest walke in a cloud before men, thou canst not before God. Beware thou hypocrite.

Vse 5. God is of infinite knowledge and power, feare him. Thou art afraid to offend or provoke, or jest at a wise man that is skilfull in the Law; but with a simple man thou art bold. And darrest thou provoke God whose wisdom is infinite? And also his power and power? This is Atheisme. For didst thou thinke there were a God, and that he were wise and just, and able to plague thee, thou durst not offend him. Will a man keep a servant, who alwaies angers his Master, and laugheth him to scorne? So shalt thou be turned into hell, if thou darrest despise our infinite God, or his Word.

VERSE 36. *For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.*

This verse is a prooffe of the infinite Wisdom of God: and that being most sufficient to and in himselfe, he needs not the counsell, nor the gifts of any Creature; but gives all things to all, whereby they are, and are sustained: and ordaines all things to and for himselfe.

In these words are two things: 1. A Proposition, *All things are of God, and through God, and to God.* 2. An Amplification, *To whom be glory for ever, Amen.*

The Ancients from hence prove the Trinity, applying the three propositions, to the three persons; and it is likely, that from hence, the Ancient doxology had original, which wee use in our Liturgy; Which *Ierome* desired to bee said in all Churches at the end of every *Psalm*. *Basil* reports it as a forme of thanksgiving, to have been in use from the time of Apostles, unto the which for the more confutation of the *Arrians* and *Macedonians*, was added by the Councell of *Nice* that other versicle; *As it was in the beginning, is now and ever shall be, world without end. Amen.*

Hier. ep. ad Damasum. Basilus lib. de spi. sanct. ca. 7. 27. 39.

Cassianus

Cassianus, who lived in *Chrysostomes* dayes, reports, that it was an ancient custome in the East Churches, for that prayer, as he calls it, to be said at the end of the Psalmes, by him that sung the Psalmes, with the silence of the people; but in the West Churches, that the people standing up, did usually with a loud voice repeat the same. Which I thought good to shew, that it might appeare, that this use in our Litargie is from sound antiquity, and universall prescript of the East and Westerne Churches.

Cass. Monast. Instit. lib. 2. qui est de canon. Noct. orat. & psalmod. cap. 8.

All things are of him: As of the Creator and giver: all things of nature and grace, all good things: not sinne, but as it hath some entiry. For sinne is not a thing separate, having a being and existence by it selfe as the Creature; but it is in the Creature, and a privation: and therefore though the Creature which is evill, is from God, as from the cause, yet the evilnesse and sinne of the Creature is not.

Through him: Preserving all things in their estate.

To him: To be referred to him, that is, to his glory, as to their chiefe end.

This proposition is amplified with a comprecation: *To whom be glory for ever: Amen.* Wherein we have: 1. The thing, *Glory.* 2. The subject to whom it is given, *God.* 3. The duration, *For ever.* 4. The affection with which it is given, testified in this word, *Amen.*

This word, *Amen*, is Hebrew, growne familiar in all languages: it comes of a root that signifies belicfe. It was used of ancient time in the end of Prayers. Our Saviour so concludes that divine forme of Prayer, which he taught his Apostles. It was the wont of the people in ancient times, to answer *Amen* at the end of prayers and praises, so loud, that it was a noyse like thunder: which may reprove our fashion (arguing great coldnesse) who, some one man excepted (*qui supplet locum ideota*) can scarce bee heard to pronounce the same.

Deut. 27. 15 & sequ. Neh. 8. 6. 1 Cor. 14. 16 Hieron. in prol. lib. 1. in Ep. ad Gal.

Tertullian useth this as an argument why it should not be lawfull for a Christian to applaud Idolatrous Playes, because it is not fit to honour such things with that mouth, which hath said *Amen* in the service of God.

Tert. lib. de spectac. praepar. finem.

This word may be taken three wayes: 1. As a Nowne. 2. As a Verbe. 3. As an Adverbe.

Rom. 3. 14.

As a Nowne: so is it a name of Christ.

As an Adverbe: so is it used either in the beginning of our speech, for confirmation of that which is to be said, signifying, verily, as our Saviour often used it: or in the end of our speech, as in prayer wherein we aske something of God, and then, as the speaking of it notes our consent to that which is craved, so the substantiall meaning is to shew our faith, in beleeving to receive that which wee have prayed for: whereupon some have said, that this one word is more excellent than the prayer it selfe, as our faith is more excellent than our desire; and yet I see not, but that faith it selfe is expressly contained in the Prayer: otherwise how could we say, *Our Father?* As a Verbe, and so it is as much as, *So be it*, having the nature of a Prayer; being in this sense principally to be understood at the end of praises and thanksgiving, as in this place, noting an affectionate desire that God may be glorified.

Perthie Ez. Orat. Dom.

God is of all his creatures, specially of his Church, to be praised and glorified, so Psal. 92. 1, Doct. 1. and 95. 2. and 96. through the whole Psalmes: so Psal. 148. and 150. So Christ concludeth his Prayer: *For thine is the Kingdome, Power, and Glory.* So Paul often, Eph. 3. 20, 21, &c.

Thy being and preservation is from God, and he hath appointed thee to glorifie him: *Use 1.* Glorifie him then in thy body and soule, by a sober and holy carriage; and as thou hast received thy nature from him, so seeke grace also from his hands, from whom all good gifts doe descend; otherwise the Oxe and Ass are as neere heaven as thy selfe.

Glory not in thy selfe, nor in any good thing thou hast: for thou hast received it from him, who though he hath granted thee the use, yet reserves the glory for himselfe. Art thou rich, beautifull? these are his gifts. Art thou holy? It is the Spirit that sanctifieth. Art thou wise and eloquent? It is God who giveth wisdom to the heart, and utterance to the mouth. If thou wert eloquent to *Elisha, Paul, Apollos*, thou mightest not be proud, but must give the glory to God.

As the commendation of the brightnesse of the Sunne. beames is not to be ascribed to the Wall on which it strikes: nor the words of wisdom to the teeth or lips of the speaker: nor the fairenesse of the Picture to the pencill: so, nor the praise of any good thing

Vj 3.

to us, inasmuch as it is from God as the Author, and we but the instruments of the same. Glorifie Gods Name: The first grace which Christ teacheth us to begge of God, is this, and it ought to be the chiefest aime of our whole life.

We ought to prefer the glory of God before our lives, yea before the salvation of our soules, much more ought we so to institute and lead our lives, that God may be honoured by us. God hath indued thee with life and many good gifts; What Glory hast thou brought to God or his Gospell? If none, it had beene better thou hadst not bene borne.

Be you carefull hereof, you Professors of the Gospell: It is your profession. Beware you commit nothing which may cause God or his Gospell to bee blasphemed. If you should be covetous, proud, &c. as other men, it were as if the Sunne should be darkned, and the Moone withdraw her light. Every little aberration in a Professor is noted: Even as if a thousand of the lesser starres be eclipsed, none takes knowledge of it; but if the Sunne be eclipsed, every man speakes of it: So that which is not accounted of in a prophane man, from whom no goodnesse is expected, is intolerable in you, while calling it is to set forth the praises of God.

1 Sam. 4.
21, 22.

Be you affected with the glory of your heavenly Father, as his true and deare Children; and be you sensible of the dishonour which is offered to his Name. Put on the affections of Phinees, David, Eliab, and of that holy woman, who dyed for sorrow, because of the dishonour which came to God and his Arke.

2 Chron. 32.
25.

It was good Hezekiah his fault, not to render according to that which hee received; for which God was angry, and punished it. See that thy praises bee proportionable to the causes God gives thee of praising him. It is a signe of emptinesse of grace, to be negligent of our praises to God, who is our Creator, Preserver, Redeemer.

Account no time long enough for this exercise. Imitate the Nightingall, who spends the night in praising the Creator, as if the day were not sufficient. Let thy heart, thy tongue, thy life praise God. It is he who hath given thee life, health, food, rayment; yea his owne Sonne, and holy Spirit. To him therefore, that is,

to the Father, the Sonne, and the Holy Ghost, one

God and three Persons, be all glory
for ever. Amen.





AN
EXPOSITION
Vpon the EPISTLE
OF SAINT PAUL TO THE
ROMANES.

CHAP. XII.



This twelfth Chapter begins the second principall part of this Epistle, concerning obedience, as the other was concerning faith.

Hitherto he hath written of sound beliefe; now he writes precepts of sanctified life to be joynd to faith, that the profession of the Gospell might be brought into credit.

Herein Paul deales like a Physician, who having recovered his Patient of some dangerous disease, prescribes him a Diet, what to eat, and what to refuse, for the preservation of his health: for after hee hath brought us from infidelity to faith, whereby our sinne is cured; he prescribes us a rule of good living; shewing what is to be avoided, and what to be followed.

As walking and stirring helpe to evacuate and breathe out peccant humours, to the preserving of the health of the body; so spirituall exercises, and to be walking diligently and conscionably in the duties of our profession, furthers and preserves the health of the soule.

Through sloth and idlenesse sound bodies have beene corrupted; so after saving grace received, if we be not stirring and practising; corruption, the world, pride, uncleannes, or some sinne or other will grow upon us.

From Paul his order, some things are observable:

The primary thing to be taught in the Church, is Faith; then Obedience; yet the credit and excellencie of obedience is not diminished by putting it into the second place: but as our Saviour spake of the Law; *Thou shalt love the Lord thy God with all thy heart, &c.* *Obser. 1.*
This is the first and great commandment: And the second is like unto this; *Thou shalt love thy neighbour as thyselfe:* So speake I of the doctrine of faith and good workes. *Mal. 2. 37. 38, 39.*

The Philosophers spake of vertue acutely and learnedly; yet their exhortations were as a body without a head; as a building without a foundation; without life and strength, because they were ignorant of Iesus Christ, the life and foundation of godlinesse. *Obser. 2.*

Good workes follow good faith; therefore they iustifie not before God. As the Tree first groweth and then beareth fruit; a woman first conceives, and then bringeth forth; a wheele first is made round, and then runneth round: so we are first rooted in faith, and then become fruitfull in love.

Adde obedience to thy knowledge: as Cyphers without a number multiply nothing; so without practise we stand but for cyphers, notwithstanding great knowledge. *Obser. 3.*

The faith of our forefathers had no eyes; they *did* much, and *saw* little; our faith hath no hands, we *see* well, and *doe* nothing. Then the Idoll of ignorance was set up; now is one as ill, or worse; even the Idoll of prophaneesse. If ye know these things (saith our Saviour) *our* happy are ye if ye *doe* them: our happinesse consists not in knowledge alone, nay, it is an unhappy thing to know, and not to *doe*: For, to him that knoweth how to *doe* well, and doth it not, to him it is *sinne*, James 4. 17. Yea, it leaveth a man without excuse, John 15. 22.

VERSE. 1. *I beseech you therefore, Brethren, by the mercie of God, that you present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.*

2. *And bee not conformed to this World; but be you transformed by the renewing of your minde, that ye may prove what is that good, that acceptable, and perfect will of God.*

Paul exhorts to godly life; either generally in these two first verses of this Chapter; or specially, from these to the 14. verse of the 15, Chapter. And from these to the end of the Epistle, is the conclusion.

Because in the first verse there is mention of the body, and in the second of the mind; some have distinguished this exhortation thus: the first verse to concerne the sanctity of the body, the second of the minde. Rather I say, that in these two verses, is a generall exhortation, set downe two waies: first, figuratively, in improper and borrowed speeches, verse 1. then in proper and plaine termes, verse 2. In the first are two things to be considered; the manner, and the matter.

The manner of the exhortation, is in these words: *I beseech you therefore Brethren by the mercie of God.*

Herein are three things considerable: First, an illation, in this word *Therefore*, by which *singular Art*, this exhortation is conveyed. Secondly, a compellation, *Brethren*. Thirdly, an Obtestation, *I beseech you by the mercie of God*: than which nothing can be more forcible.

Therefore: this Illative respecteth not onely the last verse of the eleventh Chapter, or the argument of that Chapter, but all whatsoever hath beene before spoken of *Electiō, Vocation, Iustificatiō, &c.* All which, with the benefits issuing from them, are strongly urged upon the conscience by this particle.

Brethren: To Iew for Countre sake; to Iew & Gentiles Christian, for the Gospell sake. *I beseech you by the mercie of God*: This is the Obtestation, whereby he earnestly exhorteth to obedience.

Here are two things: first, the forme; secondly, the matter.

The forme; *I beseech you*: better than I *adhort* you; for though Paul writes to them which by grace are willing, yet there is so much slacknesse in the best, that they need forcible words to put them on.

Obser. 1. This manner of speaking, notes Pauls gentlenesse, also his earnestnesse to perswade; wherein he is an example to Ministers, that we should not coldly, but with vigour and strength deliver our exhortations: Paul usually exhorts with this power: one place for all, 2 Cor. 10. 1. *Now I Paul my selfe beseech you, by the meeknesse and gentlenesse of Christ.*

When a Minister speaks thus to sinfull men, *I beseech you by the mercies of God*, leave your drunkenesse, whoredome, &c. it must needs pierce their hearts, if they bee not sealed up with hardnesse and unbelief.

Obser. 2. Hearers may hence be admonished, not to suffer such grave exhortations to be lost upon them, but to yeeld and obey.

It argues the better and more noble nature, when thou wilt be perswaded by gentlenesse to leave thy sinnes. We have power to denounce heavy things, to the wounding of the haire scalp of such as goe on in their wickednesse. Paul, as occasion serves, can stand upon his Apostleship and authority; he can censure *Elimas*, he can deliver to *Satan* *Ishe* can intreat and beseech.

Acts 13. 10

11.

1 Tim. 1. 20

When the Minister of God beseecheth thee, take heed of stubbornnesse; for it is even as if Christ himselfe stood before thee, beseeching thee by his precious blood and passion, to forsake thy sinnes, and to receive offered grace. Woe, woe unto thee if thou

refu-

refusest. There will come a time when thou shalt beseech Christ of mercie. Reade *Proverbs* 1. 34. and to the end of the Chapter.

By the mercie of God: This is the matter of the *Obtestation*, by which he beseecheth them.

The word in Greeke here translated mercie, is the plurall number. Though there be in God *miserationes multa*, yet there is but one mercie, which is his *essence*, from whence issue *Motus misericordiae*, as *Augustine* calleth them, divers motions and acts of that infinite mercie. b Aug. lib. 3 hypog.

An infinite misery, such as is ours, stands in need of an infinite mercie, such as is Gods.

By the mercie: Is a very effectuall reasoning, even as a strong adjuration ^b: as if a wife ^{b Bollos.} should say to her husband; I beseech thee, deare husband, by the love which hath beene betwixt us, and by our children, (*pignora amoris*.) or as if a Mother should intreat her children by her wombe that bare them, and her paps that gave them sucke.

Like unto this is that most earnest and passionate prayer in the Letany; *By thine agony and bloody sweat, by thy crosse and passion, &c. Good Lord deliver us.* Which manner of praying, some prophanely have termed swearing; but it is as we see the phrase of Scripture; and it may be doubted, whether ever he earnestly prayed, which hath not prayed after such a manner.

The Doctrine. The mercies of God are so to be considered, that they may move us to obedience. *Psal. 130. 4. There is forgiveness with thee, that thou maist be feared. Tit. 2. 11. 12. The grace of God, &c. teacheth us, that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this present world.*

Assurance of salvation doth not annihilate exhortations to obedience. Paul having before taught such assurance to true beleevers, is so farre from making them thereby secure, that he from thence so much the more forcibly exhorts them. Observ.

This reproves such, who refrain not because of mercies received, but rather give the reins to their lusts. Vse.

How many mercies, so many obligations to obedience. Thou maist not reason from mercie to liberty, but to duty. If thou be the Sonne of God, cast thy selfe downe, is the Devils Logick: sanctified reason argues thus: Gods sonne, therefore honour him.

How reasoned *Ioseph*? My Master is kinde to me; I am his slave, but he hath betrusted me with his whole estate, and beene a good Master to me; therefore I will defile his bed? No: but, *How then can I doe this great wickednesse?*

So *David* urgeth himselfe, *Psal. 116. 12, 13. What shall I render to the Lord for his benefices? I will not (live as I list, but) devote my selfe to his service.*

God hath made thee a reasonable creature: hee might have made thee a dog, a toad; doe not by drunkenness and other sinnes debilitate thy selfe.

Hee hath given thee thy limbs and comely proportion, who might have made thee a Cripple: doe not deforme thy selfe by iniquity.

So also might it be said of riches, and other blessings, by which we should be stirred up to serve God.

Many have confessed the experience of Gods goodness to them, that they beganne the World with a little, and are come to great estates, who yet (which is lamentable) the more rich they are, the more prophane they grow, as if God had hired them to be wicked. When *David* had reckoned up the manifold merces of God to the *Israelites*, *Psal. 105.* he concludes the use of all in the last verse, *That they might observe his Statutes, and keepe his Lawes.* O that this argument were of due weight with us of this Land! that as it may justly be said in regard of Gods mercies, The Lord hath not dealt so with any Nation: so it might be truly said of us in regard of obedience, No Nation hath dealt so well with the Lord. But, (which is our great sinne) I feare it may be said, No Nation hath dealt so ill with the LORD. The LORD forgive us, and give us repentance.

Also this is principally to be applyed unto them, who have beene enriched with spirituall blessings in heavenly things. Art thou elected, called, justified, sanctified? Hast thou by baptisme beene admitted into the fellowship of the Saints? And hast thou beene feasted at thy Masters owne Table? If thou shalt live as an Heathen or a Turke, thou art worthy often thousand damnations.

When *Anulus Fulvius* his sonne tooke part with *Catiline*, that firebrand, in his conspiracie,

racie; his Father sent for him, and flue him, with these words; I begate thee, not in fight for *Cateline*, but for thy *Countrey*: so if the Lord finde thee which art brought up in his Church, walking in whoredome, pride, idlenesse, drunkenesse, &c. hee will undoubtedly punish thee, and say, that he hath not thus honoured thee, to serve the diuell, but himselfe: *I beseech thee therefore, Brother, by the mercie of God, live holly.*

VERSE 1. *That ye present your bodies a living Sacrifice, holy, acceptable to God, which is your reasonable service.*

IN these words is the matter of the Exhortation: the summe whereof is, that the *Romanes* should consecrate themselves wholly to the worship of God, and resigne themselves to doe his commandements, though never so aduerse and contrary to their owne wils. This is set downe in translated words from the offering of Sacrifice.

Herein are two things: the *Act*, *present*: the *Object*, *bodies*; noted with this participle, *live, your; your bodies.*

Both these are amplified by the } *Persons.*
 } *Manner.*

The *Persons*, twofold: } *Who?* the *Romanes.*
 } *To whom?* to God.

The *Manner* how to be *presented* and offered, not any manner of way, but as a *Sacrifice*.

This Sacrifice is here determined by the properties, which are foure; first, *living*; secondly, *holy*; thirdly, *acceptable to God*; fourthly, *reasonable service*.

First, we will handle, and that together, the *act*, the *object*, the *persons*, and the *manner*, the determination of which shall be handled in due place.

That ye present your bodies to God as a sacrifice.

Present: It hath beene formerly read, *offer*: there were two sorts of offerings; gifts, and Sacrifices; *Heb. 5. 1.* Here, not of gifts, but of Sacrifices, as of beasts and other living things. For the word is *dola*, and so to be offered, was, *maueri & destrui ob cultum Dei*, to be killed and destroyed for the worship of God: it was changed from the use before, to another use; of which *change* he speaketh plainly in the next verse, *Be ye changed.*

But the word is not *scriptura*, but *imposition*, which is diversly translated in the *Latine*: but our best English word is that in the Text, *present*; but so *present*, as to be offered in sacrifice. So the Sacrifices were first presented at the doore of the Tabernacle, and then offered up: which is expressed in our *Baptisme*, when we are presented to God, as our Saviour Christ was after his Circumcision, *Luke 2. 22.* Then we vow to forsake the Diuell, and after we offer up our selves, when wee execute and performe our vow and promise so made.

The persons offering, *ye, the Romans*, and all beleeuers. In the Law none but *Priests* might offer, here *all* must. Where note a difference betweene the old and new Sacrifices: There was the *Officer*, who presented the Sacrifice to the *Priest*; the *Priest*, who offered that which was presented: the offering it selfe. But in the new, the *presenter*, the *Priest*, and the *Sacrifice* are all one: *That ye present your bodies as a Sacrifice.*

The *object*, *your bodies.*

Your: Legall Sacrifices were of the Drowes, that is, of greater Cattell; also of the Flockes, as Sheepe, Lambes, Goats; also of Birds: but in the Gospell, not the bodies of beasts, nor of any other; but our owne bodies must be offered.

Bodies: Some expound sinne and euill affections. Not so: because the *body* here meene, must be offered as a sacrifice to God: but sinne is no sacrifice. Again, sin is a dead worke; but our sacrifices must be *living*: yet sinne and sinfull affections must not be wholly excluded, but they pertaine rather to the *manner* of offering up our bodies as a Sacrifice, which is, when we mortifie our lusts, and rise againe to newnesse of life.

Neither by *Body* is meant the body onely; but body and soule; a part being taken for the whole. It must be a *living sacrifice*, which the body alone is not, but *Cadaver*, a dead carcase.

If then thou askest, What? I answer, *thy selfe*, body and soule, and all the parts and faculties, specially thy *soule*; for, according to the saying, *The minde is the Man*. God gave both, and he requires both, specially the soule. The body is named, because it is the

the soules instrument in the out ward worship of God, and because affections are manifested by the body.

The manner of this presenting is, as a Sacrifice.

Sacrifices are either Legall, or Evangelicall.

A Legall Sacrifice is an holy action instituted by God, wherein some beast was offered: by the killing and offering whereof, Gods sovereignty, and the thankfull obedience of the offerer was shewed.

This was either expiatory, or gratulatory.

No Legall Sacrifice is called expiatory, as having power to put away sinne of it selfe; Heb. 9. 9. but they did it sacramentally onely, and in a figure, signifying the Sacrifice of Christ, by which we are cleansed.

Evangelicall Sacrifices are of grace, either } Vniuersall,
or
} Particular.

Of Vniuersall, so is onely the Sacrifice of Christ, who is the *Lambe of God that taketh away the sinnes of the world*: well called of *Tertullian*, *Catholicus sacerdos*, the Catholike or Vniuersall Bishop or Priest.

The Sacrifice Evangelicall of particular grace, is either commemorative of the vniuersall, which is the *Eucharist*, not properly a Sacrifice, as the Papists hold, calling it an *Unbloody sacrifice*; but called so by the Ancients, for the representation and remembrance which is therein of the death of Christ: or it is, fashioning to good workes, which are called sacrifices, Heb. 13. 16. and so *sacrificium* is *sacrum factum*, an holy act done in faith, whereby we mortifie sinne, and rise to newnesse of life.

Paul here alludes to Legall Sacrifices, and among these chiefly to the whole burnt Offering: and specially in these respects we must offer up our bodies as a Sacrifice:

1. To acknowledge Gods sovereignty over us.

2. To acknowledge that we receive all from him, and as a token of our thankfulness: Therefore God commanded the Iewes to offer those things which were most usefull; as beasts, bread, oyle, &c.

3. To signifie, that the Offerer was by sinne become as a beast, and might hold up his hand, and say, *guilty, guilty*; after the words of the Poet ^a:

Me, me, adsum, qui feci, in me conuersite ferrum

'Arguô; mea frans omnia, nihil ista nec ausa,

Nec potuit.

Which may be Englished after the words of *David*: *Loe I have sinned, and I have done wickedly: but this Sheepe, what hath it done? Let thy hand, I pray thee, be against me.* For, ^{a Sam. 24}
Man that is in honour, and understandeth not, is like the beasts that perish: Psal. 49. 20. ^{17.}

4. To shew that we must kill and mortifie sinne, as the beast was killed; and that we must consume sinne, as the fire did the Sacrifice: and as in a whole burnt offering, all must be burnt, so that all our thoughts, affections, our whole body and soule must be consecrated as holy to the Lord. This is a true Sacrifice, the other were but shadows.

To whom must we offer? To God.

Hath God need of our bodies and soules, or any thing that he hath given us? Or doth he give, and then take from us that which he hath given?

No: *Non indiget nostro obsequio, sed nos illius dominio* ^b: He needs not our obedience, ^{b Hieron.} but we his government.

Vespasian the Emperor was wont to advance extorting Officers, and when they were enriched, to condemne them, and to seize their goods: and it was said that he used such as *Spunges*: for he did wet them well when they were dry, and squeezed them well when they were wet. But God doth not deale so with us: he alwaies is giving and advancing; and if at any time he take of our hands, it is to make us more happy. ^{c Sueton in FLVesp. 4.}

Two of the Persian Monarchs were called *Artaxerxes*: the first of these was a great favourer of the Iewes, as appeareth *Ezra* 7. *Nehem.* 2. This *Artabastus* was called *Long-hand*, because one of his hands was longer than the other, of which he spake thus to his Nobles: *My long hand (saith he) shall not be to gather and scrape from my Subjects, but to give and reach out unto them: so GOD hath hands attributed to him; not taking, but giving; not close, but open. Thou openest thy hand, and satisfiest the desire of every living thing*: Psal. 145. 16.

The Doctrine. Wee must offer our whole selves, and ours unto God. Deut. 6. 5. *Mac.* 22. 37. *Thou shalt love the Lord thy God with thy soule, &c.* Luke 9. 23. *If any man will come after me, let him deny himselfe and follow me.* 1 Cor. 6. 20. *Glorifie God in your body and spirit which are Gods:* and 2 Cor. 8. 5. *the Macedonians gave themselves and theirs to God.*

Use 1. All true Christians are Priests, and must offer sacrifice: 1 Pet. 2. 5. *not Levitical after the manner of Aaron; nor Papish, after the manner of Rome.*

The Papists tell us, that if we acknowledge not the *Mass*, that most abominable *Idol*, then we have no sacrifice: But we have, as the sacrifices of love, mercy, obedience, our owne selves. The body of *Christ*, say they. Our owne bodies, saith *Paul*. For as for *Christ* body, it is in Heaven, no word left us to offer it: he offered himselfe once, and cannot often offer or be offered, Heb. 9. 22, 25, 26, 28.

Use 2. Wonderfull is the dignity of true Christians, that they are Priests: yea, they are called a *holy Priesthood*. 1 Pet. 2. 5. and a *Royall Priesthood*, vers. 9.

In the Law, the Tribe of *Levi* was separated for holy offices, as Gods part, in stead of the first borne, which were the worthiest of the family, *Numb.* 3. 12. If Priests that did offer but *Bullocks*, *Rammes*, &c. were of such account with God; in much more are wee, who offer our owne bodies and soules, redeemed by *Christ*, and sanctified by his Spirit.

It may be the world hath thee in base estimation: but thou art honourable, and in great account with God. The world rejects thy sociery as contemptible: but the Lord God admitteth thee every day into his presence wit thy sacrifice and suits. Dishonour not his royall Priesthood unto the which thou art called.

Thou art annoynted with sweete Oyle, even the Oyle of our Lord *Christ* what shouldest thou meddle with stinking Carrion? as uncleannesse, pride, drunkennesse, &c.

In the Law none might be Priests that had the least blemish, *Lev.* 21. 16. What then shall we say of them, who have not onely blemishes, but the leprous and plague sores of monstrous sinnes upon them? will God admit of such?

Pythagoras required of his Schollers, that they should not walke in the common way of the multitude, and that their lives should not savour of things base and vulgar: but of gravitie, sobriety, wisdom, &c. He learned this of *Moses*, for he is thought to come of the Jewes. Surely God requires greater things of us whom he hath made his Priests: it were a shame if we should be like, or no better than the world, or profane multitude. Nay, what a shame is this, that those things are found among many of us, of which the very heathen would be ashamed.

Professest thou the Gospel? and art thou one of Gods Priests? Then blush and be ashamed of thy pride, covetousnesse, filthinesse, &c. On a time *Philip King* of *Macedonia* father of *Alexander the Great*, being among some of his Captives, insulted over them, and upbraided them, with their calamity: to whom one said: Art not thou ashamed, seeing thou bearest the person of *Agamemnon*, to behave thy selfe like *Thersites*? as if he should have said, Art thou not ashamed, being a King, to behave thy selfe like a peasant? So may it be said to us: Art thou not ashamed, being a Priest to God, to behave thy selfe like the proud, uncleane, and drunken beasts of the world.

Use 3. As we are Priests, so also sacrifices, which must be the best of their kind, and without blemish, *Levit.* 22. 18. This also enforceth us to be studious of holinesse.

Use 4. Also, those things which are offered to God, must not be applied to common use. Apply this to thy selfe: Thou hast offered thy body and soule to God: shalt thou now offer them to the divell, by making them instruments of sinne? God forbid. This were sacrifice, and assured destruction, *Prov.* 20. 25.

We must offer our bodies as sacrifices: this is hard to doe. Husband, wife, children, backe, belly, sinnes, affections companions, challenge such an interest in us, that without a great deale of grace, it is impossible to become sacrifices. Remember thou must deny thy selfe, and use violence toward thy affections: *Grande malum voluntas propria*: A mans owne will is his greatest enemy, and hard to be overcome: when the world, thy heart, thy old companions tempt thee; resist, and give thy selfe to God. Here is victory: this is to be sacrificed. Thinke on *Abrahams* offering *Isaac*. Thinke on the Martyrs. The Lord strengthen us.

71. in Cant.
Bern. serm.

VERSE 1. ——— Living, holy, acceptable, which is your reasonable service.

THese are the properties of the sacrifice, whereby it is declared.

The first is, *living*.

The sacrifices of the Law may be said to be *dead*, because they are abolished; and of the Gospel to be *living*, because they are in force, and so are to continue to the end of the world. But this, I take it, is not to the minde of Paul.

Living may be said two waies:

First, in regard of *naturall* life; and so our bodies may be called *living* sacrifices, in opposition to the sacrifices of the Law, where the beasts were to be killed.

Secondly, in regard of *spirituall* life, and the grace of regeneration, in opposition to the *sinfull* estate of unregenerate men, which is an estate of *death*, Ephes. 2. 1.

Our bodies must not be *killed*, but we must *live*, and leade a new life. Indeed our bodies are here called *vita*, which implies a *Mutation*, and a killing. So here a *death* is intended. There must be a killing; not of the *body*, but of *sinne* in the body: and the more *sinne* is killed in the body, the more the body *lives*. The flesh tainted with sinne, is *dead* ^{a Vite audit quantum decessit peccatis, Aret. in loc.} flesh, *sub desperatione vite aeterna*, without the hope of eternall life, saith Ambrose. Sinne is a *dead* thing, and worthy of darknesse: Innocency of life is true life, and a true signe of eternall life. *Vivens hostia est corpus virtutibus ornatum*, said Gregory ^{b Greg. lxx. 22. in Exeg.}, A living sacrifice is a body adorned with vertues.

In times past the *bodies* of beasts were killed for the *bodies* of men. Now not the *bodies* of men, but their *sinnes* are to be killed: and so the body may be said to be *killed*, by the mortification of sinne, and to live by the quickning of the spirit. For as death ends the *naturall* life, so mortification the *sensuall*: as one ^c said: Hee which mortifies his lust, hath offered a Goat; he which mortifies his anger, hath killed a Ramme, &c. ^{d Origenes.}

The Doctrine. All believers must offer their bodies a living sacrifice. Rom. 1. 17. The just shall live by faith. Thus Paul was a living sacrifice, Galat. 2. 20. I am crucified with Christ: nevertheless I live: and the life which I now live in the flesh (or body) I live by the faith of the Sonne of God, Ioh. 5. 25. & 11. 25.

Till Christ came, God required beasts to be killed for sacrifices; now Christ is come, Vse 1. the sacrifices which he requires is a new life.

When the Apostles preached against the sacrifices of the Law, the Jewes and Heathens were offended, thinking that that Religion would make men Atheists, which abolished sacrifices. But Paul tells us, that sacrifices remaine to be offered: not beasts, but our selves.

We need not send into Arabia for Frankincense, nor search the stables for Bullocks, nor the flocks for Goats: for God desireth no such sacrifices: he delighteth not in burnt offerings: the sacrifices of God are a broken spirit ^a.

Wouldst thou offer a sacrifice to God? Bring out thy pride, anger, covetousnesse, lusts, these beasts, slaughter them. As for thy fat Bullocks and Sheepe, kill them also, and feed the poore. This is to offer thy body a living sacrifice. ^{d Psal. 50. 9. & 51. 16. 17. Confute Aug. in loc. Psal. Vse 2.}

Every mans body is not fit to be a sacrifice to God, for every man *lives* not. A wicked man, though *naturall* living, is *spirituall* dead: dead in trespasses and sinnes, Ephes. 2. 1. a very ill death. That which Paul speakes of *widdowes living in pleasure*, that they are *dead while they live*, 1 Tim. 5. 6. is true of all wicked persons.

In the Law, things which died alone, might not be eaten, much less offered in sacrifice. That which dieth alone, is cast out upon the dung-hill to be devoured of dogs and kites: such a one is every wicked profane person, very carrion, fit to be cast out as a prey for the devell, no sacrifice to God.

Living sacrifice: Let us make it appeare that we *live*: this we shall doe, by exercising ^{Vse 3.} our selves in godlinesse: for motion is a token of life. But our sluggishnesse and lasinesse in Gods service, argues a *deadnesse*. If thou beest *living*, be practising in holy duties: want of practice is the way unto *death*; at lest it makes us *bunglers*: as a man leaving his Trade, in a short time is so unready through disfluety, that every *pretence* goes beyond him. Spirituall life is shewed, preserved, increased by exercise in good things.

That which *lives*, hath the beginning of motion in it selfe. A stone or dead thing may ^{Vse 4.} be moved by outward force, but cannot move it selfe. Many neither sanctifie the Sabbath

bath, nor doe any good, but as they are compelled by Law. These are very *blacke*, they are dead.

But as the Sunne when it is risen, need not to be intreated to shine, but shineth of his owne nature: so if there be any good thing to be done, a true Christian needs no great intreaty to be brought on; he is forward of himselfe, delighting in obedience.

Wee have a moyling and grumbling servant; and God loves *cheerefulnesse*, 2 Cor. 9. 7. which is, when we need not to be whipt forward, but of our owne accord, willingly obey, by the power of inward grace bestowed on us.

That which *Peter* requires of Ministers in doing their duties, is true of all in their places: not by constraint, but willingly: 1 Pet. 5. 2. A necessity is laid upon us, and if we obey willingly, we shall have a reward, 1 Cor. 9. 16, 17. Therefore are the people of the Church called a *willing people*: Psal. 110. 3.

To move us herteto, let us consider:

First, how willingly heretofore we have served our owne lusts, even the Diuell, in drunkennesse, wantonnesse, vanitie, &c. O let us be more willing now, and forward to please God in a new life. It is enough (nay, too much) that we have spent so much time already in evill: for the time that remaines, let us *sacrifice* our selves in holinesse unto God.

Secondly, if we obey not willingly, we lose our reward. He that bestowes any thing upon the poore, and after grudges it, wishing it againe in his purse, hath lost (saith *Augustine*) both that which he hath bestowed, and the reward also. Indeed such doe not good but good is done upon them, as *Prosper* said.

9 Aug. in
Psal 42. ad
finem.

Thirdly, unwilling obedience is not pleasing, nor worth the having. The Corn that is ripe and full in the ear, sheds of it selfe, and with every touching of it: but that which is pungled and not thorow ripe, will hardly out with much beating. When the fruit is thorow ripe on the trees, every blast of wind shakes them downe; yea, they fall of themselves, and then it is well coloured, tasted, and wholsome: but if it be unripe, it is hardly cudgelled downe, and is ill coloured, and eats so sticky, that it is only fit to be throwne to the Hogs. So that obedience that comes freely and willingly, is acceptable; but that which must be beaten out of us, is little worth.

Let us therefore pray with *David*, Psal. 51. 12. Lord, uphold me with thy free Spirit. The Holy Ghost being called *free*, because it reformes and corrects our sluggish and backward disposition, of *unwilling*, making us *willing* to serve God.

VERSE 1. ——— Holy.

THis is the second property of the Sacrifice, it must be *holy*.

Holy: This terme is sometimes taken for that which is consecrated to God, and that by blood: *Sanctum, quasi sanguine sancitum*.

2 Cor. 7. 34.

It is also taken for unpolluted and pure. So *Paul* saith, that a virgin careth for the things of God, that she may be *chaste*, holy, both in body and spirit: that is, that as she is *chaste* in body, so she may be in her minde also.

9 Aug.

It is but of small availe not to pollute the body, and to have the minde boyle with lust.

Both these are to be understood, for we are consecrated to God, being sprinkled with the blood of Christ in Baptisme; and we are to be pure and unpolluted; which we are not of our selves, but as we are sanctified by the Spirit of God.

In the Law, the beasts to be offered in Sacrifice, were to bee without blemish. This their perfection and integrity required, principally shaddowed out the Innocency of Christ: Heb. 7. 26. Also it monished the offerers to endeavour unto holinesse.

Doctr.

The Doctrine. Every beleever must be an holy Sacrifice: Levit. 20. 26. alleaged by *Peter*, 1 Pet. 1. 16. Be ye holy, as I am holy, saith the Lord. 1 Thel. 4. 3, 4. This is the will of God, even your sanctification, &c.

Virg. 8.

Beware of all things which may defile thy body or soule; yea, hate the very garments spotted with the flesh: lude, verse 23.

See thou abstaine from evill thoughts, adultery, fornication, uncleannesse, lasciviousnesse, idolatry, blasphemies, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, false witnesse, envyings, murder, theft, drunkennesse, revellings, and such

such like; for these defile a man, *Mat. 15. 19, 20.* and they which doe such things, shall not inherit the Kingdom of God, *Gal. 5. 19, 20, 21.*

If ye offer the blinde for sacrifice, is it not evill? and if ye offer the lame and sicke, is it not evill? Offer it to thy Governour, will hee be pleased with thee, or accept of thy person, saith the Lord of Hosts? *Mal. 1. 8.* So when thou offerest thy body and soule to God, being blind, lame, polluted with the leprosie of abominable finnes, thinkest thou that hee will accept it? Purge thy soule and body by repentance, and bee holy; for thy GOD is Holy.

VERSE 1. ——— Acceptable.

THis is an effect of holinesse; for that which is holy, is acceptable to God. But here it is not so much to be applied, to holy, as to sacrifice.

The sacrifices and offerings made by fire, are said to be a sweet savour to the Lord. So Christ gave himselfe an oblation, and sacrifice to God for us, for a sweet smelling sacrifice. Which also in some sense may be spoken of our sacrifices; for with them God is well pleased, *Heb. 13. 16.* And the benevolence of the Philippians sent to Paul, was an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God, *Phil. 4. 18.*

Our obedience and good works are not acceptable in themselves, because of much defect and imperfection in them, which hath the nature of sinne. They are not finnes, but sinne cleaves to them.

But they proceed from the the Spirit of God.

True. But the next causes are corrupt: which are an understanding but in part enlightened, and a will, in part sanctified: as farre as these are spiritual, the workes that proceed from them are holy and good: as farre as they are flesh, they are corrupted and stained. The workes of the regenerate are good, *pro se*, but finnes, *pro accidens*; for their imperfection; this to be understood, as God judgeth them, not according to the Law, but according to the Gospell, which in this point must necessarily be distinguished.

Our best workes cannot beare the strict rigor of the Law. If the Lord judge thereby, we must all perish. But there is hope in the Gospell by Iesus Christ, in whom God is well pleased, with the faithfull, and with their workes.

The Doctrine. The sacrifices of beleivers please God, *1 Pet. 2. 5.* To offer spiritual sacrifices, acceptable to God through Christ, *Heb. 13. 16.* With such sacrifices, God is well pleased: not appeased, unlesse it be meant of his anger, as a father, not as a judge, *Psal. 147. 11.* The Lord taketh pleasure in them which feare him. Therefore is the Church called, (*Eph. 6. 4.*) *Hephzi-bath, the Lords good will and delight is in her.*

This should oblige us unto Christ, by whom we are accepted, and without whom wee are vessels of wrath, even as the very dung of the earth. *Vse 1.*

Labour for faith, without which all Moralities are but glittering scyns; for without faith it is impossible to please God, *Heb. 11. 6.* *Vse 2.*

Great is the priviledge of a beleever; his holy endeavours, and actions are acceptable: Looke how a sweet smell is comfortable to us, so doth the Lord delight in the obedience of his children. But the workes of wicked men are an abomination, and themselves abominable, as such things, which for their basenesse are not to be named. Their workes are as stinking petrified flesh, as Carrion; their very prayers, *Prov. 28. 9.* If their prayers; how much more is their whoredoms, drunkennesse, &c. abhorred of God? *Vse 3.*

Let us then feare and serve God in all obedience, that we may rejoyce in his favour, in which is life, *Psal. 30. 5.* but in his Anger is assured destruction: for if the anger of a King be as the roaring of a Lion, even present death to the subject, *Prov. 20. 2.* much more the wrath of God to us.

Let us please God more and more, *1 Thes. 4. 1.* though thereby wee displease all the world. The upright please him, they that feare him please him: they which continue to the end please him. Let us have grace, whereby we may serve him acceptably, with reverence and godly feare, *Heb. 12. 28.*

VERSE I. — Which is your reasonable service.

THese words are the fourth property of the sacrifice : or, if you will, a further description of it, being joyned to the other by Apposition.
In these words are two things : first, the thing it selfe, *service* : secondly, the manner of it, *reasonable*.

The word translated service, *λατρεία*, is much observed by the Papists ; which is (say they) proper to God : and that service which is called *dulia*, they attribute to creatures. Another service they have invented, which they call *hypodulia*, which is just between *latreia* and *dulia* ; more than this, lesse than that : and this is proper, say they, (but without ground of Scripture) to the Humanity of Christ, and to the Virgin *Mary*.

Now they make all this businesse, to avoid the title of *Idolaters*, with which for my part I am contented, so they will not refuse to bee called *Idol-slaves* : for though they could prove themselves not to be *Idolatra*, yet they must needs from their own writings yeeld themselves to be *Idoloduli*.

* Pateus
Com. in c. 12.
ad Rom. dub.
3.

Observed it is by a learned man *, that *dulia* is as often attributed to God in the Scriptures as *latreia*, and therefore not to be given to the creatures, as it is performed to God. *Service* is that worship which we performe to God, proceeding from a believing and sanctified minde.

Reasonable : Not the Sacrament of the Altar, though the Liturgy attributed to *Chrysostome*, so calls that Sacrament.

* Aquin. in
loc.

Reasonable : That is, say some ^b, discreet, as though *Paul* alluded to the salt used in sacrifices, whereby is noted discretion. Thus *Aquinas*, who would have us use a *decorum* and moderation in our service. But to doe him no wrong : he meanes this moderation in fasting, giving almes, and such like bodily exercises ; not of faith and love, and such inward spirituall graces of a Christian. As too much Physicke, may overthrow the state of the body, so too much fasting, &c. but as for faith, love, hope, we are peccant in the defect only, not in the excessse. Some expound *reasonable* ; which *reason* teacheth, or may become *reasonable men* : but reason un sanctified is blinde, and knowes not the acceptable service of God.

Some take *reasonable*, for that of which a *reason* may be given : as *Anselme*. And he take it, that *Durand* calles his description of the office of the Masse, a *Rationall*, because he undertakes to render a reason of all the passages thereof.

* Sacerius.

* Melancthon.

Some take *reasonable* ; for the subjection of reason to God and his Word ; as you would say, the obedience of *reason*, which most writers understand of spirituall obedience : and therefore one ^a expounds *reasonable service*, to be the service of the minde, of which reason is a principall part.

This is the best exposition, and at the least by necessary inference intended. For *λογικον* may also be taken for *agreeable*, or according to the word ; or, which is your service of the word, as the same word is rendered, 1 Pet. 2. 2. *λογικον γαλα*, milke of the word, though *Melancthon* reads it, *Lac Rationale*, and expounds it, *Quod mentem pascit*, which feedeth and nourisheth the mind.

If we should take it for service agreeable to the word, as so it excellently agreeth with the latter part of the second verse, yet principally spirituall worship is intended ; for that is the worship which chiefly is commanded in the word.

The meaning then of *reasonable service*, is the meaning of that first great Commandement, *Thou shalt love the Lord thy God with all thy heart, &c.* And the contrary of that which is reprov'd, *Esay 29. 13. Mat. 15. 8. This people draw neere with their lips, but their heart is farre off from me.*

The Doctrine.

The obedience of a Christian must bee spirituall, of the body also, but principally of the soule, 1 Pet. 2. 5. Spirituall Sacrifices, Prov. 23. 26. *My sonne, give me thine heart, Job 4. 25. God is a Spirit, and they which worship him, must doe it in spirit and truth, hil. 7. 35. We are the Circumcision, which worship God in the spirit.*

Observa.

All the devotion and service of the Heathen was unreasonable, consisting in outward selfe-devised observances.

The service also of the Jewes was unreasonable for the most part, they relying onely upon outward

outward ceremonies, which though commanded of God, yet without the *spirituall service* were never accepted.

Such at this day is the devotion of the Papists: Their Pilgrimages, monasticall life, and pompous Ceremonies, being nothing else, but *Cultus alogi*, brutish and *unreasonable* worship: For what more, than a thing to please God, *Ex opere operato, sine omni bono motu mentis*, for the worke done, though he that doth it, hath not any sanctified or good intention and motion in the doing of it.

So also the devotion of our meere civill men is *unreasonable*, because though they doe many comely and profitable things to the receivers, they want *beleeving* and *sanctified hearts*.

None can serve God with *reasonable service*, but a true beleever: for faith *purifieth* the heart; or else the service is uncleane. A man may say over a company of prayers, but in praying to fulfill the Commandement, requires a *pure heart*, 1 Tim. 1. 5. Vse 1.

So that here is the difference between true beleevers and hypocrites: These may goe as farre in outward worship as the best; as *Cain* in sacrificing, *Abah* and *Iudas* in outward penance, the *Pharise* in an outward forme of praying; yea, he can be more large and eloquent than the *Publican*: so counterfeit gold may have a gayer shew than good, a painted face seeme more beautifull than a Naturall, and a fained friend be more ceremonious in complements, than a true one.

The hypocrite is all in outward formalities, but the true worshipper knowes God requires the heart, and he thinkes it not too deare for him.

Though hypocrites may goe so farre in outward obedience, that wise men may be deceived, yet God cannot.

The hypocrite may be discerned in thy selfe by these notes. He will be outwardly religious, but first, not at all times: secondly, not in all places: thirdly, not upon all occasions.

First, A true worshipper is the same man at all times, holds on the same tenour in prosperity and adversity; hot and cold (as they say) you shall finde him the same man.

Saul ranne from God to a Witch in his adversity: he was an hypocrite. But as a gracious child runnes not away when he seeth the rod taken downe, but falls on his knees, and creeps to his father with teares and intreaties; so in affliction true worshippers draw neerer unto God.

On the contrary, many in prosperity are as the pampered horse, which flings and kicks at his Rider, who are *crest-fallen* in adversity. Many being sicke, are as *Saints*, promising much, who being well, forget all, and play the *divels*. Many, while poore and at a low ebbe, are *lowly*; who *advanced*, and growing rich, are *proud* and *insolent*, like the Snake, which the Husbandman taking up *frost-bitten*, carries home without danger, but, when it was *warmed*, it hissed at him and his children. These are hypocrites: If thou wert humble in adversity, but exaltest thy selfe in prosperity; it was *affliction* kept thee downe, not the *sanctification* of the spirit.

Saul before he was a King, carried himselfe so well, that he had every mans good word, but after he behaved himselfe foolishly, This is an hypocrite.

Iob of a very rich man, becomes so poore, that his poverty is come into a proverb; As poore as *Iob*: when hee was rich, he served God well, by the testimony of God himselfe; and being poore and miserable, he doth not as the divell would have had him, but continues in his uprightness. This is a true worshipper.

Secondly Hearty service will be performed alike in secret as in publike. An hypocrite in publike makes a faire shew, but in private you shall finde him a wretch. All that he doth is to be *seene* and *commended* of men, accounting all the good he doth, lost, if men take not knowledge of it. But it contents a spirituall worshipper, that God knowes his devotion, though all the world be ignorant of it.

Thirdly, it is an old saying; the occasion make the theefe: If a slippery fellow be trusted with mony untold, and hath opportunity, he will straine his conscience: but an honest man will not take a penny unjustly for a world.

Many if you use them well, you may dwell seven yeere by them, and not have an angry word; but if you *croffe* their humour a little, you shall see of what metall they are made;

made, they will sweare, curse, threaten, revenge, like the Sea *foming* out their own shame. The diuell, wee say, is good while he is pleased; but a true worshipper *provoked* and *injured*, will carry himselfe *patiently* and *graciously*, not rendring evill for evill, but rather good.

Use 2.

Seeing hypocrites goe so far, and yet are not accepted, then much more are to be condemned all such, which have not so much as a *shew* of godlinesse. Many shew forth nothing but profanenesse and villany; and yet thou must thinke *charitably* of them, that they have a good heart. Art thou a drunkard, a blasphemer, &c. and should I judge well of thy heart? Avoid Satan. If it be possible for the *Sunne* to be without light, then it is possible for grace to bee in *that heart*, from whence issueth nothing but wickednesse.

Use 3.

Let us seeke for *sound* and *honest* hearts: The sacrifices of God are a *contrite spirit*, it was an Atheistickall speech of *Adachiavell*, that the shew of Religion is *usefull*, but the *zealous practice* *burthenfome*. Indeed a child lookes on the gay outside of the Booke, but a wise man regards the matter within.

God regards not Rivers of Oyle, nor all manner of sacrifices without the heart, *Psal.* 50. 7. and 69. 31. *Ier.* 6. 20. When *Abraham* offered his sonne *Isaac*, if he had not offered his heart also, it had been nothing worth. Let us therefore use *reasonable service*, with our very hearts.

VERSE 2. *And be not conformed to this World; but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable, and perfect will of God.*

THe generall exhortation which in the first verse was delivered in *figurative* and *borrowed* termes, is here in plaine and naturall termes set downe. It hath two parts: First, a *Dehortation*, shewing what is not to be done. Secondly, an *Exhortation*, shewing what we must doe.

The *Dehortation* is in the first words of the verse; *And bee not conformed to this world*. Where we have first the *All* negatively set downe: *Be not conformed*. Secondly, The *Object*: *To this world*.

World: By this is sometime understood the frame of heaven and earth; so not here.

The word is here not *spacio* but *tempo*, which signifieth the space of seventy or of a hundred yeeres, or eternity: sometime things measured by time, and so for the World, and by a figure for worldly men *addicted* to the world, as Saint *Augustine* a somewhere *this World* for the damned world: and so *this world* is called the *evill world*, *Gal.* 1. 4. and *a World lying in evill*, *1 Iob.* 5. 19. Not that the *fabrick* and *frame* of the world were *evill*, but as *Paul* calls *daies evill*, *Ephes.* 5. 16. of the iniquity done in them: So wee say (and justly) of a house where blasphemies, drunkennesse and whoredomes are committed, that it is a *filthy*, a *wicked*, a *lewd* house, for the wickednesse of the persons abiding there.

Sometimes *world* is taken for the object of the *inordinate appetite*, namely, for that 3. which Saint *John* names, *The lust of the flesh, the lust of the eyes and the pride of life*, which he saith, *is of the world*, and all that is in the world, *1 Iob.* 2. 16. These are like the three troopes of the *Caldeans*, as one ^b compares them, which drove away *Iobs* cattrell, *Iob.* 1. 17. These three have overcome the whole world, a few onely accepted.

For these things, wicked, covetous, carnall men are called by our Saviour Christ, the children of *this world*, *Luk.* 16. 8. and 20. 34. and *David* calls them *men of the world*, *Psal.* 17. 14. *This world* here taken for the wicked and wickednesse of the world.

Be not conformed: Accommodate not your selves, so *Erasmus*: Fashion not your selves, so *Beza*: Conforme not your selves, so the Syrian Translation; which word our Translation useth, and is the best, both for the elegant *proformia*, between *conforme* and *transforme*, and also for the more full signification: for *fashion*, not so well notes the inward agreement with the world, which is here forbidden as well as the outward. The meaning then is, that we should not imitate carnall men in their carnall courses, which are the motions of their wicked minds, and the vices which flow from them, as distrust in God, profanenesse, contempt of Magistrates and good lawes, murder, malice, whoredome, pride, drunkennesse, covetousnesse, &c. that we should not take *their manners* and *opinions* for a rule of our life, but the *Word of God*.

The

Metonym.
a Aug. tract.
56 in Iob.

b Bernard.

The children of God may not in their judgement, opinion, affection, practice, be conformable *Doctr.* to wicked worldly men, Eph. 4. 17. This I say therefore, and testify in the Lord, that ye henceforth walke not as other Gentiles walke in the vanity of their minds, &c. 1 Pet. 4. 2. Wee must not live to the lusts of men, but to the Will of God. And that which God spake to Jeremy, may be applied to all: Let them returne to thee, & returne not thou to them, Jer. 13. 19.

He saith not, live not in the world: we must needs live here, though to our great hearts grieve, for the evill which is in others, and in our selves. Neither doth he say, *Use not the world,* for it is impossible, but that while we live we must use the world: we cannot but eate, drinke, put on apparell, &c. but *not as the world:* we may eate and drinke of best, but not to sursetting and drunkennesse, as doe the swinish drunkards of the world. Wee may put on apparell of the best, but not beyond our calling, our estate, the comeliness of a Christian, not for pride and wantownesse, as the worlds darlings doe. In thy diet, be neither a castly glutton, nor a base niggard. In thy apparell, neither affect pride, nor holiness: in neither be singular, either for the excelsse or the defect. Sleepe so much as may refresh, not dull nature. Possesse riches, but bee not possessed of them: bee neither as the Covetous churle, who parteth with nothing, nor as the wastfull prodigall, who spendeth all. It is too true a complaint, that our professors are close-fisted, too neere themselves, covetous, and backward to works of mercy. Let it be amended for shame. Thou sayest, thou seekest heaven, but thou art too greedy of the earth. Our Religion forbids prodigality, but commands liberality.

The world is a thing of great danger, therefore heres a *Caveat* that we should not bee *Use 2.* bewitched with it, as with the honour, pleasure, profit of it: but it is not onely dangerous in this, but in regard of wicked men, whose example and society is dangerous: for many examples and exhortations to goodnesse, availe not so much as a few examples, and a little inticement unto evill. To see evill onely acted, is enough to infect us though the actor speake never a word. We are readily bent and inclined to imitate that which is evill, and we easily follow their vices, whose virtues wee can no waies attaine: so many imitate David in his sinnes, but not in his repentance: so our Gallants and Brava-^{a Proclivis est malorum imitatio, & quorum virtutes assequi nequeas, cito imitare vitia, Hieron.} does, thinke themselves like Alexander the Great, and so they are, as proud as ever was he for his life, and more drunken, but not as valorous. An ill example is powerfull. If Herod mocke Christ, his men of warre will also, Luke 23. 11. If a master of a family bee prophane, ye may for the most part easily know how the servants are affected. If a Ruler hearken unto lies, all his servants are wicked, saith Salomon, Prov. 29. 11. If Peter dissemble, the other Jewes and Barnabas also will be carried away with his dissimulation, Gal. 2. 13. And Paul saith, that Peter compelled the Gentiles to live as the Jewes, verse 14. *non imperio, sed exemplo,* saith one; he compelled them not by his authority, but by his example. Doth not the very hearing of oathes teach children to swear. They learne not so to doe, by precept, no body bids them; but by example.

Esay cries out that he is undone, because of the pollution of his lips: How came his lips polluted? I dwell, saith he, in the midst of a people of unclean lips, Esay 6. 5. He was infected by their example. If a good man, ye see, dwell amongst evill conditioned people, he will be the worse. If thou walkest in the Sunne, thou wilt be tanned. Evill example is contagious, and thou art apt to take it. If one grape Waxe blew, the rest of the cluster will quickly follow^{b Vnaque vivorem confecta ducit ab una. Luven. Sat. 2. c. 200.}. A man that dwels by but one lame man, will soone learne to limp, according to the Proverbe^c. Lament thy unaptnesse to goodnesse, and pray earnestly to bee kept from the evill of the world, as our Saviour prayed for his Disciples, John 17. 15.

The doctrine of the World, and of the Word is contrary. Doe as the most doe, saith the world; *Uulandum cum lupis:* But the Word saith, Bee not conformed to the world. Paul teacheth us here to answer that invincible argument of carnall men: Example; O, say they, will you be wiser than all other men? Doe not so many and so great doe thus and thus? What if they doe? The more and the greater, the worse: thou must not doe as the world doth, but thou must consider, what becomes thy calling, and what the Word teacheth thee.

What if *Lezabel*, and many other Gentlewomen have such a complexion, such eyes, such haire, *non quos Deus fecit, sed quos diabolus infecit*^d, not such as God hath made, but such as the divell hath beene the Dyer of? What if they disguise themselves like *Cyprian*, *harlots?*

harlots? Thou that art a daughter of Abraham, must be after another fashion. What if any drinke till they be drunken? thou must be sober. What if many breake the Sabbath? thou must sanctifie it. Nor Noah, nor Lot, nor Abraham, nor Daniel, conformed themselves to the wicked of their time: neither must thou, but shine as a light in the midst of the froward wicked people among whom thou livest.

As it is hard now-a-daies to know the Master from the man by their apparell, such is the licentiousnesse of the times; so, it is not easie to discern betweene a sincere Christian and a prophane fellow by their sinnes, such is the likenesse of their actions. If thou wouldest not be accounted a Drunkard, haunt not the Alehouse as Drunkards doe. If thou wouldest not be accounted proud, apparell not thy selfe as they doe. If not prophane, sweare not as they doe, &c. If thou hearest a man speake Spanish, thou sayest a Spaniard, &c. If thou hearest one blaspheme Christ, wilt thou say, A good man? No: a Turke, or a Jew. If thou shouldest see one play the chiefe or the drunkard, thou canst not be a true Professor; a wicked beast thou maist.

O my brethren, be not conformed to this world. The World thinks that God is not angry with wicked men, beleeves not the day of Iudgement, makes a mocke of holinesse and zeale, &c. Be not you like them. Manifest what you are. *Incola carli estis, non seculi huius*: you are inhabitants of heaven, not of this world, therefore have not your conversation conformable to the world.

Thou hast in thy baptisme renounced the world, with the pompes and vanities thereof: see whether such apparell, such speeches, such behaviour stand with that vow.

The World hateth us: if it did love us, we might not love it; much more should we abhorre it, because it hates us.

Thinke of that which the Spirit of God teacheth us: If any man love the world, the love of the Father is not in him: 1 Ioh. 2. 15. Pure Religion is to keepe a mans selfe unpolluted of the world: 1 Iam. 1. 27. The friendship of the world is enmity to God: and whosoever will be a friend of the world, is the enemy of God: 1 Iam. 4. 4.

It is an odious thing to be like the world: that is, for a man to be like unto Lions, Wolves, Dogs, Serpents, &c. for so are wicked men compared in the Scripture: that is, to be like blasphemers, whoremongers, drunkards, atheists, &c. for such are the men of the world.

Christ prayed not for the world, Ioh. 17. 9. Who would willingly have fellowship a likenesse with them whom Christ excluded his prayer?

Christ gave himselfe for our sinnes, that he might deliver us from this present evill world, Gal. 1. 4. Be not therefore conformable to it, but resolve, that though all the world shall forsake God, yet that thou and thy house wouldest serve him, as Iosuah did: Jos. 24. 19.

The World shall be damned: 1 Cor. 11. 32. Therefore follow not the world. It is an heavy end to be damned: when an unrepenting drunkard, blasphemer, &c. lyes at the point of death despairing, wouldest thou be in his case? Live not then as they live, if thou wouldest not dye as they dye, and be damned as they shall be damned.

VERSE 2. — But be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.

IN these words is the Exhortation, in which are two things: First, the Exhortation it selfe. Secondly, an Amplification from the End. That ye may prove, &c. In the Exhortation is the Duty; Be ye transformed: and the manner, By the renewing of your minde. Where is the thing, Renewing: and the Subject, The minde.

Transformed: which implies *transitum ad aliam formam*, a passage unto another forme: it is the best rendring of the Greeke word; and so Calvin, and before him Cyrillanus.

^a Lib. de
exhort. ad
Martyr. c. 8.

The word in the exhortation hath in it *μετα*, the word here hath *μετα*, that noting the outward figure, this the inward forme; that being most properly used of things artificiall, this of naturall. Chrysostome is of opinion that Paul did purposely alter the word, attributing to the word *μετα*, to note the vanity of worldly things, and to our renovation: *μετα*, to note that there must bee more than a shew, namely, a very true inward change, for the forme gives being to things.

Peter Martyr with others, disallow this as too curious, upon this reason; because that *μετα* and *μετα* are promiscuously and indifferently taken, and for prooffe they allage Phil.

Phil. 2. 6. and the 8. where Christ is said, in regard of his God-head, to be in the forme of God, and in regard of his man-hood, to be found in fashion as a man: as though these phrases were confounded, and did signifie the same thing; which in no wise is to be granted, lest that Scripture should be elevated, which is so precious, for the proving of the very God-head and Man-hood of our Lord Iesus Christ. In the sixth verse then, we are to hold against *Erasmus*, that to be in the forme of God, signifieth not in shew, but essentially to be God, to which is answerable that phrase in the seventh verse, where Christ is said to assume or take the forme of a servant, to signifie, that as he was very God, so hee was very Man: and to declare this, that was found in babise and fashion as a man; that is, in his speaking, sorrowing, wearinesse, eating, drinking, &c.

Wherefore I disallow not *Chrysostomes* judgement, for which this may bee said, that *Paul* else-where useth this as a reason, that we should not set our mindes upon the world, because *his*, the fashion of it is transitory. • Saint *Iohn* useth also the same argument, *Iohn* 3. 17.

Be ye transformed: That is, be changed; be not as before, but turne over a new lease, as I may say.

By the renewing of your mind: Here the manner; not every change will serve the turne, it must be of the mind. It is no transformation or essence of the body or mind: nor transformed as *Lots* Wife was, nor as the Friars and Monks are, when they put off their secular habit, and put on a Coule: nor a transforming of the complexion of the face and haire, by painting and powdring, as some doe.

Minde: *Paul* spake before of body, why doth hee here speake of the minde? Because in the first verse he spake figuratively of sacrifices, which were performed by the bodies of beasts, yet he understood also the minde: but here expounding what he meant before, he saith minde, because it is the principall part to be changed, and because there beginnes the change: for as the deformation beganne in the soule, so the reformation beginnes there also, and from thence, is the body changed and renewed, as the *Lanthorne* is illustrated by the candle within.

Renewing: Not making spike and spanne new, as we say: no new substance, no new faculty, either of knowing, remembring, &c. onely new qualities. Man was new in his creation, grew old by his fall, is renewed in his Regeneration, the manner whereof *Chrysostome* expresth by the repaying of an old house; as there is the same house, the same roomes; onely it is new hung, or whited: so there is the same man, the same faculties, onely the old corruption is taken away, and new grace bellowed; as in a poysoned river, there is the water, the running, and the poyson; when it is healed, the water and the running remaine, onely the poyson is taken away.

The efficient cause hereof is God; the instrumentall cause, the Word and Prayer; the Sacrament of it, Baptisme,

Believers must endeavour and seeke after the renewing of their minds. *Ephes.* 4. 22. 23. *Doctr.* Put off the old man, and be renewed in the spirit of your minde. All Scriptures prove this, which require that we should become new creatures.

From the dependance, we must cease from evill and do good: when we have left evill, we must not stand as neuters. It is not enough though the World cannot accuse us, if Gods Church cannot commend us for some good: no discharge to a Minister, if he teach no false doctrine, but he must teach the truth also: so of all other callings.

From the opposition: Be not conformed to the world, but be ye transformed. There is no agreement betweene these: a man cannot be both of them: he cannot be a worldling and a good Christian. It is as easie to bring heaven and hell together: we cannot serve God and the world: for the will of God and of the world are contrary. Wee cannot looke East and West at the same time, or at the same time goe towards *Egypt* and *Canaan*. Some perswade themselves, that they may be covetous, proud, &c. and good Christians; but it is impossible. *Salomon* at a time thought that hee might follow pleasure, vanity, wine and women, and yet be a wise man, and a good worshipper of God, *Eccles.* 2. 3. but he was deceived; either be all for God, or not at all for him. If thou wilt be for covetousnesse, whoredome, pride, drunkennesse, what doest thou at Sermons? Give over thy shew, thou art but an hypocrite. Ye that love the Lord, saith *David*, *Psal.* 97. 10. Hate evill: for they that love evill, hate God.

Vse 3.

By the renewing of the mind: Many carry their bodies comely when they come into the Church, but the mind is all in all. To draw neere with the lips, and to have the heart farre off, is a thing God hates. The body is to be regarded, but principally the heart. *O. primus animus, pulcherrimus Dei cultus*, said an heathen man divinely. He worships God best, who hath the best minde. If you pray, pray with the spirit; if you sing, sing with grace in your hearts: If you will be renewing and purifying, *Renew your minds*, saith *Paul*; *Purifie your hearts*, saith *James*. *Out of the heart*, saith our Saviour, *proceed whoredomes, murders, theft, &c.* *Mat. 15. 19.* This is the nest where these Cockatrices are hatcht; this is the den from whence come these wild beasts; this is the wombe which bringeth forth these monsters: therefore *Wash thy heart, O Ierusalem*, *Ier. 4. 14.* make cleane thy inside.

Vse 4.

He calls upon them which are justified, and so already sanctified, to be transformed and renewed, from whence are commended to us, proceeding in grace, and perseverance.

For proceeding, Renovation is not the worke of a day, or a yeere, but of our whole life. As a man having an old house, must be repairing and doing some cost every day, or else it will be to his great losse; so we must be every day toying in this hard taske of mortification, when thou hast overcome one sinne, be dealing with another: Thou must not be idle; Alas, how canst thou, having such an heart, that the Sea comprehendeth more variety of creatures in it, than thy heart (that bottomlesse gulf) variety of sinnes? There be many crookes and corners which thou never sawest: yea, which the most piercing eye of the most sanctified man never saw.

Secondly, for perseverance. This argues the inward forme of godlinesse to bee in us. Heat a cloath as hot as you can at the fire, yet it will soone wax cold: but fire can never wax cold; it heats *fortiter & perseveranter*, forcibly and continually, because it hath the forme of heat in it: as the Sunne alwaies gives light, because it is so formed of God. The formes of things are alwaies active in their kinds. Many are holy at Church, profane at home: in one company civill, in another wicked and vile, because the very forme of godlinesse is not wrought in the heart. A wicked man wanting grace, may be compared to a vessell full of stinking liquor; a good man to a vessell full of that which is sweet and wholsome: outwardly you see no hurt, you say, in such a man who is wicked: but *pin* him, put a *rap* into him, give him some occasion, let him be in evill company, then you shall heare him speake or doe nothing, but that which is offensive: as a man truly inwardly renewed, speaketh and doth nothing, but that which may minister grace to the hearers.

Vse 5.

Here's a great comfort to them which are justified, they are transformed: if thou beest so, thou art not like the world, and as thou wast before. If thou askest what thou wast before? I answer, that thou wert like a beast, nay like the Divell, but by the *renewing of thy mind*, thou art become like a man, like an Angell, nay, like our Lord Iesus Christ for God hath appointed that wee shall bee *conformes imaginis*, conformable to the Image of his owne sonne; and more beautifull I am sure we cannot be. Also wee have a new Father, which is God; and new company, the blessed Saints and Angels. O how deformed, base and odious are wicked men! no toad so lothsome in our sight, as an unregenerate man in the sight of God, because of his corruption: labour therefore for a renewed minde. The world is all for new clothes, new houses, &c. But what good is it to have a new house, and an old, rotten, vile, and forlorne conscience? Downe with thy sinnes, that thou maist be builded up into a spirituall house, a Temple for the holy Ghost.

If thou wouldest know signes of this Renovation: As when the Holy Ghost sat upon the heads of the Apostles, they spake with new tongues: so if thou bee transformed and renewed by that spirit, thou wilt have,

First, *new words*: not evill words, and offensive, according to the fashion of the world; but words powdred with grace and goodnesse.

Secondly, *new workes*: The workes of the world, and the old man, are whoredome, drunkennesse, &c. but thou art chaste, temperate, &c.

Thirdly, *A new judgement*: The World judgeth that God will be mercifull, though men take liberty to be negligent in his worship, vaine and sinfull; thou judgest the contrary. The World judgeth that men neede not be so precise, as to stand upon conscience in all his words and deeds; but thou judgest that all care is too little, to avoyd sin, and so serve God.

Fourthly,

Fourthly, *New affections*. The worldling joyeth in nothing so much, as in riches, pleasure, &c. nor sorroweth so much for any thing, as to be crossed in these: but if thou beest renewed, thy greatest griefe is for thy sinnes, and slow proceeding in grace, and thy greatest joy to be assured of the favour of God, and to be able to master thy corruptions. These, and such like are tokens of our renewing: God grant they may bee found in us. Amen.

VERSE 2. ——— That ye may prove what is that good, that acceptable, and perfect will of God.

IN these words, the exhortation is amplified from the end: *That ye may prove, &c.* which is plainly expressed in the English, and by implication necessarily understood in the Greeke phrase.

Here are two things: First, the Action, *prove*: Secondly, the Object, *the will of God*. This will is amplified by divers adjuncts; It is *good, acceptable, perfect*.

Prove: This word in English very often signifies, to confirme, or to avow or justifie a thing in doubt or question: not so the Greeke, but sometime to have experience, sometime to try; sometime to know, because by tryall we know things; sometime to approve and allow of, as silver, which by the Gold-smiths tryall is found good, is therefore called *assay*, of the word in the Text, that is, *allowed*, not counterfeited, but good and currant.

Will of God: Gods will is either his antecedent will, or consequent; his secret or revealed will. The first is called the will of his good pleasure, which is secret till the event declare it. The second is called the will of the signe; that is, his signified will, which wholly, absolutely and perfectly is contained in the Scriptures.

Some heere understand the secret will of God; if so, then the Doctrine is this: wee cannot have comfortable experience of Gods good will toward us, till we be renewed; and so the exhortation is amplified from the sweet effect of it. But though this bee a very good exposition, yet I take it, that it is more proper to understand the will of God for his revealed will, unto which wee are to conformance our lives, and so it best agrees with the *Reasonable service* spoken of in the first verse, of the which verse this second is an exposition, and also with the drift of the place, which is to exhort to obedience, of which the *Word* is the *Rule*: and thus the Word of God is called his Will, and obedience the *doing of Gods Will*: *Matth. 7. 21*. So then to *prove*, must heere signifie to try or search, and to approve; the first implying undoubted knowledge, the second good and holy life.

Only the renewed doe certainly know and allow by religious practice, and doing the will of God. Eph. 5. 8, 10. *Walk as children of the light, proving what is acceptable to the Lord*: and verse 17. *Be not unwise, but understand what the will of the Lord is*. He speakes to such in whom is renewed the light of grace. So *Phil. 1. 9, 10*.

A man in his pure naturals, is neither able to understand, nor to doe the will of God. *Observa.*

Then all unregenerate men are blinde in the things of God: So saith Saint Paul, 1 *Cor. 4. 14*. *The naturall man cannot know the things of the Spirit of God, because they are spiritually discerned*. Paul (and so every man) before his conversion, hath scales before his eyes; hee is starke blinde: and therefore Gods children are said to bee *illuminate*: *Hebr. 10. 32*. This is harsh to carnall men: *Are we blinde?* say the Pharises, *Iob. 9. 40*. The Pharises had the Old Testament at their fingers ends, and yet were blinde: a wicked man may define accurately what faith, repentance, &c. are; but there is a *secret* in these, which he cannot know without renovation. *The secret of the Lord is with them that feare him*, *Psalme 25. 14*. The carnall man knowes what Preaching is; but here he failes for want of renewing, he cannot see the excellencie of it, and value the price of it to salvation: hee accounts it *foolishnesse*. Hee knowes what obedience is; but he seeth not the necessity of it, but perswades himselfe, that though he live in vanity, and in the practice of many sinnes, he maybe saved. He understands what Faith is in the definition; but the excellencie, necessity, power, sweetnesse of it, he knowes not. Hee hath *speculative knowledge*, but he hath not *experimental*, which is more certaine, and helps the *speculative* also. A Physician findes those secrets by *practice*, which he never could

could attaine by reading and study : so many that can never a letter on the bookes, are better Divines than many great Clerkes, because they have the experience of such things by the renewing of their minds : as a man that hath tasted honey, better knowes the sweetnesse and goodnesse of it, than he which never hath tasted it, but onely knowes it to be sweet by reading. To beleve, is as a Commentary to teach what faith is : to obey, will teach us what the Doctrine of faith and obedience is : Job. 7. 17.

All unrenewed men are also rebellious : They are not subiect to the Law of God, nor (during their unregenerate state) can be, Rom. 8. 7. You were as good speake to a beast or a blocke of obedience, as to a carnall man : though he know what is good and ill, yet he is a slave to his lusts, and under the dominion of sinne, and therefore hath no power to obey.

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This should move us to seeke and labour for a renewed minde, which many have not though otherwise perswaded of themselves.

Art thou blind and ignorant, though living under the meanes of knowledge? Thou art carnall. A withered branch or plant receives no benefit by the raine, but that which hath life and sappe in it, flourisheth and is fruitfull. So if thou profit not by the Word, thou hast no sappe or life of grace in thee, but art withered.

But it may be thou knowest : but dost thou allow of the good things thou knowest, as faith, repentance, &c. accounting them happy which have them, and them miserable which want them? Yet thou mayest proceed thus farre, as the woman in the Poet, in the right or better things, and allow of them, but I follow the worse. Thou approve (it may be) in thy judgement of these things, else thou wert an Atheist ; but dost thou approve of them in thy affections, as to desire them above all things, and to have grace to doe according to thy knowledge? If not thus also, thou art yet a very carnall unregenerate wretch.

As a man at a feast, which commendeth a dish of meat, yet eateth none ; or if hee see carved a morsell, throweth it to the Dog : so is he which knoweth and alloweth of holy things, yet no way desireth to finde such things in himselfe, or practise them. But those which are renewed, they eat, and are nourished.

Carnall Esau knew doubtlesse the way of godlinesse, and allowed it in his judgement ; but in his practice he preferres his pleasure, and every trifle before it ; but Jacob being renewed, accounts of the tokens and signes of Gods favour, more than of his food ; and is never so well, as when he is in his holy meditations, prayers, and exercises of godlinesse.

VERSE 2. — that good, that acceptable and perfect Will of God.

THis is a description of Gods Will by ~~his~~ *his* Adjuncts ; of which, three are here set downe, good, acceptable, perfect.

Interpreters differ in the reading and applying of these words, though without any materiall difference in the sense.

Chrysostome puts in a word before these ; That ye may approve *in discipline*, things that are excellent : indeed so Paul speaketh, Phil. 1. 10. but that word is not here.

Some would have it thus : that ye may prove what the Will of God is, which (namely) to prove the Will of God, is good, acceptable, and perfect. Applying these things, to prove not to the will. So Erasmus and Ambrose seeme to understand.

Some thus, to prove what the Will of God is, and what is good, and acceptable, and perfect. So Bucer, as Beza notes. But the best and most naturall is to reade it as it is translated here, which most learned men doe follow. And then these are added, either to note the excellency of the will of God, to draw us on to affect it ; or in oppositton to the Ceremonies of Moses Law, as shewing that renovation and obedience to the will of God, is better than the Sacrifice of beasts, &c.

Good : In regard of the Author, in it selfe, and to make us good.

Acceptable : It is not so to all men : but it is alwaies so to God ; nothing pleaseth him, but that which is according to his owne will.

Perfect : In regard of the doctrine of faith and manners, not needing the supplement of humane traditions and devices : a perfect rule for Preachers to teach, and for hearers to follow.

The will of God is good, acceptable and perfect, Psal. 12. 6. The words of the Lord are pure Doctrine, as silver seven times purified, Psal. 12. 7, 8; 9, 10, 11. The Law of the Lord is perfect, &c.

Mans reason is no sufficient rule of our faith and life: man will yeeld to no more of the doctrine of salvation, than they can discern by their own reason: but this is a blink and crooked rule: He that relies upon his naturall reason, is as farre short of him which beleeveth the word, as he is beyond a bruis beast that wants reason.

Neither is custome, nor the example of our fore-fathers, or of others, nor our own good meaning a sufficient rule; and yet these among ignorant soules are much set by, yea, all in all. But Saint Peter tells us, that we are redeemed by an unvaluable price, from our vaine conversation, received by tradition from our fathers, 1 Pet. 1. 18. And Esay calles us to the Law, and to the testimony, affirming that if we doe not according to these (whatsoever customes and good meanings we have, and whatsoever others doe) it is because there is no light of grace in us.

If then thou woudest so live that thou mightest please God, *stare* the Scriptures that thou maiest bee acquainted with his will; that is good, and acceptable, and perfect, that accordeth therewith: they that walke according to that rule, Peace and mercy shall be upon them, Gal. 6. 16. Let neither selfe-conceit, nor the credit of any man, though never so learned, draw thee to admit of any thing that agreeth not with Gods Word: Try, and prove all things; but hold fast that which is good, 1 Thes. 5. 21. When thou takest money, if thou doubtst of any piece, thou turnest it, and diligently viewest it, thou triest it by the sound, thou assayest to bend it, thou rubbest it, so wary thou art not to be deceived, in a matter though but of a groat or sixe pence: O much more see thou bee careful in matters that concerne thy obedience to God, that thy actions may be agreeable to his will, if thou hast any desire of the salvation of thy soule.

VERSE 3. For I say, through the grace given unto me, to every man that is among you, not to thinke of himselfe more highly; than he ought to thinke; but to thinke soberly, according as God hath dealt to every man the measure of Faith.

IN the two first verses the Apostle in generall termes exhorted to a holy life: in this verse, and so to the 14. verse of the 15. Chapter, his exhortations are more speciall, naming many particular vertues to bee imbraced, and vices to bee shunned and avoided.

They are usually thus distinguished: The Precepts in this Chapter are called his *Ethicks*; in the 13 Chapter his *Politicks*, in the 14. and 15. his *Hieraticks*; in this twelfth he teacheth us how to behave our selves towards all men; in the 13. how toward Magistrates, in the 14. 15. how toward the weak, in regard of things indifferent, and come under the consideration of matters ecclesiasticall.

The first vertue he commendeth to us, is modesty and humility, and the first vice hee re-proves, is arrogancy; and to these appertaine verses 3, 4, 5, 6, 7, 8.

He brings in this Precept with a Preface, in these words: I say, through the grace given unto me, to every man that is among you. This Preface is first to be considered.

I say: That is, I declare, I command, I charge you that you be not high-minded, but lowly and modest: he doth not barely affirme, but he speaketh with authority; he doth not aske them leave to speake; he speaketh not as an ordinary man *ex officio* by permission *admodum* *voluntarij*, but by commandement, as the Embassadour of God. We doe often intreat, desire, and beseech you to give us leave to speake, but it is not for want of authority: we may command.

Through the grace given unto me: This is not in the nature of an oath, as *Sacerdism* noted; but an allegation of his authority.

Origin by grace understood the favour Paul had with the Romanes, as if hee should have said; I know I am gracious with you, and therefore that you will suffer me plainly to deale with you.

Approse by grace understands *Peritiam spiritualem disciplina dominice*: The knowledge and experience he had in heavenly instructions and admonitions, which may in part be admitted.

But the best is to take Grace for his Apostleship, and the authority thereof: so Grace

is taken, *Rom. 1. 5. Gal. 2. 9.* As if he should say; I command you by the power of my Apostleship, which *Paul* of all other had reason to account and call *grace*; seeing he was before a grievous persecutor, and now not onely received to mercy, but also preferred to the highest dignity in the Church, namely to be an Apostle.

Also he thinks it exceedingly becomes *Paul* to call his Apostleship *Grace*; because he now is to exhort to modesty and lowliness: for herein he is himselfe an example to his rule, acknowledging his calling, gifts, authority, not to be of himselfe, but of the mere favour and grace of God.

To every man that is among you: That is, saith *Faint*, to every one that is eminent among you, whether Apostles or Evangelists in the Church, or Princes and Magistrates in the common-wealth. But there is no necessity so to reſtraine it, because it is a duty belonging to others as well as to them, and the Syrian Translator renders it, *Omnibus vobis*, to you all without exception: and if it were to be restrained to any, it is the opinion of a very great one * in his time, that it should be to them which are inferiour and subject in the Church: seeing, saith he, there are two orders of mortall men, one to whom government is committed; the other whose duty it is to obey: I weene, that for the variety of gifts, the first are to endeavour to abound in knowledge, that they may be able to teach every man his duty: the other to remember the saying of the Apostle, that he thinke not more highly of himselfe, than he ought to thinke: but that he thinke soberly, that he learne those things which concerne himselfe, and not curiously search farther; that so doing, hee may heare his Lord say thus to him; *Well done thou good and faithful servant.*

To every one: *mult.* in the singular number, as if *Paul* had had a Catalogue of their names, and so spake to every man in particular and by name. This is the preface, which he setteth before his precept of modesty, wherein he doth not intreat them as verse 1; but command them; because if he had spoken by intreaty, they would not have heard him: for its the nature of proud men to be the more lofty and scornfull when they are intreated and therefore he speaketh in termes commanding.

In this Preface you may note two things: first, the Authority by which he speaketh; secondly, the persons, to whom.

The power whereby Ministers doe charge the consciences of their hearers, is a divine power given them, when he calls them to the Ministry. Read *Mat. 10. verse 5. to the 16. Mat. 28. 19, 20.*

Object. But these are spoken of the Apostles.

Ans. Of them as extraordinary, of us as ordinary Ministers of the Gospell; and therefore in necessary matters of office we are conjoynded, *Ephes. 4. 11, 12.*

It is a great grace to be a Minister of the Word. The terme *Grace*, shewes it to be honourable: and indeed many great titles are given to Ministers: they are called *Embassadors* for Christ. *Fathers*, the first title of honour which was in the World; *Angels*, which are the Nobleſt of the Creatures, &c. How guilty then are such, who count them, *be nomine*, even for this cause, base and contemptible, imputing those honourable titles, as *Priest* and *Minister*, as termes of disgrace.

Its one of the blots of this Kingdome, which hath wel-neere as many learned Ministers, as all *Europe* besides, that a Minister is seldome spoken of but with diminution, and the simplest in the multitude have eloquence enough to disgrace their persons and calling.

Among the Jewes the *Priests* were sometime married into the blood-Royall, and in the dayes of our forefathers, they accounted it an honour to have one of their children an *Abbot* or a *Bishop*, in which callings then they only lived like Epicures, having nothing of a good Christian but the title. But now there is scarce a Gentleman so meane, but, if either his daughter be matcht with a Minorister, his sonne enter into the Ministry, hee accounts, forsooth, his House and Blood to be disparaged, unless that necessity make him willing for some maintenance.

It was one of the great finnes of the the Jewes fore-running the Captivity of *Babylon*, *2 Chron. 36. 16.* I would it were not one of the great finnes of *England*.

But from whence is the contempt which is cast upon this calling? Surely it is either from the Ministers themselves, or from the people. If from themselves, then because they

* *Basilius magnus*
reg. bre. 9.
235. citat
a *Jusliniano*.

Doff.

Vse 1.

they live not futable to their Calling, in preaching diligently, and living conscionably. Indeed I must confesse, that God in his just Iudgement *spreads dung* upon the faces of many in that calling, for their lewdnesse; and as there is nothing more honourable than a learned, diligent, and conscionable Minister; so there is nothing more vile and base, than one that is lewd and unconscionable: *If the salt have lost his savour, it is thence-forth good for nothing, but to be cast out, and to be troden under the feet of men.*

But if this were the cause, then onely *bad* Ministers should be in contempt; but now, *the best and quietest* in the Land are subject to reproach: *Honor est in honorante*; Why then are not these honoured? It may be, because they are for the most part *poore and needy*, having nothing to leave their wives and children, but that heavy burthen of povertie; through the *unconscionable* payment of their duties. But this ought not be the cause: for though we be *earthen vessels*, yet we bring unto men the *treasure* of holy knowledge unto eternall life. This may be one cause: but the speciall and principall cause is this, as it hath beene alwaies, namely, the *corruption* of the people. The Drunkard, the Blasphemer, the Whoremaster, the Vsurer, &c. they cannot live in peace by their Minister, but they must be reproved and controuled for their faults. Here's the cause, because they may not runne to hell without impediment: but the Minister (as he is bound) admonisheth them, and would draw them to repentance, that they might bee saved; therefore they hate them, and despise them. But if this be the cause, we must still be despised; this is our comfort, that though we be not *acceptable to men*, yet even in this we are a *sweet savour unto God*; 2 Cor. 2. 15.

The power whereby Ministers speake to the conversion of the hearers, is from God, *Use 2.* they have it not of themselves by their learning and eloquence; it is by the grace given unto them. The Harpe yeelds no sound, unlesse toucht by the hand of the Musician; so nor we speake effectually, but by the gift of God. Let hearers attribute the praise of their conversion to God, as wee give the praise of a faire hand, not to the penne, but to the writer: and let them pray for the grace of God when they come to heare, whosoever the Preacher be.

Ministers have warrant by the grace of their calling, to command, when they see cause, and to speake with authority. 1 Tim. 4. 11. *These things command and teach.* And Tit. *Use 3.* 2. 15. *These things speake and exhort, and rebuke with all authority, let no man despise thee.* If men be stubborn, and will not be perswaded and reclaimed with gentle intreaties, then, *supra hominem aliquid est presumendum*, we must take upon us the power of our office, that they which will not heare us when we beseech, may feare us when we command, and threaten the Iudgements of God. For that which we speake by our office, is of power both waies. If we absolve, (them which are capable) it is as if thou wert absolved at Gods Iudgement seat. When Nathan saith to David, *Thy sinne is pardoned*, it is as comfortable to Davids conscience, as if God himselfe had spoken it from heaven. On the contrary, if *Elisba* curse, and *Paul* deliver to Satan, it is presently made good by the Author of their office: for the weapons of our warfare are mighty, having vengeance in a readinesse against the disobedience of prophane men: 2 Cor. 10. 4, 6.

To every one: The Minister must have a care of all his focke. Every soule is the Lords; *Use 4.* the soule of the poore man, as well as of the rich. As the Sonne shines to all, and as the Center equally receives all the lines, so must the Minister tender the good of every one. It may be he is more familiar with thy neighbour than with thee; if thou bee a blasphemer, or a drunkard, or some way culpable of enormous faults; it is out of a wise and equall care: for that which he labours to effect with his familiarity with the good, hee would effect with thee with a more reserved and austere behaviour.

The Physician, out of an equall care, ministreth sweet things to one, bitter to another. If the Shepheard sometime send out his Dog, it is out of a care to bring in a wandring and straggling Sheepe.

In matters of his office he is equally a debtor to all, though he vary his words and countenance, according to the necessity of his hearers. When he speaketh, he speaketh to every one; see thou, that thou applyest things spoken to thy selfe. When we exhort to repentance, we exhort every one; when we reprove pride, we reprove it in all, &c. When promises are delivered, every one thinkes himselfe meant: so must hee when wee urge commandements. Whether wee exhort, promise, threaten, command, so wee must preach;

preach, and so ought you to heare, as if spoken to you every one by name; if you refuse to heare and obey, you refuse not us, but him that sent us, who requirerh of us to take paines, of you to profit by our paines, which God grant. Amen.

VERSE 3. — Not to thinke of himselfe more highly than hee ought to thinke, but to thinke soberly.

THis is that which under the forme of an Edict, Paul commandeth; namely, that we should not be arrogant, but modest. This is delivered both negatively and affirmatively, after the manner of the Hebrewes, among whom, as in the Psalms and Proverbs, those things which are once declared by a Negation, are againe repeated by an Affirmation; ut efficacius traduntur, saith Tolet, that they may be more effectually delivered.

Paul dealeth not thus in every precept, neither doth he use a preface, heape arguments, and amplifie the matter: but so here, because arrogancy and curiosity are the bane of the Church, and it is hard to dissuade such; therefore heere hee taketh the more paines.

The Negative part: Not to thinke of himselfe more highly than he ought to thinke.

These words are diversly read and expounded. The best translation is this that we follow: and for the sense, there are three expositions very good: one of S. Augustine, another of S. Ambrose, the third is S. Chrysostomes. S. Augustine is, that we should not be curious to search into things not revealed, or into things revealed, above our gift and capacity, as Calvin addeth, which may puzzle and trouble our minds, rather than comfort our consciences.

S. Ambrose expounds, as if Paul would have us to be contented with our lot, and not to meddle with those things which are not granted to vs, that is, not to be busied with, and medlers, intruding into other mens offices; as if a man have skill in the Law, to take upon him Ministeriall duties: but every man *suam ornare*, to honour and apply his owne calling.

Saint Chrysostome gives this meaning, that we should not have too high a conceit of ourselves, of our owne learning, wit, capacity, judgement, contemning other men, that we should not *superfentire*, as Cajetan properly renders the word. This our English Translation followes; and is the best, because it containes both the other: for if a man goes out of his calling, meddling with things not belonging to him, and goes beyond his gifts, it riseth from the high conceit he hath of himselfe.

Hence we may describe arrogancy, to be a vice, whereby being puffed up with the admiration of our owne worth, we take upon us over other men, curiously searching into things hidden, and meddling with things not belonging unto us, and contemning all other mens judgements, opinions, sayings, doings, in comparison of our owne.

But to thinke soberly: This is the Affirmative part: S. Augustine read it, *Sapere ad Temperantiam*: Temperance or Sobriety, is when we moderate our delight in meate, drinke, and things vnerious: Here it is translated from the body to the minde, and signifies that modesty which every one ought to use, that they may thinke moderately of themselves, and containe themselves within their own bounds; and this to be observed, lest it befall these arrogant persons, as it befalls drunkards, which doe and say that which no waies becomes them

Chrysostome derives the word *modestus* from *modicus*, because such men as are temperate in eating, and drinking, are of sound minds, so also of sound bodies and senses; but he that exceeds, proves a very fool. The same Father joynes these three together, the proud man, the mad man, and the foole; and if you will make up the messe, put the drunkard to them. The proud man is a mad man, a foole, and (by this text) a drunken man. The difference between these is this: we pitty fooles and mad men: but proud men and drunkards are hated, and worthy of punishment.

T¹. 26. 12. Salomon saith, There is more hope of a foole, than of him, who is wise in his owne conceits: *Superbia semper sibi videtur esse sapiens* (saith Anselme:) A proud man alwaies thinkes himselfe wise; but he is, and speakes like a foole. Pharoah was a proud King, and how like a foole did he speake, Exod. 5. 2. Who is the Lord (saith hee) that I should obey his voyce? So what was the cause that the King of Ashur speaketh so foolishly, Esay 10. 13. but

bat his pride? So in our owne tongue, we for the most part give the scode to the proud man; a proud scode: *Posito proud, ponitur Foole.*

All beleevours ought so to carry themselves, that they may manifest themselves to have a *Doff*. lowly and modest opinion of themselves, Ecclef. 7. 16. *Make not thy selfe otherwise*, Phil. 2. 3. *Let nothing be done through strife and vaine glory, but in lowliness of minde, let each esteeme other better than themselves.* Also, 1 Cor. 3. 18. Gal. 6. 3. 1 Pet. 5. 5. *Be clothed with humility.*

Here are to be reprehended our curious professors and Polypragmens.

Vse.

For the first. It is come to passe in these times, that let plaine and manifest truths be taught; it is tedious; it pleaseth not if there be not some querry and quiddity, above the reach of ordinary conceit. The aime of most, both Preachers and hearers, is to seeme witty and learned, not to be truly godly and religious. So doe most men now study to invent and defend new things, *quasi inuenculis lascivientes*, waxing wanton in questions, and desiring to dispute rather than to live, that hee is accounted *Pro non sano qui non sic insanit*; but a dunce and silly, which is not madde in this sort, and out of his right wits.

Ths too true which the Poet said; Our eares are too covetous: Our hearers desire to heare new and subtile discourses, and things fitter for the Schooles, than for the Pulpit. Of these things Saint Paul fore-told, 2 Tim. 4. 3, 4. *The time will come (saith he) when they will not endure sound Doctrine, but after their owne lusts shall they heape to themselves teachers, having itching eares; and they shall turne away their eares from the truth, and shall be turned unto fables.* If Saint Paul had now lived, he could not have more plainly described our curious professors. They heape to themselves Teachers: they have itching eares: which *Aquinas* saith, is when we desire to heare novelties and niceties.

Humanum genus est avidum in micis amicorum. Laert.

Fatalis hæc ingeniorum scabies (saith *Lyssius*): This itch of mens wits and eares is fatal to these times, and almost incurable in the judgement of a great Phyician, who saith, that there is no skab or itch more incurable than the ambition of sects and new opinions.

Lipp. civil. doct. lib. 4. c. 3.

For the second, which are busi-bodies, not keeping themselves within the limits of their owne callings. These *stulto zelo pleni*, saith *Melancthon*, full of foolish zeale, are never well, but when they are taxing and finding fault with something in the Church or Common-wealth: so soone as they are converted, they can teach their Princes how to governe, their Ministers how to preach, what lawes are fit for the Kingdome, what orders for the Church: Yea, they are presently so illuminate, that they can see every blemish in the Church, and every moat; which in themselves and their companies and families cannot see beames, and foule and intolerable evils: Eagle-eyed abroad, to spie faults in others, and to looke into things which concerne them not, but as blind as beetles at home.

Lipp. civil. doct. lib. 4. c. 3. 1. de mal. fa. cit. a Lipp. lib. autver. su. Dialog. cap. 3.

But whats the reason that many among us should thus runne on, and forget themselves? Surely they thinke that if they should not censure others, and finde fault with some thing they should be accounted no body, and to be blind, and so have little profited in knowledge, when rather this practice shewes them to be blind or ill-sighted: for if they did see well and perfectly, they would see reason to perswade them to judge charitably of the State in which they live, and to keepe themselves in their owne callings. When an old man takes a booke to reade, he holds it farre from him; I take it, not for the strength and goodnesse of his sight, but for the weakenesse and dimnesse: so when our Brownists and contentious spirits, see so well farre off, and so ill neere at hand, it argues them to be dull and thick-sighted.

This curiosity Christ reproved in Peter, Joh. 21. 21, 22. When Peter enquired of Christ what John should doe; *Whats that to thee?* saith our Saviour, *Follow thou me.* If things be thus and thus ordered in Church and Common-wealth by the wisdom of thy Governours, Whats that to thee? follow thou Christ, by walking conscionably in thine owne calling. *Tantumvis abs te tua otij est tibi aliena ut cures?* wantest thou worke at home that thou art so busie abroad? Study to bee quiet, meddling with thine owne businesse, as the Lord commandeth thee, 1 Thes. 4. 11. I earnestly beseech all them, into whose hands these my poore and unworthy labours shall come, that they make conscience of their waies, and beware of these two rocks, whereat many have made shipwrack. These are the

the very bane of the Church. It may be thou hast been a censurer of others, a busy body, a curious inquirer into controversies. It may be thou hast spent much time in reading the idle Pamphlets of the Brownists. Examine in the feare of God, what benefit thou hast gotten to thy selfe, and brought to the Church thereby. Doeſt not thou begin to stagger between two opinions, which wert before well resolved. Thou hast perchance puzzled and ensnared thy minde, which was before comfortably settled in the truth. What other fruits have these things brought forth, than hatred, emulation, strife, envying, schisme, separation? If thou beest faulty, repent, and returne to thy selfe, to the Church, to God. Mortifie thy proud and arrogant conceit of thy owne worth. *Be not righteous overmuch, nor make thy selfe overwise, Eccles. 7. 16.* He that is a slave to glory, will never prove a true and faithfull servant to God. And he that is proud, will never live peaceable in the Church, *Prov. 13. 10.*

VERSE 3. ——— According as God hath dealt to every man the measure of faith.

IN these words is set downe the Rule of that sober conceit and thought that everyone should have of himselfe; with the Amplification of it.

The Rule is the measure, that is portion or proportion of faith, which God hath bestowed on us.

I understand not here by faith, fidelity, as Tolet; though he that dealeth faithfully in his calling (if any) may thinke the better of himselfe.

Neither doe I take it for justifying faith, though excellency in all other gifts were nothing without this. But I understand faith more largely with Master Beza: as for the knowledge of God in Christ, for the understanding of Religion according to the word, and for all other spirituall gifts bestowed on the faithfull, either in the primitive times, or in these dayes.

These are called faith: both because they are given with faith, and because they are exercised by faith.

The amplification of the rule is, from the efficient, God: from the subject, every one: in manner, He hath dealt.

As God: We have not our gifts from our selves, but from God, who divides to every man, *as he will, not as we will, 1 Cor. 12. 11.*

To every one: None but have a calling, and a portion of gifts correspondent.

Hath dealt: Given: *Eph. 4. 7.* Divided: *1 Cor. 12. 11.* Here, he hath dealt, hath shared, hath parted to every one a portion: not all gifts to one, nor the same gift to every one in the same measure; this being here opposed both to universality of gifts, and also to perfection, which are in none but onely in Christ.

God dealeth unto every one in the Church a measure and portion of gifts, as it pleaseth him. This is proved by the Parable of the Talents: *Mat. 25. 15.* Every man hath his proper gift of God, one after this manner, another after that, *1 Cor. 7. 7. and 12. 11.*

Pareus observes from hence, that the Pope cannot be a member of Christ, because he challengeth a plenitude of gifts and power, whereas every one hath but a certaine measure parted to them.

Qualter observes, that we may not be proud of faith and spirituall gifts, much less of such base things, as beauty, riches, apparell, &c.

Obser. 1. Beza observes, that though we may not be proud of our gifts, yet we must be consci-

Obser. 2. ous, and take knowledge of them, lest we be unthankfull, and that we may imploy them

Obser. 3. to the good of the Church, and glory of God; being therefore called the Manifestation of the Spirit, *1 Cor. 12. 7.* They are not to be wrapt up in a napkin and hidden. Paul sometimes takes knowledge of his gifts, and as occasion is offered, professeth that he laboured more abundantly than they all, (but with singular sobriety and modesty) yet not I, but the grace of God which was with me: *1 Cor. 15. 10.*

Every man is to thinke of himselfe, not above, but according to the measure of Faith. Examine then the measure of Gods gifts bestowed on thee, and so apply thy selfe, as in reading and studying the Scriptures: read and study such things specially, which God hath enabled thee to conceive and understand. If thou meet with difficult and hard things, passing thy capacity, tyre not thy selfe about them, let them alone: Beleeve that

in Partium
singula
quomq; No-
bilitant,
hunc forma
decens, hunc
robur in ar-
mis, hunc
vigor, hunc
pietas, illum
solertia lu-
ris, &c.

Claud.

Doctr.

Obser. 1.

Obser. 2.

Obser. 3.

Use 1.

Doct.

to be true which is written, though thy gift will not serve thee to see the reason of it. Every man cannot fathome the depth of Predestination, neither hath every man a gift to understand the doctrine of Church-government, and to judge of Controversies. *Qui sua metitur, pondera ferre potest*: Hee that walketh not beyond his gifts, walketh safely. Herein is modesty and lowliness, not as one of the Fathers said^b; When wee dispraise our selves, and complaine of our wants, as many will doe out of arrogancy; but when speaking of God and Religion, we keepe our selves within our bounds, discoursing modestly, and in some things being content to be ignorant, and thinking others to be as learned as our selves.

Martialis.

^b Nazian: oratione de modestia in disceptationibus servanda.

Thou art not called to government; pray for, but prescribe not to thy Governours; for it is not likely that God hath measured to thee a gift, to know what is meet for government. Be thou content to feed in the vallies; if there grow a speare of grasie on the top of the mountaine, let them fetch it that are able: Content thy selfe to feed upon such viands as our owne Markets and Country affords; if there be any that long for daintier and farre-fetched Cates, let them venture the Seas for them. The doctrine of Faith and Repentance is (God be thanked) to be had in every place: if any mans ability and gifts will serve him to travell in the controverted points of Predestination, free-will, Church-governments, &c. he may: but still let him not forget to *thinke soberly according to the measure dealt unto him*.

A man that goes to the brooke for water, can bring no more than his pitcher will hold: Consider thy pitcher, lest whilst thou goest about to understand above thy gift, thou bring to passe *ut nimum intelligendo nihil intelligas*, that thou prove thy selfe a very dolt. If a man eate of wholesome meat moderately, and according to the proportion of his naturall heat, it turnes to good nutriment; but if he overcharge his stomacke, and the naturall heat be not able to concoct, it turnes to putrifaction: so is it with them which greedily search into matters above their gifts. Eate not too much hony, saith Salomon: Prov. 25. 16. So, wade not above thy height.

Hereby such are reprov'd who aspire to the Magistracy, Ministry, &c. and are not gifted for such Offices: They looke not to the *measure* of their gifts, but to the credit and maintenance of such places, when meaner places would better besit their gifts. Use 2.

Also such who being gifted for one calling, yet meddle with another. *Non omnis fert omnia tellus*: Every ground will not beare wheat. If every servant take upon him to direct in the house, and every souldier in the Army, there will be order in neither, but confusion in both. 1 Cor. 12.

God hath dealt: The graces wee have, are from God: Bee not proud, he that gave them, can take them away. Hath he given thee wisdom? he can strike thee with folly, with madnesse, &c. Use 3.

God dealeth to thee, and to others according as he will. If thou hast a greater measure, despise not him that hath lesse: if thou have lesse, envie not him that hath more. The want of this moderation in Ministers and people, may justly be lamented. Use 4.

If God give gifts and Talents, he will have an eye on us how we use them. The Lord that gave the Talents to his servants, went indeed into a farre country, Mat. 25. 14. but after a certaine time he returneth and reckoneth with them; vers. 19. Here is our comfort, if he hath given thee but one Talent, he will not expect ten: Thou seest other to goe farre before thee in knowledge, faith, &c. glorifie thou God with the grace thou hast received. He will require more of Abraham than of thee, and more of thee than of him who hath not received so great a measure as thou hast: For this is a Rule, *Vnto whomsoever much is given, of him shall much be required; and unto whom men have committed much, of him they will aske the more*: Luke 12. 48. Use 5.

VERSE 4. For as wee have many members in one body, and all members have not the same office.

5. So wee being many, are one body in Christ, and ^{as great members are of an other} all members have not the same office.

These two verses doe not onely shew that God dealeth to all a measure or proportion of gifts, but also conraine a reason to perswade to modesty, taken from the Communion of the faithfull; that as all the members of mans body do sweetly and friendly

friendly conspire to the good of the whole body, neither being puffed up, nor envying, nor incroching one upon another: so should all the members of the Church behave themselves. It is brought in, saith *Rellock*, by an *Occupation*, which he expresseth not: I thinke it may thus be supplied, as if the arrogant should say thus; Have not I such and such gifts? Have not I read such and such Authors? I trow, I see as much as another. To this *Paul* answers: Though you are well read, have great knowledge, excellent brains, yet you are but a member in the body of the Church: and therefore as in the body of man every member doth his owne office, so must you imploy your gifts to the common good; not to the disturbing, but to the peace and unity of the whole body.

Thus doth *Paul* take downe this untamed evill, *Arrogancy*, by an excellent reason expressed in a similitude; of which are two parts. The *proposition*, verse 4. the *addition*, verse 5.

First, of the *Proposition*, positively, and by it selfe, without the relation or application of it to the present purpose. The words are,

VERSE 4. We have many members in one body, and all members have not one office.

IN this *Proposition* are three things affirmed of mans body: 1. That it is one. 2. That it hath many members. 3. That all members have not one office.

1. *One body*: The body is one, 1 *Cor.* 12. 12. *Ephes.* 4. 4.

A thing may be said to be one divers waies:

1. According to Numbers, *Cardinall*, as one, two, three, &c. or *Ordinall*, as first, second, third, &c.

2. *One* is taken for *indefinitum quid*: indefinitely, as *Luk.* 22. 50. And one of them smote the servant of the high Priest. So we say sometimes, I met with one, who said thus to me, whose name it may be we know not, or remember not.

3. *One*, is spoken sometimes in disgrace: so *Mark.* 14. 12. And Judas Iscariot one of the twelve: upon which place *Hierome*, if that *Commentary* be his: *Vnus numero, in merito*, &c. *One* of the number, but without any desert.

4. *One* is taken in way of excellency, as in that verse *Vnus homo nobis cunctis antecessit rem.* Where that Noble *Roman Fabius* is called *Vnus homo*, that is, a worthy man, if then such another could not be found. So God is said to be one, *transcendentaliter*, *Vnus numero*; not *Affirmatively*, but *Negatively*; not as divers things composed together we made one; but one because not two, as *Deut.* 4. 35. The Lord he is God, there is none else besides him. And verse 39. The Lord is God and there is none else.

5. *One* is put for that which is *integrum*, intire, perfect, having all the parts: so *chichy* is the body here said to be one: he speaks 1. not of a lame or defective body.

2. *We have many members*: For he speaks not of every body, as a stone, or a trunk, but of an *Organicall* and *ordinate* body, as is the body of man. *Many members*, not only *multa* but *varia*, as *Tolet* observes; not many onely, but of divers fashions; yet most admirably and wisely put together with exceeding beauty.

3. *All members have not one office*: τὰ μέλη ἑκάστη, they practise not the same things. All the members see not, all heare not, &c. but the eye sees, the eare heares, &c.

Deff.

God hath wonderfully and most artificially framed the body of man, making it one, and yet having many and divers members, and these for divers imployments: First, the Trinity as it were consulted about the making of it. Secondly, and it was last created, as the most exquisite piece of them all. Thirdly, so excellent is mans body, that the *Anthropomorphites* held, that God had such a body, and that ours was but the copy of his: because they knew God to be most excellent, they attributed to him such a body. Fourthly, the *Philosophers* were ravished with the consideration of it. *Zoroaster* cries out, ὁ ἀνθρώπος ὡς θεός, as if that nature had undertaken a bold piece of worke, when shee made man. *Euripides* saith, that man is ὡς θεὸς τικτόμενος, a most beautifull creature, framed by a most wise Artisan.

5. The Spirit of God speaks admirably of the body of man in the Scripture: for *David* saith, that his body was curiously wrought in his mothers wombe, *Pf.* 139. 15. as a piece of embroidered or needle-worke, as the Hebrew word signifieth (*rukkanti*) comming of *rakam*, from whence the Italian *Ricamare* is derived, signifying to imbroider. *Genebrard* renders

renders the word in the Psalm, *Varie contextus sum & diversificatus, Pelicanus; artificiosissime concinnatus sum*, that is, with singular variety and most artificially fashioned.

Saint Paul amplifies his matter by a similitude from the body of man. So Ministers in their preaching must study for *plaine* and familiar similitudes, which are not onely ornaments to their Sermons, but *helpes* to their hearers, both for the better understanding, and remembring of things delivered. So did our Saviour Christ teach, as *Matth. 13.* and throughout the Gospell appears: so did *Nathan* preach before *David*, *2 Sam. 12.* Similitudes which are apt and plaine, worke a great impression. For that which by flat words of the précept is not understood, is both understood and remembered by similitudes and examples, saith *Hierome* a. Saint *Augustine* was so careful to be understood of his hearers and readers, that expounding these words of the 139. Psalm, *Non est absconditum os meum à te*, as it is in the vulgar Translation, *My bones are not hidden from thee*: because *os* may be taken for the mouth, as well as for a bone, he rendereth it *ossum*, a barbarous word; adding this, *Melius est ut nos reprehendant grammatici, quam non intelligant populi*: that is, It is better that Scholars should reprehend us, than the people not understand us.

We ought to meditate of the wisdom of our Creator, which is as well discerned by the body of man, as by the whole world. Man is therefore called the *little world*, as the representation or *map* of the great world. Thus the heavens are represented in the *Braine*, the *Elements* in the *Humours*, the *Rivers* in the *Veines*, &c. Yea, a resemblance of the *Trinitie* is found in *Man* by the *Vnderstanding*, the *Will*, the *Memory*: as *God* is in the *World*, so is the *soule* in the *body*.

If we come to the particular parts of our bodies, we must needs confesse with *David*, that we are *fearfully* and *wonderfully* made, *Psal. 139. 14.* What an admirable member is the *Eye*? Whether you consider the *figure*, the *comeliness*, the *situation*, the *motion*, the *use*. Or the *Eare* with her windings and turnings, for the better conveying of the sound to the common sense: for which purpose also is that most artificiall instrument, within the passages of it, as a *bell*, by repercussion of the sound, to continue it to the *Braine*: and more than this, it may pose the greatest Philosopher to consider, how the diversitie of sounds at the same time reverberating should so accurately be distinguished; as in a consort of musicke, to heare and discern every Instrument, and also the harmony arising from them.

Who can sufficiently expresse the singular wisdom of God in framing the *hand*? There are two things wherein wee excell the beasts: in *Reason*, and the *Hand*: for as for *Seeing*, *Hearing*, *Smelling*, &c. some beasts excell us; but beside *Reason*, which is the principall difference; in the *Hand* we doe excell all other bodily creatures. Most excellent is the *shape* of our bodies: the *beauty* of the *Skin*, and the *comeliness* of the *Face*: but of all parts the *hand* surpasseth in *use*; rightly termed, the *Instrument of instruments*: with this we *take*, we *give*, we *hold*, we *fight*, we *feede* and *clothe* our bodies, we *worke*; it being the *first mover* in all *Trades*: without this the *Husbandman*, the *Souldier*, the *Tradesman*, the *Scholar*, were unprofitable. A *body* without *hands*, being as a *soule* without *understanding*.

By our *reason* and our *hand* we governe all the Creatures upon earth. Wee are not so big as *Elephants*, so strong as *Lions*, so swift as the wilde *Roe*: we cannot *fly* as the *Eagle*; nor live in the *bottom* of the *sea* as the *Whale*: and yet God hath given us a *head* to *devise*, and a *hand* to *execute* and *frame* such things, that there is not a *Bird* in the *Aire*, a *Fish* in the *Sea*, nor a *Beast* in the *Wildernesse*, but we can be masters of at our pleasure; so that Saint *Ambrose* might rightly call him, *Regem Elementorum*, the King of the *Elements*; he had almost said, the *god* of all living *Creatures* under the *Sunne*. For as we stand in awe of *God*, so do the *Creatures* of us, being obedient to us, and serving us, as we should obey and serve *God*. On this the same *Father* in another place hath these words, speaking of the wilde and savage beasts: *Serviant homini & naturam suam humana institutione deponunt: Obliviscuntur quod nata sunt, induunt quod jubentur. Quid multa? De-*

centur ut parvuli, serviant ut infirmi, verberantur ut simidi, corriguntur ut subditi, in mores transiunt nostros, quoniam motus proprios perdidierunt: That is, They serve man, who teacheth them another nature; and maketh them forget that which they were wont to

a Comen.
in Mat.
c. 13.

a Ambrosi-
us lib. 6.
Epistola-
rum, epist.
33 ad Ro-
m.
b Ambrosi-
us, Hexa-
meron, lib.
6, c. 6.

doe by nature, and to doe that which he commands them, &c.

** Confule Plato in Tim. Arift. de partibus animal. Galen. de usu partium. Melanft. lib de animar. & Medicos & Anatomicos veteres.*
If we should relate the *situation*, the *figure*, the *use*, the *reason* of the inward parts of our bodies, of the *sympathy* betweene the braine and the heart, and the *league* as it were betweene the stomacke and the head, it would require a great volume; and yet learned men confesse, that there are *many secrets* in mans body, which the most skilful and curious Anatomist cannot find out, but are onely knowne to God.

Vnto these if you adde the *differences of constitutions*, and *countenances*, how that among the many millions of men and women, it is almost impossible to find two faces or temperaments in all things alike, it must needs be confessed, that the body of man is most wonderfully and fearefully made.

Know thy selfe then, O man, and (if thou hast not formerly) seriously consider of thy miraculous body, that thou maist admire and praise the wisdome and power of thy God. Thou givest sometimes thy money to see some strange sight, and thou wondrest at some high hill, some faire house, &c. and foolishly neglectest to consider of the greater miracle upon earth, which is thine owne body. *Fearefully and wonderfully am I made* (saith David) and *that my soule knoweth right well*. As a man looking from some high rocke into the sea, wonders and feares, as saith Euthimus; so David wondred and feared at the workmanship of his owne body. Yea, he made singular use of such studie, and accounted very specially thereof; *How pretious are thy thoughts* (saith he) *unto me O God, how great is the summe of them*! Whereby hee signifieth, that hee obtained much understanding and comfort, and singularly profited in pietie, by thinking on the power, wisdome, providence of God, appearing manifestly in the framing and preserving of man. Reade *Psal. 94. 8, 9*.

Vse 3. Though our bodies are so admirably framed, yet wee are not to bee proud: for the matter of them is but earth (which so much the more argues the wisdome and power of God) and also they are generated and brought forth, *inter sterens & lotium*, in such a homely manner, that wee may justly bee humbled in the consideration thereof.

Vse 4. Wherefore hath God given thee so delicate a body, composing it in so elegant, beautiful, and curious manner? Surely that he might dwell therein, as in his holy Temple: take heed thou pollute not thy body with whoredome, drunkennesse, pride, blasphemy, &c. take heed thou make it not the divels stie. *Os hominis sublime dedit calumque tueri, &c.* God hath not made us grovelling toward the earth, but hath given us a stature and countenance aspiring upwards; let us set our affections on things above, and not on earthly things. He that hath a costly garment, will not wallow with it in the mire, but is carefull to keepe it cleane; much more let us indeavour to keepe our bodies pure and unspotted which are more worth than the most rich apparell. If wee grow blind or deafe, wee account our selves much bound to them who shall cure us, that wee may see and heare: much more are we bound unto God, who gave us our eyes, eares, &c. and by whose blessing we enjoy their comfortable use.

VERSE 5. *So we being many are one body in Christ, and every one members one of another.*

THe Apostles drift is to beat downe, both *curiosity* in searching into hidden points above our gifts, and also that *busie meddling* with things not pertaining to us, unto which while some addict themselves through an over-weening of themselves, they marvellously trouble the Church.

For the setting forth hereof, hee useth an elegant similitude taken, not as Erasmus would seeme to gather from the bodies of beasts, to make an argument from the lesse to the greater, but from the bodies of men; which though they consist of divers members, which have divers gifts, yet there is no strife, or busie meddling among them, but every one doth his owne offices; so should we.

The proposition of the similitude was in the fourth verse, in this is the *Reddition* or *Application*; wherein are three things answerable to those in the Proposition. The first, *The Church is one body*. The second, *It hath many members*. The third, *Every one are members one of another*.

In the first are two things: the *Affirmation*: *The Church is one body*. The *Amplification*, from the *Author* of this unitie, which is *Christ*.

The Church is a body. The Church, that is the whole Church over the face of the earth.

earth: or it may be applyed to a Nationall Church in one Country, or to a Parochiall, in one Congregation: every of these is a body.

We are a Body: Body is either *Naturall* or *Artificiall*.

Naturall is continued, whose parts are continuous, as a stone, a piece of timber, the earth, the sea, &c. Such a body is not the Church.

Artificiall, and this consists *ex partibus contrahitis*, or *distractis*: of parts that are contiguous, or parts that are separate and distant one from another, of the first is a ship, a house, &c. of the other, is a Common-wealth, a Colledge, a Corporation, the Church; which notwithstanding sheweth in it selfe the properties of a mans body.

We are one body: Intire, as before.

One body in Christ: Who hath gathered us together, and made us of one profession, mind, faith, &c. He is our head, we are his body. As no Towne comes to be a Corporation without the Kings grant; so we are made one body by Christ. We were as *Rynagates*; we were like the *scattered bones* in *Ezech 37*, till he congregated us, and breathed upon us. The meanes whereby we are gathered and glued together, are Inward, the *spirit*; outward, the *Word* and *Sacraments*. The second thing is: The Church hath many members, *many* and *diverse*, distinguished in *fashion*, *station*, *office*, &c. A Common-wealth consists not, saith *Aristotle*, of a *Physitian* and a *Physitian*: but of a *Physitian* and a *Husbandman*: so the members of the Church are not all of one kind, nor all Teachers, nor all hearers: neither in the body of man, is every member an eye: but one an eye, another an eare, another an hand, &c.

The third, *Every one are members one of another*. The third part of the Proposition to which this answer was, and all have not the same office. These words the Apostle useth not in the *Readdition*, but these being easily and necessarily supposed, he saith, *And every one members one of another*, shewing the drift of the similitude: that the diversity of gifts and offices should not make a *schisme* in the body, inasmuch as wee are so knit together, that no member is for it selfe onely, but for the good of the whole, and the use one of another. So that there is a double relation of every member, as in our bodies, so in the Church: There is as *Bernard* saith, *Unitas pluralis*, and *pluralitas unitas*: which I know not how to expresse but thus: the body is one, yet this *onenesse* taketh not away the diversitie of the members: and the members are diverse, yet this diversity taketh not away the *onenesse* of the body.

As in the body of man, the members, though divers; and of divers offices, are so knit together, that they sweetly agree, without envying, and proudly insulting and encroching one upon another: so ought it to be in the Church. This is proved by that notable place, *1 Cor. 12.* from the beginning of the twelfth verse, to the end of the Chapter, which is as a commentary of this verse and the former.

We being many members, are one body, vers. 12, 20.

If the Eare shall say, *Because I am not the Eye, I am not of the body: Is it therefore not of the body?* If the whole body were an eye, where were the hearing? *vers. 16, 17.*

The eye cannot say to the hand, *I have no need of thee: nor againe, the head to the feet, I have no need of you: vers. 21.*

The members which seeme to be more feeble are necessary: vers. 22.

And God hath so tempered the body together, that hee hath given more abundant honour to the lesse honourable: *vers. 23, 24.*

That there should be no schisme in the body, but that the members should have the same care one of another: *vers. 25.*

Both in suffering together, and rejoycing: *vers. 26.*

For we are the body of Christ, and members in particular: *vers. 27.* In our bodies, if the foot be hurt, the rest of the members will not only suffer with it, but joyne together to help it: the head stoopeth, the back bendeth, the eye beholdeth, the hand holdeth it, & not the foot, but the mouth complaineth thereof. If among these members, which all except the head are brain and unreasonable, there be such sympathy and harmony; much more ought there to be among vs, who are governed not only by reason, but by the spirit of God. As the curtains of the Tabernacle were so coupled together with Loopes and Taches, that stirre one and stirre all: so is it with the parts and members of our bodies, hurt one and grieve

^a *Livius*,
Decad. 1.
lib. 2.

all, and so ought it to be amongst us in the Church. There is a story in *Livius*, of which most interpreters make mention, which notably serveth for this purpose. The story is this: There were very often grievous broiles betweene the Commons and Nobles of Rome; Once among the rest, when the people had banded themselves, and the Commonwealth in great danger, the Senat sent unto the people one *Menenius Agrippa*, a famous Orator, to perswade them: Hee tels them this parable; On a time, saith he, the members of the body objected against the stomacke, that it devoured all; and idly and sluggishly lay in the midst of the body, whilst the rest of the members laboured full sore; Whereupon the foot refused to stirre and carry the stomacke, the hand refused to put meat into the mouth, the mouth to receive it, the teeth to chew it, &c. What followed? the stomacke being empty, the eye began to be dimme, the hand weake, the feet feeble, all the members began to faint, and the whole body to wither: so at the last they were of necessity compelled to grow friends with the stomacke; and they learned, that the stomacke is most profitable to all the members of the body. And by this parable he quieted the people, and brought them to concord with the Senate.

As the incolumity of the body depends upon the concord of the parts, in the same performance of their duties: so the welfare of the Church, when we shew our selves to be members one of another. To which purpose is that of Saint Peter; *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. 4. 10.*

Vse 1.

Here we are to be admonished to beware of divers things, which hinder the flourishing of the Church. First, of *curiosity*.

First, many *curiously* inquire into, and strive to know things which they are not able to understand, which is the way not to *better* our knowledge, but to *decay* it. A burden beyond the proportion of our strength, *oppresseth* the body: so a searching into points beyond the proportion of our gifts to conceive, *overwhelmeth* the understanding. Too much light dazeleth the eye, but light in moderation comforteth it: so if we reade *hastily*, and meditate modestly, and according to the measure of our gifts, it may exceedingly benefit us; if beyond the measure, it may hurt us as much.

Many thinke it's a grace to them to study and talke beyond their knowledge and measure, but in very deed it's a foule disgrace, as it is to have any member of the body to exceed due proportion. If one of our feet be as big as two feet, it is not beautifull, nor can be so serviceable, but rather is a griefe and a burden to the whole body: so are our *curious* people to the Church, whereof they are members.

2. *A busie meddling* with things belonging not to us, and beyond the bounds of our Calling. There are many who chuse and delight rather to *seeme* skilfull in other mens offices, than to be in their owne; but the eye meddles not with hearing, nor the ear with seeing; the foote takes not upon it to *dresse* the body, but leaves that to the hand: so arrogate not thy selfe any thing out of thy owne Calling. It is neither fit nor comely for the People to meddle with office and calling of *Magistrates* and *Ministers*, and yet now many thinke it a great worship to them to bee directing Magistrates how they should govern, and teaching Ministers how they should bee called, and how they should preach. *Ne sutor ultra crepidam*: It is absurd for a Weaver to take upon him to teach a Carpenter or Mason, how they should square their stufte for the building of a house. If the feet should grow where the hands are, it would make the body monstrous: so when men will not containe themselves within their order, degree and calling, it is to make the Church a *Babylon*, a very confusion. If a mote should be in the eye, is the foot a fit member to be thrust into the eye? No. Let the foot on Gods name, be sensible of the trouble; but it must leave the helping of the eye to the hand, whose office it is. If things be amisse, let private men pray for a reformation; but leave it to them whose calling it is to reforme.

3. *Faction, schisme, separation*: Though we be many members, yet we are but *one* body. Me thinks the very naming hereof should quench the fire of contention and schisme.

The Church is *One* body, and it is *One* in *Christ*: Will Christ have it to be one? How darest thou then to be the author of any division or separation? How will our Brownists answer unto Christ for their separation, who cut and rend themselves from the Church? Is it not madnesse for a man to pecke out his owne eyes, or to chop off his feet? But

But they may not have communion with wicked men; lest they be polluted. To this I answer: If the *brake*, doth the foot refuse to beare it? or if the *eye* be blemished, doth the rest of the members disdaine it, or deny it to be a part of the body? or while it remaineth in the body, refuse to have fellowship with it? and renounce their owne part in the body? So neither are corruptions or faults of particular persons, any ground of separation: and this similitude sheweth the separation of the Brownists to be without ground or sense.

4. *Pride, and Arrogancy.* If thou be a more eminent and noble member in the body, see thou contemne not such as are inferior: for every one is equally a member as thy selfe; and the soule enlivens the foot, as well as the hand, or breast; and that inferior member defective, makes the body an imperfect body; as if the defect were in a more honourable part. If the right hand be more ready, plaine, and serviceable than the left, let it beare with it, and helpe it: and if one legge be stronger than another, we will spare the weaker, and put the stronger to the more use: so let him that hath more gifts, not despise, but helpe him who hath the fewer.

5. *Envy.* What if thou be an inferior member? yet thou mayest not envy the more noble. The foot is contented to be clad in leather, when it may be there is a chaine of gold about the necke, and a precious stone on the finger. It is a foule fault when wee cannot have the credit that others have (because we deserve it not) to envy them for it. What if thou hast not so strong a faith as *Abraham*? or such a gift of prayer as *David*? If thou hast any measure of saving faith, any gift of true prayer, thou art well. He that had but two Talents, was as much commended, and went into his Masters joy, as well as he that had five.

It is a great happinesse to be any member in the body of Christ. Though thou beest not an eye, but a foot, thou art quickned by the soule, as well as the eye; and thou shalt be saved as well as the eye. The soule *saith* by the eyes, *walketh* by the feet, *et cetera*. *Quia una est omnibus, officia singulis*, giveth life to all, but executeth divers functions by diverse members. Though the foot see not, yet it lives as well as the eye; *Officia diversa, vita communis*, saith Saint *Austen*: The Offices are divers, but the life is common. *Sic et in Ecclesia Dei*. *Aug. Hom. 186. de tempore, prope finem.* *Singuli propria operantur, pariter vivunt*: So among the elect in the Church, the spirits of G O fiteth this man for this imployment, that man for that, but sanctifieth them all.

In the benefit of the sunne, of the ayre, of the raine, of the day, and night, &c. all equally partake: but gold and dainty faire, and costly apparell, places of honour, &c. *saith Nazianzen*, are things of which but few can boast. So the world, the Sacraments, the merit of Christ, justification, sanctification, are common to all the elect in the Church: but to be learned, to be eloquent, to be a Minister, to be a Magistrate, are but the gifts and callings of a few; which things though for their rarity they seeme more honorable, yet they come short of the other in regard of their necessity: for those things without the which a man cannot be a true Christian, are more profitable than those things which onely a few amongst them can attaine.

As the beauty of the body of man, in regard of the admirable composition, is excellent: so also is the Church much more, consisting of divers sorts of men, endued not onely with the life and beauty of nature, but of grace by the Spirit of God. Oh what a comely thing is it, to see Magistrates godly, Ministers painfull and faithful; hearers reverent and obedient, to see Fathers, Husbands, Masters, old, young, wives, children, servants content in their place, conscionable in their callings, zealous of good workes, joyning in the service of God, &c. The variety which is in the diverse sorts of men in the Church, in the diverse degrees of Offices, in the diverse measure of gifts, wonderfully sets forth the beauty of the Church.

The Church in the *Canticles*, is compared to an army with banners and in array, which is an excellent thing to behold: some horse-men, some foot-men, some pike-men, some gunners, some under one Ensigne, some under another; some in one colour, some in another; and all arranged in order: a most glorious sight.

The Church is also compared to a Garden inclosed, where are divers beds and knots, and hearbes, and flowers; a place most delightfull.

Also it is compared to a Queene, brought unto a King in rayment of needle-worke, and of diuers colours; so the Church is most beautifull in her variety of offices, graces, &c.

The Church is called *Faire*, fiftene times in the *Canticles*; and indeed the Curtaines of the Tabernacle, and *Salomons Temple*, are but *course colours* to set forth the beauty of the Church.

Though the Church be thus beautifull, yet let her not be proud: for her beauty is not her owne, nor her comelineffe, but it is put upon her by Christ, *Ezech. 16. 14*. In our selves we are most *loathsome* and *deformed*, but in Christ *beautifull*.

The Church is *faire*, we must take heed how we make it black by adultery, concupiscence, hypocrisie, drunkenness, &c. Thou sayest thou art a member of the Church, but if thou beest a drunkard, malicious, &c. thou art as the foot of a dogge or a spine placed in the body of man: If thou beest such, thou must be cut off; for the Church is beautifull.

VERSE 6. *Having then gifts, differing according to the grace that is given unto us, whether prophesie; let us prophesie according to the proportion of faith;*

7. *Or Ministry, let us wait on our ministring; or hee that teacheth, teaching.*

8. *Or he that exhorteth, on exhortation: hee that giveth, let him doe it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerefulness.*

These verses are holden by all Interpreters to pertaine to the third verse, and that here he delivereth the same exhortation by an induction of certaine particular callings and gifts, exhorting to the *sober* conceit and use of them: and so by this, I thinke, we are proportionably to consider of all others.

These words then containe an exhortation, where wee have two parts: 1. The ground of it, which is a concession of some things before delivered in the first part of the sixth verse: 2. The exhortation it selfe inferred in divers particulars, in the rest of the words of all the verses.

The ground is in these words:

VERSE 6. *Having then gifts, differing according to the grace that is given unto us*

These words containe a repetition of the rule of *sober sense*, in the latter end of third verse, and of the summe of the similitude, verse 4, 5. and a full point being in all Copies, as testifies Master *Beza*, at the last word of the fifth verse; here begins, though not a new matter, yet a new sentence, otherwise than some learned men have read these words: *Having gifts according to the grace that is given.* The word translated, gifts, is *χαρισμα*, the word translated grace, is *χρησις*: some understand by gifts, the gifts of callings, which *Paul*, *Ephes. 4. 8.* calles *επισκοπαι*, and by grace, qualities and abilities for the execution of the duties of such callings; some understand contrarily: I would have gifts to be taken both for gifts of callings, and also for qualities to discharge the same; and so I take it the word is used, *1 Cor. 12.* and by grace, I would understand the free favour of God, as *Pareus* takes it.

Here then we have two parts: 1. A proposition: *We have divers gifts.* 2. An amplification from the fountaine from whence they spring: from the grace of God, according to the grace that is given us.

Differing: That is, which differ one from another, either in kind, for he hath not given all to any one, but parted them; and therefore they are called *μερισμοι*, *μερισμοι*, *Heb. 2. 4.* or in degree and measure of the same gift, as to some more ability to preach and govern than to others.

According to grace given unto us: Of God: This is to bee supplied out of *1 Cor. 12. 18.* This is added, saith *Gualter*, to prevent pride and envy, that none should be proud of that he hath, nor envy what another hath, seeing all is of God.

This is one of the places from whence the School-men draw their distinction of grace, that there is *gratia gratis data*, grace freely given; as the gift of Prophesie, government,

ment, &c. And *gratia gratum faciens*, Grace making gracious; that is (say they) Faith, hope, love, &c. But this is a vaine distinction: for it is the merit of Christ alone that makes us gracious; faith but the instrument, to apprehend that merit, and the other vertues, graces given, and signes that we are made gracious.

God of his grace hath beautified his Church with divers offices and gifts. See the proofes Doct. hereof before at the third and fifth verses.

If thou be endued with any gifts, praise God the giver: if thou wantest any, goe to God. Many have a calling, which walke not with any comfort in it: as of Magistracy, government of a Family, &c. Where is the fault? Surely thou hast not begged of God for ability to discharge it. Use 1.

Salomon when he was called to be a King, prayed to God, not to be a rich King, or a victorious King; but to be a good King, to have an understanding heart to governe his Kingdome, 1 King. 3. 9. and God was pleased, and granted his request. So, Art thou called to be a Magistrate, Minister, Master of a family? &c. pray in like manner for grace to walke conscionably and profitably in thy calling: Pray not to be rich in thy calling, leave that to God; but to have wisdom to discharge it to the glory of God, and good of men: Say with Salomon; O God, give thy servant an understanding heart, &c.

The meaneſt gift in any member of the Church, is to be acknowledged: to apply this to the Ministry. Many, if a Minister preach who hath excellent gifts, they will flock unto him, and admire him; but if a man of meaner gifts bee in the place, they will not vouchsafe to heare him, though hee teach soundly: this is verily a fault. Every mans gifts are to be honoured, because they come from God, who many times more abundantly bleſseth the labours of such who have meaner gifts, that the glory might be ascribed to himselfe. Use 2.

Every man must walke in his owne calling: It is not fit for any to meddle by practice with that calling, unto the which he is not gifted. On this order depends *Incolunitas Ecclesia*, faith Master Calvin: and farther; *Qui hunc ordinem pervertit, pugnat cum Deo*: The safety of the Church is broken, and God himselfe is resisted when this order is perverted. Use 3.

God hath in his wisdom given to divers men diverse gifts: Wherefore? Surely to nourish love, and the communion of the Saints. Man is made a sociable creature, and to live alone is uncomfortable; and no man hath all gifts: No man is *ad omnia quare*, as they say. The eye stands in need of the foot to carry it, and the foot in need of the eye to direct it: no man is *autopsia*: sufficient of himselfe. The Minister hath need of the people for their temporall things; and the people have need of the Minister for his spirituall things. In the multitude of the people is the Kings honour, *Prov. 14. 28.* and the Anointed of the Lord is the breath of our nostrils, *Lament. 4. 20.* Use 4.

No Country affords all commodities, one aboundeth with wooll, another with wine, another with spices, &c. that by commerce and trafficke for such things as they need, there might be a communitie and society amongst mankind: so God in his Church hath given thee one gift, him another; bring thou that which is thine, that thou mayest partake of that which is his, that both of you may further the good of the body, and live in a holy fellowship one with another.

Thy calling and gifts are of God: therefore be not proud; to be a Magistrate, or a Minister, is indeed to be in a high place: but *noli altum sapere*; Thou mayest be in a high place, and yet be a reprobate; for *Indas* was an Apostle, and *Saul* was a King. Use 5.

In matter of wit, some hereticke, some stage-player may outstrip a true beleever, as Saint *Austen* observeth: be not proud of that which a reprobate may have, but get faith, repentance, &c. though thou beest in the lowest forme, thou shalt be happy. * Auguſt. lib. 1. ad Simplic. q. 2. prope finem.

God hath given diverse gifts: as in the Ministry, some have a more excellent gift of conference, some of Prayer, some of exhortation, some in opening of a Text, &c. and all for the good of the Church. nem. Use 6.

The face of man is not above a span over, yet let ten thousand men be together, and their countenances shall all differ. Physicians say, that the constitution of all mens bodies are of a mixture, of hot, dry, cold and moyst; and yet the wisdom of God hath so diversly tempered these, that scarce in the world are two men to be found in every point of the like temper: so in the Church let divers men preach of the same Text, and all soundly, and

and to the point; yet scarce two of a hundred to bee found, that have in all things the like gift of utterance. This is the same *manifold* *copie*, that manifold wisdom of God, that liking not one, we might like another, and the variety of mens affections be satisfied with the variety of his gifts.

Let no man make so bad a use of this mercy, as did the Corinthians, who having three famous Preachers, *Paul*, *Cephas*, and *Apollos*; men doublelesse of diverse gifts, grew hereby into a *schisme*, some professing themselves the followers onely of *Paul*, some onely of *Cephas*, despising *Paul*, and some of *Apollos*, despising both the other.

But let us make a good use of the diversity of gifts in Preachers: that is, by some one or other of them to be brought from our sinnes unto God. What? Can we profit by none? Can no mans gift like us? No mans labour prevaile with us? Surely of such Christ complains to the Jewes: *Matth. 11. 16, 17, 18, and 19. Whereunto shall I liken this generation?* &c. *John* came in one sort, Christ came in another, yet neither *John* weine, nor Christs could like them; no Preacher could please them. Alas for them, and also for our drunkards, blasphemers, &c. which heare divers men of divers gifts, *Barnabas*, and *Boanerges*, the *sonnes of consolation*, and the *sonnes of thunder*, and yet none can move them to repentance, that they might be saved.

VERSE 6. ——— Whether prophesie, let us prophesie according to the proportion of faith.

THESE words are part of the exhortation, inferred out of the former ground, wherein was repeated the summe of some things before delivered.

The exhortation is the same in substance and sense with that which is *vers. 3.* though not in the same termes. Then it was in generall: here is an enumeration of certaine particulars, for the better explication of the generall.

Generally he had said, let no man presume above his gift: now here in particular he saith, not if thou beest a Prophet, a Minister, &c.

Most of our late writers affirme, that *Paul* hath here laid the plot for the perpetual government of the Church; and that here is the certaine rule and order for the Church Officers and Offices: and then they divide these things thus: first, they let downe two generall heads; *Prophesie* and *Ministry*. By *propbesie*, they meane the Ministry of the Word and Sacraments; and under this, they wrong *teaching* and *exhorting*, that is, say they, the Doctors and the Pastors office.

By *Ministry*, they meane the office of *Deacons*: and to this they referre *distributing*, *ruling*, and *showing mercy*. Thus *Master Beza*, *Pareus*, and divers others.

Arctius, he marshalleth these seven thus: By *Prophets*, he meanes publike professors in the Schooles. By the second, hee meanes Deacons; and so by the five, which are Distributers. By the third, he meanes Pastors. By the fourth, which are called Exhorters, such who were appointed to visit the sicke, and to comfort the Captives. By the sixth, he meanes Lay Elders, appointed for discipline. By the seventh, old Men and Widowes, appointed to entertaine strangers, and to tend the sicke.

Sculctetus arrangereth them thus. By the first and third, he meanes Pastors, whose dutie it is to prophesie and teach. The second and the fifth he attributes to Deacons, taking *ministiring* for collecting and gathering the Church goods: and *distributing* for laying them out and dispensing them. The fourth, which is *exhorting* he attributes to Elders, the censurers of manners. The sixth, which is *ruling*, he attributes to Bishops; holding herein soundly, that there ought to be a distinction of Ministers in degree. And indeed it may easily bee observed, that where equality and parity of Ministers is most urged, that there, for the most part, is the greatest and most ambitious affectation of primacy and chiefdom. The seventh, hee attributes to them who minister to the sicke; as, Men and Women, Cookes, Physitians, Almoners, Masters of the Hospitals for Pilgrimes and Travellers, &c.

Master Rollock a learned man, takes all these for gifts, rather than for callings, and he numbrellh eight, adding unto them *Love* out of the ninth Vse. These eight, he thus distinguisheth, making two exhortations: The summe of the first, to be, that men should not exceed the proportion of their gifts; to this hee addeth the first foure: The summe of the second, to be, that wee should well use the gifts wee have; and to this hee addeth

addeth the other foure. The first foure being about the quantity, the other about the quality of gifts received. For my part, I take the foure first to belong to Ecclesiasticall persons onely, and the other foure to be taken generally.

That Saint *Paul* doth not here set downe a rule for the perpetuall government of the Church, I thinke this is sufficient to prove, because it is beside the scope and drift of the place, which is, without controversie, to exhort all in the Church modestly and soberly to behave themselves in their places, attempting nothing beyond their calling and gifts.

Whether prophesie, &c. *Aquinas* thus defines prophesie: *Prophesie* is an understanding by Divine Revelation of those things *qua sunt procul*, which are as farre off: Now some things are as farre off from our understanding and knowledge *per se* by themselves, for a defect in the things to be knowne; as *things to come*, which are contingent; or *things past*, and out of the memory of all men; or *things present*, but done in remote Countries or places. Thus did *Esay* and the rest of the Prophets, foretell of many things to come: Thus did *Moses* declare things that were past, as the Creation, Fall, Flood: Thus did *Elisha* shew what *Gebezi* did being absent. And for this, Prophets in the Old Testament, were called *Seers*, and this is the most proper acceptation of the terme *Prophesie*. *a Aqu. in loc. 2. 2. 3. q. 171. art. 3.*

Some things are farre from our understanding, not *per se*, or for any defect in themselves, but for a defect in us; as the Divine Mysteries of Religion, which in themselves are most cognoscible, but our darke understanding is unto them, as the eye of an Owle to the Sunne light, There is no darknesse in them, the darknesse is in us. Hence those in the New Testament, who had the gift of interpreting Scripture, and teaching the Mysteries of Religion, were called *Prophets*, 1 *Cor.* 12. and 14.

This place is to be understood of the Prophets in the New Testament: There were in the primitive times three extraordinary offices in the Church, *Apostles*, *Prophets*, *Evangelists*, as they are named in this order, *Ephes.* 4. 11. and *Prophets* are named next after *Apostles*, 1 *Cor.* 12. 28.

The *Apostles* were immediately called and sent of Christ, for the conversion of the World and planting of Churches.

Prophets were such who were immediately stirred up and called by the Holy Ghost, and also indued with singular wisdom, and knowledge both of their Mysteries of faith, and also of the secret judgements of God, present and to come, so farre as it pleased God, they would by the Ministry be made knowne unto the Church for the confirmation of the faith of the Elect, and the leaving of the Wicked inexcusable. So *Agabus* foretold of the famine, *Acts* 11. 28. and of *Pauls* bands and imprisonment, *Acts* 21. 10, 11. Also they excelled in a wonderfull gift of understanding the Prophesies of the Old Testament, and in a wonderfull dexterity of opening and applying the same to those times. These were inferiour to the *Apostles*, and by them appointed to governe the Churches which they had planted, where it seemed them good. *b Conf. Zenobium super 4. prae. & explic. cap. 4. Epist. ad Eph.*

Evangelists were such as accompanied the *Apostles* in their travels, and were sent by them, upon occasion to the Churches to preach the Gospell, but not to be resident in any place for the governing of the Churches, as were the *Prophets*. Also some of them wrote the story of Christ, and the Acts of the *Apostles*, as *Marke* and *Luke*.

I understand here the *Prophets* now described, whose Office is long agoe eased with the extraordinary things thereof: the gift of understanding, interpreting and applying darke Scriptures remaining, attained by the study of Tongues, Arts, &c.

Here then are two things, as in the rest that follow. The gift, the direction. The gift or calling; *Prophesie*: The direction, according to the proportion of faith. A *Prophet* is to prophesie, or to thinke soberly according to the proportion of faith.

Proportion of faith: Faith may be taken, either for the gift of knowledge of things to be beleaved; or for the Doctrine of faith.

The gift of knowledge may be taken, either of the hearers, or of the Prophets themselves: of the hearers, and so *Ambrose* and *Anselme* take it: and then the meaning is, that the *Prophets* must prophesie according, and not beyond the proportion of understanding and capacity of the hearers. Of the *Prophets* themselves, so *Martyr* and *Rollock*, and then it is the same with *1st 2nd verse 3.* the measure of faith, that is the measure of their gifts fidei

fidei sue, saith the Syrian Translator, and then the meaning is: the Prophet must not preach beyond his owne understanding, or beyond that he hath received. If Faith be taken for the Doctrine of Faith, then it is two waies also expounded: first, that the Doctrine of Faith may be confirmed, not destroyed. Secondly, that prophesying be according to the generall rules, and actions of Faith, which are contained in the Creed, commonly called the Apostles Creed: of which, though the Author be uncertaine, yet it is held to be as ancient as the Apostolicall Church, and that it had the consent and approbation thereof. *Tertullian* makes mention of it, calling it *Regulam & legem fidei*, the rule and law of Faith^a. And this very well agrees with the word in this place, *Analogie*: which is, when that which is doubtfull is referred to something out of doubt, that uncertaine things may be proved by certaine: called by *Aristotle*, *ισοτιμία*, equality of speech, rendred by Tully, Proportion and conveniency^b.

All these interpretations may be received, inasmuch as they suppose one another.

He that hath the gift of prophesie, must not exceed his gift, but square all his interpretations, exhortations, applications to the Scriptures the rule of faith, *Esa. 8. 20.* To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them, *1 Pet. 4. 11.* If any man speak, let him speak as the Oracles of God: for no prophesie of the Scriptures is of any private interpretation, *2 Pet. 1. 20.* The Scriptures must be interpreted by the same Spirit, by which they were written.

Propheying and interpreting of Scriptures is a gift of God, to them which by study and prayer attaine it; without which gift, even very acute and learned men misse of the true meaning, and are little better than pur-blind. It is also a singular gift and blessing to the Church, that God bestoweth such a gift in these daies (though not extraordinarily and immediately as in times past.) For without the Scriptures, we differ little from beasts: and if they be as a sealed booke, what good can they doe us? *Iohn* sometime wept, because no man could open the sealed booke, and looke therein. Blessed be God, the Scriptures are unsealed and opened to us, of the which we have great cause thankfully to rejoyce.

Seeing we have divers gifts, whether prophesie: Prophesie is not a gift common to all the members, but belongs onely to some members in the Church. Their boldnesse therefore and arrogancy is to be reprov'd, who being private and unlearned men, take upon them to interpret Scriptures. It is one thing to have the gift to interpret, another to have the gift to understand that which is interpreted; keepe thy selfe within the compassse of thy gift and calling.

Here Ministers would be advised to have respect to their gift, in handling Texts of Scripture, and in delivering points of doctrine to the people: an adulterating of the sense hinders the truth as much as the corrupting of the Text^c. Wee may speake of things obscure, but not with such affirmation and assurance, as of things plaine and manifest. Many will as confidently determine things controverted, as the uncontroverted points of the salvation of the elect, and damnation of the reprobate; but this is rashnesse, and the part of him which hath lost the sense of humane infirmity, as *Origen* sometime said: who also spake thus modestly^d; In this we give thanks, that when many will not take knowledge of their owne unskilfulnesse; we for our parts *ignoramus nostram non ignoramus*, are not ignorant of our ignorance, in matters which are deepe, and above our reach. Better it is to leave things obscure as we finde them, than rashly to determine of the same.

Also hearers would be admonished to measure their gift in hearing: some, though they be dull of hearing and understanding, yet are weary of milke, and desire strong meat, which alas they are not able to digest. If their teachers, knowing the measure of their capacity, deliver plaine the Doctrine of faith and repentance, and denounce the judgement of God against drunkennesse, whoredome, &c. this is abhorred for the plainenesse: but I would speake to these in the words of Saint *Augustine*, *Tene & devotè accipe aperta, ut tibi pandantur obscura? Quomodo eris penetrator obscurorum, contemp-tor manifestorum?* Receive devoutly and reverently things plaine, that obscure things may be opened to thee. How shalt thou be able to pierce into obscurities, which contentest things manifest^e?

VERSE 7. Or Ministry; let us waite on our Ministering.

Here are two things also as in the former, and so in the rest: the thing and the direction.

The thing is Ministry.

The word rendred *Ministry*, may be applied to offices and functions in the Common wealth, as well as in the Church: for in the next Chapter the Civill Magistrate is called *Minister*, the Minister of God. But here I take it to bee applied to the Ecclesiasticall state. But to what persons in the Church, may be questioned.

Where *Paul* makes the like enumeration of particulars; after Prophets, Evangelists are named: I leave it to the learned to consider, whether it might not be so here taken, without wronging the scope of the place or the Text. I am out of doubt that Evangelists might stand in as much neede of this admonition, as the Prophets of the former.

If we take it for the office of a *Deacon*, as most of our latest Interpreters, I find no fault with it: or if we take it generally for all Ecclesiasticall offices and ministrations, as *Chrysostome*: or for Pastors, of whom two duties are in the two next sentences declared, which I thinke is least constrained.

The word signifieth a painefull and laborious Ministry, wherein men are serviceable, as those which make haste in travell, raising the dust by their celeritie and speed.

The Direction: to waite on ministering: or to bee wise unto sobriety in ministering; of which wisdom, waiting is an effect implying diligence, and the avoyding of busie meddling, not pertaining to such ministrations.

A Minister must behave himselfe humbly and modestly in his calling. *Luk. 22. 25, 26. Doct.* The Kings of the Gentiles exercise Lordship and authority over them; and are called Benefactors: but ye shall not be so; but be that is greatest among you let him be as the youngest; and he that is chiefe, as though he did serve. The meaning of our Saviour is to take away arrogancy, not order, *1 Pet. 5. 3.* neither as being Lords over Gods heritage, but being examples to the flocke.

Here the pride of that Arch-bishop of Rome is to be reproved, who under the title of *12* Servant of the Servants of God, advanceth himselfe above all that is called God: preferring himselfe before Emperours, and his Cardinals before Kings.

Also the arrogancy of all other Ministers, who are puffed up for their place or gifts: *Aaron* and *Miriam*, though otherwise godly persons, were faulty this way, *Numb. 12.* But especially *Diotrephes*, *3 John 9. 10.* Who loved to have the prebeminence, and would neither receive *John* nor the Brethren. Many such there are, who are advanced, have great knowledge, but are ignorant of nothing so much as of themselves.

It was a worthy report which *Pliny* gives of *Vespasian*, if hee flattered him not; to whom being Emperour he wrote thus: *Nec quicquam in tam brevi fortuna amplitudo, secundum epistolam ut prodesse tantundum posses & velles*: Greatnesse and Majesty have changed nothing in you, but this; that your power to doe good, should be answerable to your will. I would this could be truly said of Christians. But wee for the most part desire gifts and place, that we may be honoured like gods, not that we might honour God; as did our Grand-mother *Eve*, whose milke we have sucked.

If God advance *Hester*, it is that she may be a meanes to relieve the distressed Church, *Hest. 4. 14.* Hast thou a gift? Who is the better for it? Hast thou an office? What good hast thou done? Thou must give account. It will be an unspeakable comfort, if when thou shalt lay downe thine office, thy life; thy conscience can testifie, that thou hast not sought thy selfe, but the glory of God, and good of men.

Let him that hath a ministry, waite on ministering: None ought to presume into the functions of the Ministry, unless he be called. The stories of *Corah*, *Dathan*, and *Abiram*; of *Saul*, of *Uzziah*, are pregnant. As the services of the Levites were distinguished by God himselfe, *Numb. 4.* so ought there to be no confusion of Offices and Officers in the Church.

Ministers must waite on their ministering, they must imploy all their wit, care, study, learning, art, *spartam ornare*, to administer the Province, to discharge the office which they

they have received. But is it not lawfull for a Minister to study physicke? Doubtlesse it is, but *horis succisvis* at spare houres: his most and maine study must be for Divinitie, that he may winne and save soules: *Major pars vite atque ingenii huc fiet*: I would not admit a Minister to be more a Physitian, than a Physitian be a Minister. It is commendable, if the Physitian be able to speake to the heart of a sicke person, aswell as to administer to his body, because the Minister may be absent: So for the Minister to be able to advise for the good of the body of a sick man, aswell as for his soule, is not to be disallowed, because the Physitian may bee absent. As it is unlawfull for a Physitian to preach or administer the Sacraments, so I think it unlawfull for a Minister to bee a professed publicke practitioner in physicke.

Vse 4. The Ministry is a dignity, so it is *diavnia*, a painefull calling: it is an honour, so is it a burden; a burden, *humers Angelorum formidandum*, requiring the strength and ability of Angels. And who is sufficient for these things? 2 Cor. 3. 16.

The consideration hereof is profitable, both for those which are to enter into the Ministry, and for those which are entred.

Wouldest thou enter into the Ministry? What moveth thee? The wages, or the worke? Many desire the care of soules, that they may live without care, as almost in these words wrote Bernard^b: Paul saith; 1 Tim. 3. 1. He that desireth the Office of a Bishop, desireth a good worke: *Bonum opus*. Examine thou, whether desiring the calling of a Minister, thou desirest not rather *bonas opes*, the good maintenance, than the good work thereof.

The manner of the begging of those multitudes, which daily sit at the beautiful gate of the Temple, gives occasion to suspect, that some make suite rather for the *gare*, than for the devotion and service of the Temple; especially when such which are not worthy *Ad res sacras accedere*, doe *sacrarium ipsum ambire*.

The ancient Fathers discommend this eager suing for preferments in the Church. Cyprian commends Cornelius in these words: *Non, ut quidam, vim fecit ut Episcopus fieret, sed ipse vim passus est, ut coactus Episcopatum acciperet*^d: Hee offered not, saith he, but suffered violence when hee was made Bishop. *Evagrius* withdrew himselfe when hee should have been made a Bishop, as sometimes did our Saviour, when the People would have made him a King, *Ioh. 6. 15*. And *Ammonius* being urged with a Bishopricke, cut off his right eare, that such deformitie might bee a Canonically impediment^e. *Plato* said, that if there were a Common-wealth wherein there were none but wise men, there would bee more contention among them to avoide offices, than there is now to obtaine them. Forethinke then of the charge which is great, of the account which will bee strict: so great a charge, and so strict an account, that Saint *Chrysostome* saith: Hee wondereth that any Bishop or Minister can bee saved^f. When *Marcus Cicero* stood for the Consulship of *Rome*, *Quintus Cicero* wisht him to meditate of this: *Novus sum: Consulatum peto: Roma est*. I am an upstart: I aske the Consulship: It is Rome. Say thou in like manner to thy selfe, *Novus sum: Ministerium peto: Ecclesia est*. I am but a Novice, I desire to be a Minister. It is the Church of the living God.

2. Art thou entred into the Ministry? Give all attendance to reading, exhortation, doctrine: 1 Tim. 4. 13. Watch in all things, endure afflictions, doe the worke of an Evangelist, make full proofe of thy Ministry: preach, and be instant, 2 Tim. 4. 2.

5. Abhorre idlenesse, make precious account of thy time. If thou beeest out of thy Study, or not employed in some duties of thy calling; admonish thy selfe as *Plinius Secundus* sometimes admonished his Nephew^g; *Poterat has horas non perdere*: Thou mightest not have lost these houres.

But let me turne my speech to you that are our hearers: you ought to regard us in regard of our great paines, and tenderly to love us, seeing we put our soules into our hands, and walke in our owne blood to doe you good. If there be a woe for us if we preach not diligently to you, there is also a woe for you, if you doe not, diligently and reverently heare us: if we preach not, you cry out of idlenesse; who shall crie out against your prophaneesse, which have heard many Sermons, and yet have not turned from your sinnes. For a Minister to have reverend and obedient hearers, and for hearers to have a reverend and painefull Minister, is a great happinesse.

^b Bernardus Epistola ad Henricum Senonensem Episcopum.

^c Chrysost. hom. 35. oper. imperf. ad ea verba: Audientes autem deum. Mat. 20. 20. Hier. Epist. ad Heliodorum.

^d Cyprian. Epist. 52. ^e Socr. Scol. Ecclesiast. lib. 4. c. 18. ^f Chrysost. hom. 34. in Ep. ad Heb.

^g C. Plinius Cecilius ad Plin. Sec. in Epistola sua ad Marcum.

VERSE 7. — Or he that teacheth, on teaching :
8. Or he that exhorteth, on exhortation.

TO teach, is to informe the judgement of those things, of which wee are ignorant.

To exhort, is to comfort; or to perswade to reformation of manners, according to judgement rightly informed.

These two I thinke pertaining to Ministry before spoken of: but whether as two distinct offices, or two duties of the same office, is the question.

Some with great contention endeavour to shew, that there ought to be in every congregation two distinct officers, viz. A Doctor and a Pastor; the one to bee employed in teaching, the other in exhorting: and so indeed it seemeth to have been anciently in the Church, and by the writings of the learned it may bee observed, that there were two sorts of Doctors; one who instructed and read to some beleevers, to make them fit for the Ministry: this was performed a time by the Bishop, to them which attended upon him; of whom some attended upon his person, some opened the Church doores, some read the Scriptures, some begun the Psalmes, &c. These were called Clerks, and out of this number were chosen and ordained Ministers when occasion served, and they were maintained by the treasury of the Church: of these the Church of Rome hath made severall Ecclesiasticall orders of the lesser sort, calling them Ostruaries, Lectors, Cantors, Acolytes, &c.

Afterwards Doctors were appointed to traine up Students to the Ministry, whom the publike professors of Divinitie, I thinke, have succeeded.

Another sort of Doctors there were, which instructed the ignorant multitude in the Principles of Religion, but did not administer the Sacraments: these were called *katechists*, such as taught the Catechisme. Such a one was Origen at Alexandria, who succeeded Clemens, who succeeded Pantenus, and who succeeded Heraclas; out of whose Schoole Heraclides and a woman, Rhais by name, were Martyrs before baptism, being baptized, as Origen said, in the fire.

Concerning this, my opinion is, that it is in the power of the Church to ordaine two severall offices of these, one for teaching, and another for exhortation; and also to ordaine some to administer the Sacraments, who shall have no power to teach, or exhort: as it seemes some such there were in the Apostles dayes, who baptized those to whom they did preach, 1 Cor. 1. 14, 17.

Yet that these two, viz. Teaching and Exhorting, or Doctors and Pastors, should bee necessarily severall Offices and Officers, I thinke cannot bee proved, but rather the contrary: namely, that they are severall duties or qualifications requisite to the same office: Eph. 4. 11. He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers. In this place the Apostle reciting the different offices in the Church, doth not distinguish Pastors and Teachers betweene themselves, as he distinguisheth Apostles, Prophets and Evangelists, betweene themselves, and from them: for he saith not some Pastors, and some Doctors; but some Pastors and Teachers, as noting the same persons: so expounds Saint Hierome upon that Text. Of this judgement also is Saint Augustine, to whom Pantinus wrote, desiring his opinion for the distinguishing of Pastors and Doctors in that Text of the Epistle to the Ephesians: Saint Austens answer to him was; That the Apostle did there *Unum aliquid duobus nominibus amplecti*: Give two names to one thing: *Ut intelligerent Pastores ad officium suum pertinere doctrinam*: That Pastors might understand, that it belonged to them to bee Doctors also. Likewise Saint Paul reckoning up the Officers of the Church: 1 Cor. 12. 28. leaveth our Pastors, and nameth onely Teachers. Pastors being the more worthy, being either understood by Teachers, or else not spoken of at all; and that Pastors are to be apt to teach, none will deny.

Both these then I hold to bee diverse qualities belonging to one and the same Office.

Ministers must waite on their Office, and when they preach or catechize, they must both well Doctrinize their doctrines, and exhort wisely and modestly: 1 Tim. 4. 13, 14, 15. Give attendance to reading, to exhortation, to doctrine: Neglect not thy gift, but meditate on these things, and give thy

thy selfe wholly to them, &c. 2 Cor. 2. 17. We are not as many which corrupt the word of God: but as of sincerity, as of God, in the sight of God, speake we in Christ.

Use 1.

Hieron.
Ep. ad O-
ceannm.
Nunquam
fuit Occa-
ne, &c.
Epistolar.
tom. secundo

It is not sufficient that a Minister be a good man, but he must teach and exhort. *Innocens enim & absque sermone conversatio, quantum exemplo prodest, tantum exemplo nocet: Nam & latratu canum baculoq; pastoris luporum rabies deterrenda est,* saith Saint Hierome: An innocent life without preaching, does as much hurt by silence, as good by example. The shepheard hath need both by the barking of his dogge, and his sheep-hooke, to scare away the wolves.

Use 2.

If you that are hearers come to a Minister that will not, or cannot preach, you call him a dumbe dogge. What may you bee called, if you will not heare? or hearing, will not reforme your idle courses? What good doth milke in the Nurses brest, if the child have no mouth to take it? Ministers without mouthes are monsters; so are people without eares: for if we must waite on teaching, you also must waite to be taught.

Ministers must waite on teaching, and on exhortation also: both must be done. 1. Catechizing hath not so much ostentation, but yet it singularly profiteth; *Emollis uires, nec finit esse ferus*, It breedeth a marvellous gentle disposition in young ones, and prepareth them for an understanding, reading of the Word, and hearing it preached; neither are they fit to receive the Lords Supper, till they bee well understood in the Catechisme.

Chrysost.
hom. 38.
ad pop.

And here Ministers must beware they propound no false doctrines, and that they seek not to please curious and itching eares, by studying to be eloquent, rather than substantiall; or by broching new conceits, or propounding unnecessary quiddities, fitter to breed jangling, than godly edifying. *Chrysostome*, though himselfe a very eloquent man, writeth thus: This, saith he, subverteth the Church of God, that you desire not to heare Sermons of compunction, but rather such which may delight by an elegant composition of words and phrases; and that wee (which is wonderfull ill) follow your humours, which we should rather pare away. When we leave good nourishing meat, and feede upon some roote or toy, it is a signe of a queasie and crude stomacks: so when hearers regard not to heare the wholesome doctrine of faith and repentance, but rather delight to be nibbling on a roote of discipline, Ceremonies, &c. it is signe of much weakenesse and oddity, which would be purged, rather than followed.

2. Exhortation also is necessary; and because the chiefe use hereof is in the doctrine of Repentance, therefore they must make application to all, reprovng sinne with a most vehement zeale, and denouncing the judgements of God against offenders: and if they be penitent, they must raise them up with secret consolations out of the Word.

Reprooffe and threatnings, such as love their sinnes cannot abide to heare of; but such mens humours must not bee followed: wee must not bee men-pleasers; as you desire to be comforted when you are dying, so you must be willing to bee admonished while you are living.

If thou beest ignorant, heare, that thou mayst be instructed: If thou beest wicked, heare, that thou mayst be converted: If thou beest learned, heare, that thou mayst be put in mind of that thou knowest, and that thy affection and will may be moved to obey: If thou beest godly, heare, that thou mayst continue in godlinesse: for we are salt, which is good to preserve sound flesh from putrification.

VERSE 8. — He that giveth, let him doe it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerefulnessse.

These three here named, are appropriated by some to Deacons: for the which I see no reason.

For first, none of the ancient Fathers, to whom Commentaries are ascribed upon this Epistle, doe so expound it: neither ever did I observe this place alleged for the same in any of their writings.

Secondly, the scope of the Apostle is not here, to shew what officers should be in every Congregation, but to exhort all men to modesty and sobriety.

Thirdly, something is here spoken of, which no way agreeth with the office of Deacons; and something not spoken of, which most properly pertaineth to them. He that ruleth,

ruleth, &c. This no way belongeth to them; for Government is no where in the Acts, or Pauls Epistles, attributed to them, but to Bishops and Elders: which titles are never, for ought I find, given to Deacons. And Master Calvinⁿ, though hee attribute the first^{n Calvin. comment. in locum. & In Tit. l. 4. c. 3. f. 8. 9.} and the last of these three to Deacons: yet that of ruling hee otherwise expoundeth, who if hee bee in the right, then doubtlesse either the first or the last of the three belong not to Deacons: for Paul inserteth more order in rehearsing such things, as may bee observed, Ephes. 4. 1 Cor. 12.

That which is belonging to them, not here mentioned, is teaching, and employment about the Sacraments. For whereas some have opened, that it is an officelaicall, and not pertaining to holy orders, is without ground, and the contrary may bee easily proved.

First, from their qualification, they were at the first to be men full of the holy Ghost, Acts 6. 3. which is not given to any in the new Testament, but to those who preached the Gospel: and if the Deacons did nothing but distribute to the poore, such qualification absolutely needed not.

Secondly, from their ordination, which was with imposition of hands, Acts 6. 6. a ceremony belonging to holy orders.

Thirdly, from their practice: Stephen preached, Acts 7. Philip preached and baptized, Acts 8. 3 5, 38. And in ancient times, after the Bishop had consecrated the bread and wine, the bread was distributed, and the cup delivered by the Deacons. And Tertullian affirms, that Presbyters and Deacons had *jus dandi baptismum, sed non sine autoritate Episcopi*, that Bishops did authorize Priests and Deacons to baptize.

Fourthly, from their description, 1 Tim. 3. where it is said, that they must be proved, that is, for their fitness and gifts to teach: and vers. 13. that they which have well discharged the office of Deacons, purchase to themselves a good degree, that is, to be made Priests and Pastors, and great boldnesse in the faith, that is, parrhesie and liberty in preaching the doctrine of faith, and in reprooving sinne.

Therefore I take these three in a most generall sense, and so I deny not but Tropologically, and by way of particular use and application, the first of them may bee meant of Deacons: for hee that giveth, may give either of his owne, or of that which is otherwise committed to him, as doe our Collectors and Overseers for the poore.

In these words begins another exhortation, as affirmeth M. Rollock, who to these addeth that of love in the ninth verse: This I call another, because Saint Paul alters his speech and phrase. Hee doth not say, *He that giveth on giving; he that ruleth on ruling; he that sheweth mercy on shewing mercy*; as before, *he that teacheth on teaching, &c.* Hee alters his phrase, as if hee had some other purpose. His intent was in the former, that men should not arrogantly exceed the measure of their gift: here that men should well use gifts received. The former respected the quantity, this the quality of gifts. For in these a man is not so much esteemed for the quantity, as for the qualitie and well using of gifts, though small.

VERSE 8. *He that giveth, let him doe it with simplicity.*

IN these words two things to be considered, as in the other that follow: first, the Gift: secondly, the Direction. The Direction or *Bene* of giving, *simplicitie*: the *Bene* of ruling, diligence, &c.

He that giveth: Or as the word signifieth, distributeth, imparteth, communicateth; noting a plentiful, yet no wastfull, but a prudent dispensing giving to all, that which is necessary, to none superfluities: where there are many to receive, rather giving to every one some, than onely to a few: so the man that feareth God, is said like the husbandman, to disperse and sow his almes, Psalm. 112.

With simplicitie: Chrysostome expounds liberally, as if hee should have said, not with your hand gathered and bent, or contracted together, but with an open hand.

Simplicity is taken two wayes, either for sillinesse in the worse part: not so here, for he would not that men should give without discretion: or in the better part for truth, sincerity, and singlenesse of heart: as servants are admonished to obey their Masters, Eph. 6. 5. where the same word is used.

Vnto this simplicity is opposed covin, fraud, deceit, hypocrisie, partialitie, double-dealing, as *Anselme* observes: and all *varia* naughty dealing, as *Master Beza*.

Almes must be given with simplicity, which simplicity is in the matter of almes commended to us, 1 Cor. 13.2. and 9.11. though it be there translated liberality or bountifullnesse.

Use 1.

If this be referred to those words of the sixth verse, gifts according to the grace given unto us, then we collect, that to give to the poore is a grace, I will not say a saving grace, but there must be more than ability, there must be grace, as *Thomas* well expounds, *He that giveth*: he, saith hee, which *facultatem habet & gratiam*, which hath estate, and is able, and which hath grace also: for wee are naturally covetous, and unpitfull of the necessities of others.

Here are to be reprovved such as doe not give being able. Reasons why wee are to give, among many, may be these:

First, God commands it, and giveth us, that we may give to others.

2 Bern.

serm. in Psal.
15. super
verba, Qui
iuravit proxi-
mo suo, &c.

Secondly, it commends our profession; nay, our very profession of Christianitie binds us to give almes, as *Saint Bernard* observes; *Noli putare gratuitum bonum quod exhibes proximo; debitor es sacramenti cautione & propria professioni teneris*: Doe not think (saith he) that it is at thy choise to give, or not to give: Thou art a debtor as by oth, thou art bound by thy profession.

Thirdly, it is pleasing to God: *Heb. 13.16.* called a sacrifice: it is more blessed than to receive: *Acts 20.35.*

9 Leo serm.
5. de deluvio

Fourthly, it is beneficiall to them which give. The divine wisdom and justice (saith *Leo*) suffereth many to labour under great miseries, that he might crowne miseries with patientia, misericordes pro benevolentia, the miserable for their patience, and the mercifull for their benevolence.

1 Hieron.
epist. ad
Pammachi-
um.

1 Clemens
Alexand. 1.
Pedag.

Fifthly, Many promises are made to givers: *Prov. 11.25.* *Luk. 6.38.* Giving almes is called *caritas*, *Heb. 13.16.* communion, or communication: for if thou givest a penny, the poore man gives thee a good prayer, and blesteth thee in the name of God, of which *Job* made great reckoning, *Job 29.13.* and *31.20.* for this it is, that *Hierome* calls *Pannachium*, *Munerarium pauperum*, and *egentium Candidatum*: The candidate of the poore, because he was as ambitious of their prayers as other were of honours, accounting when he had given an almes, to have received rather, than done a good turne. One compares giving of almes to Tennis-play: for as the ball that is served, is returned forcibly upon him that served it; so doth God double upon us the good wee have done to others; as *David* prayers returned into his owne bosome, *Psal. 35.13.* so doe our almes.

1 Anib. ser.
8.

Giving almes is compared to sowing of corne by *Saint Paul*, 2 Cor. 9.6. Now as sowing corne in the earth, ad seminantis potius quam ad suscipientis lucra cedit, turns rather to the benefit of him that soweth, than of the earth that receiveth the seed; so in giving of almes, the advantage is more to the giver, than to the receiver. Therefore might *Darius* a liberrall woman, be said to be full of almesdeeds, *Act. 9.36.* because the blessing of God increaseth the store of such which give: they are not the poorer, but the richer thereby.

Use 2.

We must give in simplicity, with an upright intention, not out of our owne ends. Here many are to be reprovved:

First, they which give of evil gotten goods, that rob one poore man to give to another; when we give of rapines, and that which is not truly our owne, it is not pleasing to God. Honour the Lord with thy substance, *Prov. 3.9.* Frange esurienti panem tuum: Deal thy bread to the hungry: *Esay 48.7.* Panem tuum, thine owne bread.

1 Hieron.
ep. ad Eul.
stachium de
virginitate
servanda.

1 Hieron.
ad Nepotia-
num.

Secondly, he that gives for vaine glory, as the Pharisees dealt their almes to bee seene of men, *Matth. 6.* These will sometimes give before company, where the world may take notice of it: but if a poore man come in private to them, he gets not a farthing. For this *Hierome* taxeth a Noble Romane Dame, who being at *Saint Peters Church* there, with her owne hands gave pieces of money to poore folks, ut religiosior videretur, that shee might seeme to be religious; and when an old woman which had received an almes, ran afore, that she might receive another almes, pugnis porrigitur pro denario, in stead of a penny, she had a good pelt with the first, that the blood followed. Thus *venatio magis quam elemosyna dicenda*, is rather to be called a hunting after praise, than a giving of almes in simplicity.

3. Such as will give to a poore man liberally enough, but with this intent, to make use of such a one, to doe his worke, to run of his errands, &c. This is *generatio beneficii*, a putting of almes to usury. Surely, *Nihil venalis misericordiâ turpius*, there is nothing more base than such kind of almes giving. Lactantius

4. Such as will give, but to their kindred onely, not to others in what need soever they be: or to poore men so long as they please them; but if they be crossed, then the poore get nothing: this is *partiality*. The Cow though her Calfe posh and beat her dug, yet when her dug is full, she loweth for her Calfe that it may suck: so we must respect not our owne wrongs in giving almes, but the necessity of them which are to receive.

5. Such as will bestow liberally upon a poore man, but with a naughty mind, that the poore man should be a false witness, commit murder, &c. Money is a great provocation to a poore man: and this is one of the worst uses of riches: which God hath bestowed upon us, not to doe evil, but good withall.

6. Those who give, that their almes might be a satisfaction for their lewd life. Some, when they have spent their life in whoredome, drunkenesse, oppression, &c. a little before their death, it may be, build an almes-house, or at their death give a dole, hoping hereby, that their former sinnes shall bee forgotten, though they repent not for their faults. But this is horrible iniquitie, and will not availle. If we give all our goods to the poore, and our bodies to be burned to ashes, and have not love, of God, of our neighbours, it is nothing, 1 Cor. 13.

Giving almes obtaines not impunitie to sinne. That almes may be outwardly performed, two things, saith Gregory 7, are necessary: the man that should give, and the thing to be given: but the man is incomparably better than the thing: he therefore that gives to his needy neighbour his outward substance, but keepe not his life from naughtinesse, *Rem suam Deo tribuit & se peccato; hoc quod minus est, obtulit auctori, & hoc quod majus est, servavit iniquitati*: He hath given of his substance to God, and himselfe to sinne; that which is lesse to his Creator, and that which is greater to iniquitie. And in another place 2, Let no man thinke, *justitiam Dei venalem*, that Gods justice can be bought off with money, &c. Hee that giveth meat or apparell to poore folkes, and is polluted with iniquitie; *quod minus est, obtulit justitia & quod majus est culpa commisit; sua enim Deo dedit, & se Diabolo*: Hee hath given his good to God, and himselfe to the Divell. Augustine also writeth to the like effect 1. 7 Greg. 1. 19
moral. c. 20.
in illud
Job 29. Oculi
mei sicut caco.

VERSE 8. He that ruleth with diligence.

Some interpret these words of Deacons, but this hath been refused before. Some interpret these of Lay Elders, which they imagine should bee in every Congregation or Parish, for the censuring of manners. Indeed such authoritie is given to the Elders: but onely Bishops and Pastors are called by that name. And whereas 1 Tim. 5. 17. is alleaged for Lay Elders, it can by no meanes be so understood, as by divers reasons might be shewne; and whereas it is said, that the Elders which rule well, are worthy of double honour, especially they which labour in the Word and doctrine: The relative, they which, is there put for the conjunction causall, and to bee interpreted, because, as is usuall in the Scriptures.

Sculter. appropriates this place to Bishops: I doe not deny, but by way of use it may be applied to Bishops, as also to civill Magistrates, but I cannot thinke them to be meant onely of Bishops: for it agrees not with the accurate order observed by Paul elsewhere, to put the Bishops betweene the Deacons and Deaconesses, as many would interpret the words immediately going before, and following.

These words therefore are to be generally understood of all Rulers or Governours: so the Ancients have expounded: and Lyra saith, *qui praeest in temporalibus & spiritualibus*: Temporall and spirituall Rulers. Anselme saith, that this precept is given *Fratribus & ecclesiae*, to the Brethren and to the Church: So also Jrenaeus, and Master Gualter applies it to all, even to household governours.

Here are two things; the gift, Ruling: the Direction, with diligence. The Bene of ruling is Diligence.

He that ruleth, *qui praeest*: this terme *praeest* and *praeest*, is often given;

to Ministers, from whence comes our *Priest* and *Prelate*, which are not words of dishonour, but very honourable titles: now I meane no *Leuiticall Priest* to offer *Bullocks*, &c. nor any *Massing Priest* to offer an unbloody sacrifice: but *Bishops* and *Ministers* of the Gospel, so called by way of excellence, being *men of authority*: for they must *speak*, *exhort*, and *rebuke* with all authority: *Tit. 2. 15.*

He that: The indefinite concludes Emperours, Kings, none exempted.

With diligence: The Greeke word is sometime translated *studium*, study: sometimes *diligence*, sometimes *solicitudo*, carefulnesse, as the vulgar here reads: all these three are scarce sufficient to expresse the meaning of the Greeke terme. Though they are often taken for the same in signification, yet there is a difference betweene them, which is not unprofitable to observe, for the full meaning of this precept.

Study is an earnest and serious bending, and application of the mind about the things a man would doe^b. We say, a beating of the braine, an earnest musing, and tulling of a thing up and downe in our minds: so that to rule with *study*, is to study and beare upon it with serious meditation.

Diligence, is *celeritas in exequendo*, a speedy and swift putting off the thing studied in execution. Rule with *diligence*, is to omit no opportunitie of putting in practice things needfull, and advisedly concluded. If diligence be not added to study, study is lost.

Solicitudo, or carefulnesse, so is *soluta* translated, a *Cor. 7. 11.* or earnest care, so is it rendered, a *Cor. 8. 16.* this is a study *cum timore futurorum eventuum*, with a feare of future events: when we consider the danger of doing or not doing: what good or evil may follow: what hinderances, what furtherances may bee used, &c. All these *soluta* signifies, and if you joyne them all together, they make up the *Bene* of Ruling.

Diligence, care and study, is required of all Rulers: *Numb. 11. 11, 12.* *Moses* complains to God of the burden of all the people, which he laid upon him. Also he saith: *Havest thou conceived all this people? Have I begotten them, that thou shouldst say unto me, Carry them in thy bosome, as a nursing father carrieth the sucking child, &c.* These words import a great deale of study, diligence and care: even as the nurse hath a great care of the infant, else it perisheth: so if Rulers be carelessse, the people are undone: *2 Chron. 19. 6.* Take heed what you doe, saith *Iehoshaphat* to the Iudges. And *Acts 20. 28.* Take heed to your selves, and to the flocke, saith *Paul* to the Elders, &c. And *1 Tim. 4. 16.* Take heed to thy selfe, &c. saith *Paul* to *Timothy*: now take heed, is a caveat concerning study and carefull diligence.

Plutarke compares *Princes* to the *Sunne* which is among the *Starres*, as *Princes* are among men: as the *Sunne*, saith he, by his lightsome beames and heate cherisheth the inferior creatures, so *Princes* are a blessing to a people, but this serves not our purpose: therefore I thus apply it: As the *Sunne* stands not still, but as a *Gyant* (as the *Psalmist* speaketh) continueth his unwearied course from *Morne* to *Even*; so must *Princes* and *Rulers* be alwaies in action, and studying for the benefit of their people.

Vse 1. To rule well is a grace given: both the advancement and the vertue are of God: of our selves, we are not able to foresee and prevent dangers, &c. Therefore *Rulers* are to imitate *Salomon*, who though his parents gave him excellent breeding, yet earnestly prayed to God for understanding to governe the people, *1 King. 3. 9.*

Vse 2. All *Rulers* are to be carefull in ruling. They come not to a place of ease, but of great study. It is a great dignitie to rule, but a great difficulty to rule well. A thing so full of care, that an Emperour affirmed sometimes, that the *Ensignes* of the Empire were not worth the taking up, if they lay in the streetes at our feet. This care *Dionysius* the tyrant pretily taught one of his ambitious Courtiers, by hanging a naked sword over his head by a horsehaire, when hee was advanced into the Chaire of Estate. Let *Rulers* bee like the *Sunne*, as before: not like the *Sunne* in going downe, and giving place to darkenesse: they must alwaies resist the darkenesse of *Poperie*, *errours*, *sinne*, &c. they must alwayes be in the *Horizon* of their Lawes, favouring the good, and punishing the evill.

But what am I to speake of *Princes*? I admonish you my hearers, to consider seriously of the great mercy of God to us, in setting over us so religious, just, learned, wise, and mighty a King (whom God long preserve) by whom wee live under such an equall Government, and godly Lawes, enjoying the sweet liberty of the Gospel. Hee hath not dealt so with every Nation: let us render due thankses to God for our happinesse, repent

repent unfeignedly of our sinnes, and earnestly pray for the continuance of these blessings. The Lord continue them for Iesus Christ his sake. Amen.

This concernes Fathers, and Mothers, and Masters of families: for the first government was domesticall, and in it yet are wee prepared to be obedient to publike Magistrates. He that is not a dutifull child to his parents, and an obedient servant to his Master; it may be doubted whether he will ever be a good subject to his Prince.

Fathers, rule ye with diligence: The Patriarks were admirable men and carefull, yet had untoward children, as *Iacob, David, &c.* how much more you, if you be carelesse. Indeed many are carefull to provide house and land, and great portions for their children: but this must be added, to be diligent, that they may be *godly and vertuous*. Reprove sweating, lying, and all evill betimes in them: use discreet and seasonable correction: whether they be rich or no, let them be *religious*.

Ministers also are here to be admonished to study: *study to shew thy selfe a Workeman*, 2 Tim. 2. 15. If thou be a Minister, *study thy booke*, *study to withstand gain-sayers*, impostors, &c. *study to reforme the conversation of thy hearers*, *study to give good example*. No study can be too much, inasmuch as Satan uncessantly seekes to devour the sheepe of Christ: *study thou to preserve and save them*; that thou maiest give up a good account at the last day.

Yea, this pertaines to every private man, who is to rule himselfe: Thy crooked will, and disordered affections will not be ruled without a great deale of *study, care, and paines*. O how hard a thing to beat downe *pride, covetousnesse, anger, &c.* Hee that ruleth his owne minde, is better than he that overcommeth a City. How many through misgovernment, bring themselves to shame and misery in this world, and everlasting torments in the world to come? Be thou carefull.

VERSE 8. ——— He that sheweth mercy with cheerefulness.

Some have rackt this place for the bringing in of *widowes* to bee officers in the Church, holding that every Parish or Congregation should have widowes, or for tending the sicke, or for entertaining strangers, or for governing of yonger women, or indeed, for I know not what.

It is not likely that ever there were any for tending the sicke: would fathers, or children, or friends turne over the care and looking to of their sicke to widowes? or could they not as well as widowes? or can the sicke as well effect widowes imposed, as such whom themselves should chuse to serve them, and to know their infirmities.

For entertaining strangers it is lesse likely, because that they were not entertained into common Innes or Hospitals, but into the particular houses of the Saints: if there were any offices to be performed to strangers, why not by their owne servants? When *Paul* himselfe, or when *Timothy, Titus, Tychicus, Onesimus*, (*Pauls Deacons*) as I may call them, came to any Church, there is in no place mention of any such widowes or Deaconesses; neither doth *Paul* name them, 1 Cor. 12. or *Ephes.* 4. where he reciteth Church officers: neither doth he speake of such in his salutations. When he sent *Phoebe* to *Rome*; *Rom.* 16. 1, 2. he commends her not to the widowes or Deaconesses, though her selfe a woman, and also *diaconissa*, a Deaconesse if you will.

And concerning governing of yonger women: whether as a Schoole-dame to teach them to read, &c. or Tutoreffe to teach behaviour, or to have the oversight of yong married wives, is very idle to affirme, and scarce one Parish of forty able to afford such a widow.

Certaine it is, that this word *Diaconissa* is found in the Councils and Fathers, so is there also found *Episcopa*, and *Presbytera*, as in the second Councell at *Tours* in *France*, c. 13. 14. 20. a, which are there and in other Councils, and some of the Fathers, taken for noother than the *wives* of Bishops, Priests, and Deacons, so lawfull was it in those daies for Ministers to marry. a c. concil. Turon. (s. concilium. c. 13. 14. 20.)

There is very little mention or none of such Deaconesses in the Latine Church, for they never received them, or if they did, soone they cast them out. In the Greek Church there were some such, who being maintained by the Treasury of the Church, opened the doores wherewith the women entred, of the place where the Congregation met for the holy.

holy ſervice; they alſo dreſſed their ſtooles: for in many places as the women ſare by themſelves, and not with the men, ſo they went in and out at ſeverall doores. Alſo theſe poore Widowes or Deaconneſſes attended upon the richer women at the Bathes, and did other ſuch ſervices, for which there is no more reaſon that they ſhould be accounted Church-officers, than our Mid-wives becauſe they tend upon the child when it is brought to Baptiſme, or the poore women who keep women in Child-bed, or ſuch who watch with the ſicke while they live, and lay them forth when they are dead.

Origen^b ſaith, that ſuch widowes as continue in prayers, &c. doe ſet forth *Anna*, the Miniſtry of their widow-hood: where *Origen* means not an office, but a ſtate of life wherein widowes did ſerve God, as ſometimes *Anna* did: *Luk. 2. Phoebe* is called *Rom. 16. 1. ſervant*, well rendred a ſervant, becauſe of ſome ſpeciall employment in which ſhe was uſed by the Church of *Cenchrea*. Shee was not maintained by the Church, but was a rich woman, giving hoſpitality to many^c. Neither was ſhe of that age of which widow-officers ſhould be choſen, for then ſhee had been unfit to travell from *Corinth* to *Rome*.

That place, *1 Tim. 5. 9.* is not meant of taking widowes into the number of ſuch who ſhould beare office, but into the number of ſuch which ſhould receive collection as by the Text plainly appears: which muſt bee ſuch, *quas ætas probat & vita*, as *Saint Hierome* ſpeakes^d. They muſt not be young, becauſe it is fit ſuch ſhould earne their owne living; they muſt be of good behaviour, leſt the devotion of the Church ſhould remaine wicked perſons.

Act. 6. 1. It is ſaid, that the Greeks murmured againſt the Hebrewes, becauſe their widowes were neglected in the daily miniſtration: not becauſe their widowes were too much cumbred with buſineſſe, as the ordinary Gloſſe, and *Cajetan* expound: nor becauſe their widowes were not preferred to be Deaconneſſes, as *Chryſoſtome* ſeemes to interpret, and *Beda*: but becauſe their widowes were not ſo liberally relieved, as the widowes of the Hebrewes^e. Hence came (as appears in that place of the *Acts*) the cauſation of the inſtitution of Deacons, a part of whoſe office it was to be overſeers for the poore, which was before done by the Apoſtles themſelves: and thus it came to paſſe, that as the Church enjoyed peace, and grew rich, Arch-deacons and Sub-deacons were appointed: the firſt in ſtead of the Biſhops to overlooke the doings of the Deacons, and the other to be employed by the Deacons, in gathering the revenues, and in other ſuch offices.

This place then of *Paul*, we no waies underſtand of Deacons or Deaconneſſes or widow-officers; but as a precept given to all to be cheerefull in ſhewing mercy.

Here are two things: the gift, ſhewing mercy: the direction with cheerefullneſſe.

He that ſheweth mercy: Mercy is a ſweet name: but in any miſery of body or mind, to have, and to obtaine mercy is moſt comfortable. The ſweetneſſe of it to a troubled mind unſpeakable.

Mercy is attributed to God, and to man.

To God mercy is attributed properly: ſome things are improperly, and after the manner of men, as repentance, anger, &c. But to be mercifull (which is a ſinners comfort) is of his very nature and eſſence. Mercy in God is his will to helpe the miſerable; which will of his is one: but for the diverſities of things, and the divers conceits of our minds, it hath divers appellations, as ſometimes it is called mercy, ſometime juſtice, &c. He is called *2 Cor. 1. 3. The Father of mercies*: which are in him not from any outward cauſe, as they are in us, but from his own will and eſſence. Though we can never ſpeake enough of this mercy, yet at this time we are not to ſpeak of it, as it is in God, but as it is in man. Mercy is none of Gods incommunicable properties, but is alſo ſpoken of us: not as though it were eſſentially in us, but after a ſort; God granting by grace that we alſo, who are by nature cruell, ſhould be mercifull; that in ſome conſtruction, *homo* ſhould bee *homini Deus*, one man another mans God.

Saint Auguſtine,^f deſcribing mercy as it is in us, ſaith, it is a compaſſion in our hearts of another mans miſery, by the which we are moved to helpe him if we can. The Philoſopher^g deſcribes it to be a grieſe *ob malum quod punitur in indignum pati, quod ipſe putabit ſe pati*, for the hurtfull evill undeſervedly falling upon another, as if it fell upon himſelfe. *Ethic. 8.* From both whoſe deſcription, we may call mercy a hearty compaſſion of another mans miſery

^b *Orig. in ep. ad Rom.*

^c *Rom. 16. 2*

^d *Hieron. ad Salvina m circa medi- am epiſto.*

^e *Occume- nius, Arel- us, & alij.*

^f *Aug. lib. 29. de Civitate Dei. c. 5.*

^g *Ariſt. 2. parti. Ethic. 8.*

mifery esteemed as our owne, whereby we are moved to helpe him. *Esteemed as our owne* : as speaks *Valentia* ^b, otherwife there would be small compassion and helpe : now wee esteeme another mans misery our owne, either *per unionem affectus*, *aut per unionem realem*, as *Thomas* speaks ^c, by union of affection, as a friend is another selfe : or by reall union, when the like trouble may fall upon our selves. Which union, whether it be *actu* or *potentia*, that is, whether we actually suffer the like things, or may in possibilitie or likelyhood, is wonderfull effectuall to stirre up compassion, and mercy; for this would God in his infinite goodnesse and wisdom, have our Lord Iesus Christ to take upon him our nature, that by it, he might actually and indeed partake of our defects, generall, and excepting sinne, *that he might be a mercifull and faithfull high Priest*, and that we repenting, should not doubt of the same.

The workes of mercy are many, recited by *Ambrose* ^k, to forgive them which wrong us, to visit the sicke, to helpe the oppressed, to feed the hungry, &c. And so it is some waies coincident with that we had before, *He that giveth let him doe it with simplicity*, as *Chrysostome*, *Ambrose*, and *Anselme* observe. Here is the difference : *Aliud est dare indigenti, aliud affectum misericordiae cum indigente partiri* ^l : There we were commanded to give our goods, here to give our affections ; there simplicity excluded a double intention, here cheerefulnesse sheweth a minde beleeving and hoping for the heavenly reward.

And surely this latter is a more worthy thing than the former : *Exteriora enim largiens, rem extra semetipsum praebeat : qui autem compassionem proximo tribuit, ei aliquid etiam de semetipso dedit*, saith *Gregory* ^m : For he which gives money, gives that which is without himselfe : but he that gives compassion, gives part of himselfe.

With cheerefulnesse : *in hilaritate*, with hilarity, with a willing minde, and cheerefull countenance, and not disdainig, but vouchsafing to see the miseries of poore distressed persons, as the Greeke word may be derived.

Mercy is to be shewed with cheerefulnesse : *Luk. 6. 36. Be you mercifull, as your Father is mercifull*. And how God is mercifull, *David* shewes, *Psal. 103. 13. As a father pitteth his children, so hath God pittie on them which feare him*. As a father that is doublelesse cheerefully, *2 Cor. 9. 7. God loveth a cheerefull giver ; cheerefull*, according to the word in the Text.

Here three things would be declared, who must shew mercy, to whom, when.

First, *Lyra* saith, *pertinet ad potentes*, this precept pertaineth to great persons : true ; for they are best able to give, and God hath given them abundance, not onely themselves to live in pompe and ease, but also proportionably to releev the poore : but not onely to them, but indeed to every one, in regard of affection and well-wishes : and if giving be required ; a mite, yea, a cup of cold water is accepted, where there wants ability to bestow more.

Secondly, Mercy is specially to be shewed to the godly, to the household of faith ; but generally also to all : *Do good to all, Gal. 6. 10*. What ? to wicked men ? Yes, to them in great and extreme necessity. Some indeed, to spare their purses, will pretend, either that the persons be wicked, or that they doe not know them to be good. But mans nature is to be pittied even in an evill man : and hee which gives his almes to a sinner, not because he is a sinner, but because he is a man, *Non peccatorum sed justum pauperem nutrit* (saith *Gregory* ⁿ) *quia in illo non culpam, sed naturam diligit ; releeveth not a sinful, but a righteous poore man*, because he respects not his faults, but his nature. Mercy useth not to judge of defects, but to helpe necessity, not to examine the righteousness of a poore man, but to releev his need ^o. It is much better to helpe the wicked in their need, than to neglect the godly, which he must sometimes doe, who will understand a mans goodness before he will supply his wants.

Thirdly, mercy is to be shewed not onely, when poore men for Gods sake crave of us, but when by any meanes we understand of their distresse. *Blessed is the man that considereth of the poore, Psal. 41. 1*. The hardnesse of mens hearts makes godly poore men ashamed to make their cases knowne to them. Hee that is truly mercifull, will not stay till poore men seeke up him, but he will seeke up the poore, that he may finde them, whom their modesty and shamefastnesse causeth to lye hid. These indeed would specially be regarded and considered, *ut hoc ipso amplius gaudeant* (saith *Leo* ^p) *cum & paupertati eorum collatis, consulerent*

^b Greg. de Valentia
10m. 3. Diff.
3. q. 7. p. 1.
^c Tho. Aqu.
2. 2. q. 30.
art. 3.

^k Amb. in loc.

^l Ansel. in loc.

^m Greg. mag. Mor.
l. 10. c. 18.
ad verba Ioh. Comp. tiebatur anima mea pauperi, Ioh. 30. 35.
ⁿ Doctr.

^o Greg. mag. 3. p. post. ad. 21.

^p Amb. lib. de Nab. 8.

^q Leo mag. serm. 4. de collatis.

consultum fueris & pudori, that they may so much the more rejoyce, when their baseness is succored as well as their need.

Vse 1. By this the *Apathy* and *Impassabilitie* which the Stoicks would bring upon our nature is confuted.

Vse 2. Here also are reprov'd unmercifull men, of which I will speake unto two sorts. One sort are such, which being, or surmising themselves to be wronged, are implacable, will accept of no submission or satisfaction: they will have their wills; molest, sue, cast into prison, &c. But let such remember the parable of the servant, who would be paid all, *Matth. 18.*

Another sort there is, which will *forgive*, but not *give* a Farthing to relieve a poore distressed soule. I would wish these to remember the Parable of the rich Glutton, and *Lazarus*, *Luk. 16.* and the manner of the last Iudgement, *Matth. 25.* where the Saints are not commended for suffering martyrdom, but for mercifullnesse to the poore; and the wicked are reprov'd not for their murder or whoredome, though they shall be damned for these, but for unmercifullnesse. There is no love of God in such, *1 John 3. 17.*

Some are so eager in scraping, and laying up for their heires, that the poore can get nothing: but that surely is best laid up, which is laid up in *Christ's almshouse*, which is the poore mans hand, for he and his shall find the benefit of it afterwards.

Some on the other side spend so much in whoredome, drunkennesse, pride and abominable living, that they have nothing to give to the poore, nor to leave to their heires, but a stinking remembrance of their unworthy names. *Duplex in turpi domo exercetur peccatum* (saith one) *alterum propter ebriorum satietatem; alterum propter expulsoꝝ pauperum famem*: That is, a filthy and a lewd house, where servants and strangers are drunk downe under the table, and to the bottome of the cellar: but the poore are chidden and cudgell'd from the gates, at the least, sent empty away. Is the cellar the chiefeest place to entertaine strangers in Gentlemens houses? and drunkennesse the best signe of welcome? If God behold these things, as he doth behold them, what shall the end of this men be?

Vse 3. We are to be admonished, to be mercifull with chearefulnesse.

Here are such to be reprehended, who *give*, but *grutchingly*. This is the man with the evil eye, *Prov. 23. 6.* who when he hath given a Penny, wisheth it in his purse againe, and repents of his liberality.

Such also are here reprehended, which will give no more than they are compelled by law, which will not pay a Penny without a Iustice his Warrant. These are like Sponges, sucke up water a pace, but they let not fall a drop, though they be full, till they bee squeezed. When a man gives an almes, being drawne to it with many and violent intreaties, he loseth the grace of his gift, both with God and man. *Nemo libenter debet quod non accepit sed expressit*, saith *Seneca*; Among men he accounts not himselfe a debtor, who hath not freely received, but wrung out a penny from a rich man. And for God, that which wee reade, *Psal. 112. 5.* *A good man is mercifull*, &c. The vulgar reades *Incundus homo*: He is a pleasing and delightfull man. And Saint *Augustine* renders it upon that *Psalm*, *Suavis homo qui miseretur*: He is a sweet man that is mercifull, which he expoundeth; *Sweet in the account of God.* For him who is unmercifull, and grutcheth at the poore: *Evomet ex ore suo tanquam insuavem*, saith Saint *Augustine*: He will spue out of his mouth as offensive and unsavory meate.

Also here are to be reprov'd, who will give, but with disgracefull words, rating poore folkes that beg of them, as if they were dogges: That which is given thus, is no almes, but a recompence for evill language: but this doth not exclude seasonable, discret, and gentle reproofes, even of them which are already distressed: for a Penny given to one whom we know to bee culpable, with a gentle admonition, is a double almes. When therefore thou goest to visit a poore man in his extremity, remember the excellent counsell of the wise man: *Ecclesiasticus 18. 15, 16, 17.* *My sonne, saith hee, blesse with thy good deeds, neither use uncomfortable words when thou givest any thing: As the dew asswageth the beate, so is a Word better than a gift. Lo, is not a Word better than gift? but both are with a gracious man.*

VERSE 9. *Let love be without dissimulation.*

THe love of God to us is the top of our happinesse, as our love to God is the top of our duty to him.

This Scripture speakes of *our love*, which God hath commanded us to beare so him, and to others for him.

Relock joynes this precept with the three last going before, (as hath been said) as being a parcell of the exhortation concerning the well using of the gifts, which we have according to the grace given unto us.

Saint Chrysostome referres it also to those before, and that Paul brings it in as the mother of the vertues before spoken of: For he that loveth, neither spareth his cost in giving and shewing mercy, nor his labour in ruling; love thinks nothing too much, or too deare for that which is beloved. Achilles being askt what were the hardest enterprises he ever tooke in hand, answered; Those which he undertooke for his friends: and being asked, what were the easiest; answered, the same.

The most referre this to those things which follow, as the fountaine from whence all of them proceed: for indeed that which the Philosopher spake of Iustice, is true of love. Love comprehendeth all vertue: Our Saviour abridged the Law into love of God, and of our neighbour: and Saint Paul in the next Chapter affirmeth, that love is the fulfilling of the Law: for though *secundum diversitatem operis*, in regard of the diversity of workes; there are many precepts: yet *secundum radicem dilectionis*, in regard of the root of love, they are but one, as Gregory saith.

Take this, and the rest which follow in this Chapter, to be certaine Master-Aphorismes, as I may call them, concerning Christian obedience: in all which it shall not be necessary to stand upon dependance and connexion with that which goes before, or followeth: for many of them are independant, and in themselves severally to be considered.

In this Aphorisme are two things: The subject; *Love*. The predicate, deniyed *without dissimulation*. The affirmative hereof: *True, and sincere*.

What *Love* is, may very well be knowne by the derivation of the word *ἀγάπη*, which here is rendred Love. Some derive it of *ἀγαμαι*, because love is alwaies operative, never out of action: and therefore Saint Paul hath 1 Thes. 1. 3. and Heb. 6. 10. *ἀγαπᾶμεν*, The labour of Love: both because it is a laborious thing to love sincerely, and because love is alwaies working:

Some derive it of *ἀγαγῶμαι*, because he that loveth, is with all his affection and desire carried to the thing beloved, to be partaker of it. Some of *ἀγαθός*, and *αἰδέομαι*, because he that loves, is contented, relecth, and taketh pleasure in the thing which he loves; as God calls our Saviour his beloved Sonne: Mat. 3. 17. and addeth, in whom I am well pleased. Some derive it of the Hebrew, *Abubb*, he hath loved, or of *Ahab*, he willetth or relecth in.

According to these we may describe love to be a gift of the spirit, whereby we are earnestly affected toward the objects of love required in the Law, desire to obtaine them, rest in them being obtained, and use all diligence to shew our affection unto them.

Without dissimulation: Custome of speaking, hath made the Greek word familiar in our English tongue, without hypocrisie; which is, when we dissemble either with God or man.

Hypocrisie comes of a preposition, that signifies *under*; and a nounne that signifies Judgement, as you would say a hiding of judgement: for an hypocrite shewes himselfe to men, so farre from that which he is in deed, that men mistake in their judgement of him. It is applyed to stage-players, who counterfeit the persons and behaviour of men they are not.

The Hebrew word signifying Hypocrisie, *Choneph*, is derived from a root, *Chonaph*, signifying, he was polluted, or contaminated: from whence some derive *Nubes* and *Nebula*, which signifie a cloud, because the brightnesse of the skie is obscured being over-cast with clouds; and hence they derive *Nebulo*, which is a terme of disgrace in the Latin tongue, given to men of vile behaviour: noting that, *inter omnes nebulones*, among all lewd people, the Hypocrite is the vilest.

We must not dissemble, but be true and sincere in our love to God and men: 1 Joh. 3. 18. *Let us not love in word, nor in tongue, but in deed and in truth*: Love must have a double relation,

*a Confule
dubiff. Zan.
Explic. c. 2.
Epist. ad
Philip.*

*b Confule
Poly. in
verb. diffi-
cultatis.
Doctr.*

to the place where it must bee rooted, the heart : and to the fruits it must bring forth, which are good works : so 1 Tim. 1. 5. The end, that is, the fulfilling of the Commandments is love, out of a pure heart, of a good conscience, and faith unfained : Mat. 10. 16. Be ye wise as serpents, and simple as doves, without mixture, simple as doves : that is, too wise to be deceived, too simple to deceive.

Examples of false and dissembling Love. *Joab* to *Abner* and *Amasa*, he embraceth them, and speaketh courtously, but all is in *dolo*, in dissimulation : for he drawes out *dolans*, his pocket dagger, and stabs them. So *Judas* to *Christ*, he kisseth him, and betrayes him.

Love with dissembling, is like an old strumpet, who paints her face, that her wrinkles and swartinesse should not be seene : or it is like a postheard, covered over with silver drosse, as speakes the holy Proverbe : Prov. 26. 23.

Use 1.

Though the affection of love bee imprinted in our nature, yet to love God and our neighbour as we ought, is the gift of God : and it proceeds from the love of God to us. For as the Sun beames striking upon a glasse, begets a reflection of the beames upon the wall : so the love of God being shed abroad in our hearts, breeds a reflection of love unto God, and to those things which God commands : 1 Joh. 4. 19. We love him, because he first loved us first. By our love to God, wee may certainly discern whether God loveth us, as our Saviour argueth of the sinfull woman that washed his feet, Luk. 7. 47. That God had loved her, and forgiven her many sins, because she loved much. The same may also be collected from our love to our neighbour, which presupposeth our love to God.

Use 2.

We must be studious of Love, which is commended to us as a more excellent way, 1 Cor. 12. 31. & 1 Cor. 13. & Col. 3. 14. Above all these things put on love, which is the bond of perfectnesse : or as some copies of unity. As the sinewes in the body, the mortar in the wall, the braces and Tensons in a building, so is love in the Church or Common-wealth. Lawes are good bands, but love is a better. If there were love, there would be no need of Lawes; for love doth no wrong : but though there be Lawes, yet there is need of love.

Here are two sorts of men to be reprov'd.

1. Those which love not God : of whom may be spoken that of Saint Paul, 1 Cor. 13.

22. If any man love not the Lord Iesus Christ, let him be Anathema Maranatha.

2. Those which love not their neighbours, and these are such who are either contentious, or malicious.

1. The contentious men, or make-bate, are very fire-brands, hindering the good state and flourishing both of Church and Common-wealth : and therefore Paul requirerh the
a Rom. 16. 17. Romans ^a to marke them that they might be censured, which caused divisions and *strife* among them.

2. The malicious man, is a child of darknesse : Hee that hateth his brother, is in darknesse, and walketh in darknesse, 1 Joh. 2. 11. He meanes not the darknesse of the night : for a good man may be benighted, nor the darknesse of a dungeon, for good men have been there ; but a spirituall darknesse, when men are without grace, and not illuminated by the good spirit ^b.

^b Confule Aug. lib. 50. Hom. 40. non procul ab initio.

He is a man-slayer, a murderrer, 1 Joh. 3. 15. Dispositivè as they say, being in the highway to commit murder if opportunity serve : a murderrer, *affectu*, though not *effectu* in his desire : for *quem quisq. odit, perisse expetit* : A malicious man desires the blood and destruction of him whom he hateth.

Use 3.

We are here also admonished to beware of *dissembling* in love and friendship. Dissembling is evill in all things, but it is worst of all in friendship, as the most contrary corrupting cause thereof ; *Corruptio optimi est pessima* : Things most excellent, corrupted, become so much the worse. As there is then nothing more excellent and comfortable to the life of man than true and unfained friendship, so there is nothing more vile than dissembled and counterfeit love.

Here are to be reprov'd those who dissemble their love to men.

Some make great shew of love and respect to their superiors, but it is to get advancement by them ; and some superiors use their inferiors kindly, not out of any true love, but to serve their owne turne : This is dissembling. Some love their friends in outward things, but if they will sweare, be drunken, &c. and so runne head-long to hell, they let them alone : this is no true love. Some pretend a great deale of love every way, but mean it not : but the contrary ; these are worse than heathen, very devils incarnate. It is better to

to meet with any savage beast, than to have familiaritie with such: for if I meet with a Lyon, I labour to avoide him; but a dissembling friend cannot be avoided. There may be remedy for the biting of a mad-dog, and for the stinging of a Serpent, *Adm. in Ep. in conspectu m. Hyer. 6.* but for the poyson of a dissembling tongue, there is no remedy.

These speake a man faire to his face but behind his backe cut his throat; most detestable creatures, to be hated even as hell it selfe. Man-slaughter by the Law of God might have a City of refuge, but a guilefull murderer could not bee protected by the hornes of the Altar: *Exod. 21. 13, 14.*

Alto they are to be reproved, who dissemble their love to God: This is a greater sinne than the former. *Extremus injustitia terminus justum videri cum qui non est justus:* To seeme to be just, when we are wicked, is the extremity of wickednesse, saith *Plato*. As to have our portion with hypocrites, notes the greatest punishment: *Mat. 24. 51.* So to be an hypocrite, is to be one of the most abominable sinners.

There are two things whereby we may discern whether we love God truly, or no; by our Affection, by our Actions.

1. We earnestly desire to get the thing we love: Doeſt thou desire to obtaine God as thy portion? Doeſt thou delight to heare his Word, the meanes of thy faith, and token of his presence? This is a signe of true love.

2. If ye love me, saith Christ, keepe my Commandements: *Joh. 14. 15.* If thou obeyest not the Word of God, neither doeſt thou love him in truth, whatsoever other outward shew thou makeſt. The divell can be content that men should diligently come to the hearing of the Word, and say, they love God, if they will neglect to obey the Word: by which much shame and disgrace is cast upon the hearing and profession of the Gospell. These shall have the greater damnation. Thinke with what indignation God will looke upon and speake unto thee at the day of Judgement, if thou beest an hypocrite. If thou which resortest to the hearing of the Word, beest a wicked wretch; as *Julius Caesar* said to *Brutus*, one of them which murdered him, *Brutus*. And thou my sonne *Brutus*? Art thou one of them? So will God say to thee: What? In the habit of a Professor, and live like a beast? One in shew that loves me, and yet a drunkard? &c. bind him hand and foote, and cast him into utter darknesse.

When *Harmodius* and *Aristogiton* had killed *Hippias* the Tyrant, the Athenians decreed, that none should bee called by their names, unlesse they were nobly borne: so surely such which live in whoredome, drunkennesse, pride, &c. are not worthy to beare the glorious name of Christians, and professors of the Gospell.

VERSE 9. ——— Abhorre that which is evil, cleave to that which is good.

SOME have taken these words as a part of the former Precept, declaring wherein undissembled love consists: namely, in this specially, that our love makes us not to winke at, or consent to his evils, but that wee endeavour to further him in goodnesse. Surely the thing it selfe is very godly, and needfull to be taught: for there are many, who if their turne be not served by their friends, even in evil things, thinke they are not beloved: on the other side, some thinke that they doe not sufficiently discharge the office of a friend, if they doe not those things which are wicked for their friends, if they bee required, and damne their soules for their sakes: but our friendship must bee ad aras usque, not beyond, abhorring that which is evil in them, and cleaving to that which is good.

But I take these words to be an Aphorisme of it selfe, without any such dependance: the particular in the Greeke being (as in Hebrew) but for the Imperative Moode, and to be supplied, as *Beza* observeth out of *Clement*: *Esote abhorrentes*, Abhorre, as it is translated.

As before in love, so in these words the Apostle hath comprehended the summe of the Law, which is to *eschew evil*, and to *doe good*.

Herein are two precepts; the one Negative, *Abhorre that which is evil*: the other Affirmative; *Cleave to that which is good*.

In both are two things; The Action, and the Object.

The Action, in the Negative, *Abhorre*: The object, *Evill*:

Evill: Of fault, whatsoever is repugnant to Gods Word.

Abhorre: The vulgar translation reads it *Odiens*, hating; but this is not enough to expresse the Apostles words.

Master *Calvine*, *Aversantes*; Aversion is such a detestation of a thing, when wee vouchsafe not, but scorne to looke upon it, turning away our faces, as from an odious and loathsome sight.

The Greeke word is very significant: *Amovētes*: The simple Verbe imports *extreme* detestation: which is aggravated by the composition, as Saint *Chrysostome* observeth.

¶ *Plin. Nat. hist. l. 2. c. 103.*

Pliny makes mention of a Fountaine neere *Monacris* in *Arcadia*, of which, who-soever drinks, presently falls downe dead: the name of the Fountaine is *Styx*, derived of the word in the Text; so called, because it was of all men abhorred: so should we be affected to sinne, as to a thing that brings present death: *Man drinks iniquity like water*, *Iob* 15. 16. but every draught slayes the soule, as the water of *Styx* the body. As thou wouldst not drinke poyson, so beware of sinne.

The Poets have fained a River to be in Hell, called *Styx*, which sometime is taken for Hell it selfe. Art thou afraid of hell? be also as much afraid of sinne.

The word which we have in our Translation is very full: for, to abhorre, is *extremely* to detest, with a marvellous feare, lest a thing should touch us, or we that. As if a man being ready to set his foot, where an Adder lyeth, spying it, steps suddenly backe with great horror. So *Ecclesiasticus* 21. 2. Fly from sinne, as from the face of a Serpent; the biting whereof slayeth the soules of men. Or as a man walking in the darke night, if he should see the apparition of some evill spirit, would run backe with affrightment, his very haire standing upright: so should we be affected to sinne. As we abhorre poyson, hell, a serpent, and the foule fiend; so are we to abhorre that which is evill.

The action in the Affirmative: cleave. The object: good.

Good: The chiefe good which is God, and all his commandements and promises.

Cleave: This implies singular love as the effect of it: for *Amor unit amantes*, Love uniteth lovers.

The word in Greeke signifies such a cleaving, as when things are fast glued together, *κολλησθαι*. This word is used of that strict bond of love, and neere conjunction between man and wife, *Matth.* 19. 5. *Ephes.* 5. 31. A man shall cleave to his wife, and they two shall be one flesh. Of the same sense is the Hebrew word, *Gen.* 2. 24. from which roote comes a word, signifying the joyning of things together, as Iron is sodered and welded together, *Esay* 41. 7. and as the joynts of armour which are rivited together: 2 *Chron.* 18. 33. By which use of the originall, words may bee shaddowed out how closely, affectionately and firmly we should cleave to goodnesse.

The Hebrew word also signifies *eagerly* to pursue, as enemies doe after them upon whom they desire to be revenged, 2 *Sam.* 1. 6. and indeed so should we earnestly follow after goodnesse, not as after an enemy, but with such desire to overtake; and as after a friend. And therefore *David* so used the word, *Psal.* 63. 8. My soule cleaveth after thee, speaking of God: *Adhæsit post te*, implying, that hee followed hard after God, and that he stedfastly, and with perseverance cleaved unto him.

The meaning is, that we must earnestly seeke and follow after goodnesse, and having obtained, cleave fast unto it, thinking of no separation. We must love goodnesse, and be joyned unto it, as the Bridegroom loveth, and is joyned to the Bride: nay, we must be surer joyned: they are but *ill* death depart; but we must be *for ever*, being so turned into the very nature of goodnesse, that it may be said of us, as *Nazianzen* said of *Athanasius*, that to praise him, was to praise vertue it selfe. Vertue and goodnesse is *immortal*, a thing constant and standing fast as a pillar; and therefore in regard of our weaknesse and ficklenesse, we had need cleave unto it.

Dott.

The duty of Christians is to hate evill, and to cleave to that which is good, *Psal.* 1. 1, 2. Blessed is the man that walketh not as the wicked, but delighteth and exerciseth himselfe in Gods Law. To this purpose, are those knowne places, *Psal.* 34. 14. *Amos* 5. 14, 15. *Esay* 1. 16. 1 *Pet.* 3. 11.

¶ *Jo* 1.

The Apostle saith not, leave off evill, but abhorre it: noting not onely an abstinence from the act of sinning, but a mortifying of the affection of sinning. He striketh at the concupiscence: not onely the act of whoredome, but whorish affections must be abandoned, &c. So

So he saith not, *doe good*, but *cleave to good*: to shew, that good must be done *affectionately and constantly*. As the soule of *Jonathān* was knit to the soule of *David*, whom he loved as his owne soule, so must it be betweene us and goodnesse.

Some will hate *some kind* of evill, as prodigalitie, but not covetousnesse; in their enemies, but not in their friends; and they will apply themselves to *some* good things, as to publike exercises of religion, but not to private, and they will commend good things in themselves, but not in others. But *Pauls* indefinite manner of speaking, teacheth, that evill whatsoever it be, and in whomsoever, is to be hated, and goodnesse whatsoever, and in whomsoever, to be loved. Use 2.

The beginning of Christian obedience, is to *abhorre evill*, and the perfection of it to *cleave to that which is good*: and these are contrary. Use 3.

What poore proceedings have many amongst us made in Christianitie, who have not yet learned to cease from drunkennesse, whoredome, common swearing, &c. Art thou a drunkard? If God should suddenly smite thee with death, what should become of thee? Whither shouldst thou goe, inasmuch as thou hast not set one step in repentance?

Both the parts of this precept must be fulfilled: Good must be done, as well as evill avoided: wee may not separate them in our practice. Many glory that they are not drunkards, whoremasters, strumpets, thieves, &c. I would it were the glory of all our people: O, how would it beautifie our assemblies! but this is not enough. The parable damnes the evill servant for not doing good with his Talent, though he mispent it not: and *Dives* for not helping *Lazarus*, though hee hurt him not. Examine thy selfe therefore what good thou hast done. If thou shunnest the evill, and doest the good, thou shalt have the glory of a good Christian.

Many will doe many good things, as give almes, heare the word, &c. but they will doe some evill withall: which as the wilde Goards, will bring death into the pot, 2 *King.* 4. 40. Of this *Herod* is an example, who for all his reformation would not put away his brothers wife: this he hid as a *sweet bit under his tongue*, as *Zophar* spake, *Iob* 30. 12. As *Herods* hearing of *John*, and reforming many things, could not scuse him for his uncleannesse; so neither shall thy hearing scuse thee, if thou be such a one. What thinkest thou bringeth thee to a Sermon? Surely *hypocrisie*, not *Conscience*; for this would teach thee to hate and abhorre evill, as well as to doe good.

Love and hatred are naturall affections, which as they are applied to their right or wrong objects, are good or evill. Use 4.

The right object of love is goodnesse; of hatred, that which is evill: place love upon the world, upon sinne, upon vanitie, nothing is worse than it: place hatred upon God, Religion, vertue, good men, and it is a very hellish thing: but both these upon their right objects are most excellent. As fire on the harth, and on the rooffe of the house, so are our affections on their right or wrong objects.

Woe then to them which *call evill good, and good evill*, *Esay* 5. 20. So many call zeale, madnesse: a religious care to please God, hypocrisie, &c. most damnable titles for so good things: and on the other side, they call covetousnesse, thrift; pride of apparell, cleanlinesse, and a delight to goe comely, &c. Painting the strumpets face with faire colours, and besmearing the face of vertue with dirt; as the Jewes chose *Barabbas* and crucified Christ: so doe they. But God separated the light and darknesse, as in nature, so in name: His mind is to have wicked men branded with shame, and the righteous to be commended: to doe contrary, is as to make God the divell, and the divell God.

Our affections must be *vehement and constant* against evill, and for goodnesse. But alas, alas, if wee bee to commend that which is good, or to speake against that which is evill, how coldly is it performed! Shall we thinke it any matter to anger the divell, and to bee at defiance with sinne? God forbid. Bee thou humbled for it, if ever thou hast shewed sinne the least favour. Was there ever so much drunkennesse, pride, &c. as in these dayes? Had we not need then to bee earnest against these things, and to abhorre them, and to disgrace them? Use 5.

O then abhorre evill, as thou abhorrest hell! A holy man thus resolved, that if sin and hell were before him, and he must needs fall into one of them, he would much rather fall into hell, than into sinne: Be thou affected and resolved in like manner.

As concerning goodnesse, follow it *ergerly*, love it *dearely*, imbrace it *steadfastly*: Say to wisdom, Thou art my Sister; and call Understanding thy Kin/woman, that they may preserve thy soule: PROV. 7.4.

VERSE 10. Be kindly affectioned one to another with brotherly love.

THis Aphorisme speaks of Love, as that in the first part of the ninth verse: but there is this difference; that, of the love we owe to God and man: this speaks not of love to God, nor to all men; but to the Saints onely, to the brethren, which are of one Faith and Religion with us.

Concerning this Love, there are three things to bee marked: 1. The measure: *Be kindly affectioned*. 2. The kind of it: *Brotherly love*; 3. The object of it: *One another*.

Be kindly affectioned: The word thus translated, is a Noun, the former being Participles, which with the composition thereof argueth an increase of the thing spoken of. S. Paul, I thinke, striving according to his gifts, which were very great, to expresse it unto us. *Brotherly* signifies that naturall affection which God hath imprinted in beasts to their young ones, and in Parents to their children.

If mothers see their children in danger, how doe they feare, grieve, and hazard many times their owne lives for the safety of their children; yea among the beasts and birds, how tender are the dammes over their young, ready, though otherwise timorous, to defend them with the danger of themselves. These are those *igniculi amoris*, sparkes of love, sowne by the God of Nature in our nature, not to bee expressed in words; noting with what an extraordinary bent of affection wee should bee inclined to the children of God.

Tertullian renders Pauls word *φιλότης* by a Latin word, though not elegant, yet exceeding sensefull, *Amore fraternitatis invicem affectuosi*: which cannot in English bee better expressed, than be kindly affectioned.

Learned men have observed, that words ending in *osus*, doe signify *copiam quandam immodicam rei super qua dicitur*^b, import an immoderate quantity of the thing spoken of as *vivosus*, a man too much given to wine; *mulierosus*, one too much given to women, &c.

Brotherly love: Before wee had *Adam*, here wee have *φιλότης*, signifying a brotherly friendship.

Our love is either of God, or our neighbour: the more noble species of *φιλότης*, is the love of the children of God.

The measure of our love to God, is, with all our heart, with all our mind, with all our might: *Ardentissimè, Sapientissimè, Fortissimè*: Most fervently, most wisely, most firmly.

Peter loved Christ most ardently, when hee would have dissuaded him from his passion: There was a great deale of affection in his love, and but a little wisdom in his affection: Christ calls him Satan for his labour, not blaming want of affection in him, but want of discretion: *Mat. 16. 22, 23.*

Afterward hee loved him, most wisely, when hee not onely yeelded that Christ should suffer, but was ready to die with him also: *Mat. 26. 33, 35.* but yet he wanted fortitude, as appears in the latter end of that Chapter. But when Christ was ascended, hee obtained grace, to receive fortitude and such courage to his affection, and wisdom, that hee became a Martyr for his Master.

The measure of our love to our neighbour, is to love him as our selves, that is, truly, effectually, constantly.

But the measure of our love to the Children of God, is, as Christ hath loved us: *Ephes. 5. 2.* We must love them more than we love our selves, our owne love to our selves is imperfect, but Christs love to us is perfect.

The affection wherewith we should imbrace one another, is called, *brotherly love*, because brotherly love exceeds all other naturall love amongst men.

It exceeds the love in marriage, because this is by *choise*, that by *nature*.

It exceeds the love betweene Parents and children, because it is not reciprocal for the inequality of the persons: this is most equall. Histories make mention of some, who have

^b Tertul.
l. 5. adv.
Marc. de
Epistol. ad
Rom. in
fine.
^a Nigum.
Fig. apud.
Gal. 2. 19.
Attic. l. 4.
c. 9.

have preferred their brethren before their owne children; and that the Arabians were wont in inheritances to preferre brethren before children: which custome in the Annals of Spaine, is said to be now in force among the West Indians. This is most sure, that our Saviour calls his Church as his Spouse, so his Sister at the least five times in the Canticles, to note the greatnesse of his love to her: for which cause also, shee wisheth that Christ were her brother.

Cant. 8. 1

Our love then to one of true Religion with us, must be as the love of brethren, that is, most earnest: so is the love of brethren by nature: but we have obtained a more excellent Brotherhood. We have not carnall Abraham to our Father, as had all the Jewes; but spirituall Abraham. Nay, by Christ, we have God himselfe to be our Father, and the holy Church of God to be our Mother.

And for this is it, that the Congregations of Saints were of old called Fraternities and Brotherhoods, as Tertullian in his Apologie, and others.

Tertul.
Apola. c. 39.

One to another: Our love must be mutuall, which ought to be an incitement to us to love, because God commands all the Brethren to love us.

Among true Christians and Professors of the Gospell, brotherly love must flourish, Heb. 1. 3. Daff.

1. Let brotherly love continue, 2 Pet. 1. 7. To godlinesse, brotherly love must be added. Saint John in his whole first Epistle almost increates of nothing else but of brotherly love; the commandement whereof he calls, both an old commandement, and a new: 1 Joh. 2. 7, 8.

Old: Either because it was at the first imprinted in Adams breast, and commanded in the Law; or because it was growne out of practice, through the corruption of the times.

New: Because of the most excellent and never before heard of example thereof in our Saviour Christ, who so loved the adopted children of his Father, that he gave himselfe for them, when they were his enemies.

Or because it is renewed every day in the hearts of the Elect by the Spirit of truth and love.

Or because it is most excellent, as new things are commonly best.

Or because it was specially and often commended to us in the last Sermon of our Saviour Christ, John 13. 34. as is the use of the word *Novissimus*, and *Novissime* in Latine. Hierome reports of John, that when hee was very old, he would bee brought to Church, and onely would say thus, My little children, love one another.

Hieron.

We must live and love as brethren, holding together, bearing with one another, and helping one another, as Job and Abishai resolved; 2 Sam. 10. 11, 14. Drunkards hold with drunkards, and Papists with Papists, &c. as Simeon and Levi, brethren in evil. The band of Religion and grace should more firmly unite us. Ministers to oppose Ministers, or generally Protestants to quarrell one with another, is very lamentable.

Hieron.
epist. ad
Gal. c. 6.
Vse.

It is good and pleasant for brethren to live in unitie, Psal. 133. 1. In Tertullian, in his time, the Christians did incredibly love one another, even ad stuporem Gentilium, to the amazement of the Heathen. See, say they, how these Christians love one another, and are ready to die one for another. But our contentions, and wranglings even about trifles, may make men amazed, seeing we professe unitie, and live in division and separation.

Tertul.
c. 39.

Histories make mention of one Ursinus, a Christian Physician, who being ready to suffer Martyrdom for the Gospell, began to waver and faint: which when Vitalis, a holy man saw, though he knew it would cost him his life, Rept to him, comforted and encouraged him; for the which he was also condemned to death. Wee ought so to love the brethren, as to lay downe our lives for them, 1 Joh. 3. 16.

Nic. de
Lira. Com.
in 1 Joh. 3.
Vse 2.

Whosoever joyne with us in the true profession of the Gospell, wee must tender and love them as brethren: though they be strangers, poore, despised in the world, yet if they be truly religious, they must be deare unto us.

As Salomon discerned the true mother by her affection; so may we true Christian by this note. He shall dwell in Gods holy hill, who honoureth them which feare God, saith David, Psal. 15. 4. By this we know, that we have passed from death to life, saith John: 1 Joh. 3. 14. And by this we have assurance of our Adoption, and that we love God; for he that loveth him that begat, loveth him also that is begotten of him: 1 Joh. 3. 1.

Woe then to them, who have no other cause of their illwill and malice toward some men, but because they are the children of God, which should be the greatest attractive of our love.

As it was said in *Tertullians* time, as he writ in his Apology for the Christians, *Benus vir Caius Seius, in hoc tantum malus quod Christianus*; Caius Seius were a good man, if hee were not a Christian: so is it said now by many; Such a one is a good man, but hee is too carefull about his conscience and religion; hee will not faile along the streame of good fellowship with us; and therefore I cannot love him.

If thou hast done so, or said so, repent, and learne to love all such which feare God. If thou lovest Christ, thou must love them which beleve in him also. When *Darius* his mother had saluted *Hephestion* in stead of *Alexander* the Great, who was *Alexanders* Favourite, she blushed and was troubled: but *Alexander* said to her; It is well enough done, for *He is also Alexander*. Thou lovest Christ; thou must also love thy brother, for he is a Christian.

Vse 3.

Wicked men disgrace the holy brotherhood; see thou grace it by thy good life. When people flocke to a Sermon, some profane man will say; Yonder goes an hypocrite, one as proud as the divell, covetous, deceitfull, &c. What is the cause they say thus? Surely we are many of us guilty, and by our lives prove their words too true. Oh how shalt thou answer it, that gloriest in the name of a brother, and yet livest like a hell-hound? When the Jewes by their abominable lives polluted the Name of the Lord in their captivitie, how grievous was it to heare the Heathens disdainning them, with, These are the people of God, a goodly people they are, *Ezech. 36. 20*? So what a fearefull hearing is it, when such as make shew of a more zealous profession, shall by their false dealing, covetousnesse, pride, &c. cause even profane wretches to skorne them, and dishonour God, with these taunts, These are your Sermon-mongers; These are the Brethren and Sisters in Christ. If ever thou lookest to have any comfort in the communion of the saints, live like a Brother, and not like a Pagan.

VERSE 10. — *In honour preferring one another.*

THis short sentence containes a Morallitie concerning a civill and respectfull behaviour of one towards another. The Gospell requires, that with godlinesse we should joyne good manners, and not live barbarously.

Here are two things, the subject spoken of, *Honour*. The duty concerning honour, *to preferre one another*. Where the act, *preferring*; the object, *one another*.

In honour: Of divine honour we have not here to speake. Praise, glory, and honour are things proper to God: but he permits us to have them, and to yeeld them to others.

These three words are usually taken for one: but there is difference.

Praise is in words: *honour*, of *things*; a word, and *glory*, praise: when wee make in the course of our speech honourable mention of others for their vertues.

Glory: *dicta*, is in opinion, as the word also signifies, which is, when men have a reverent opinion of any, or when men are accounted vertuous, or to have that, as the Philosopher said, which all wise and good men desire to have.

* Aris.

Ethel. 1. 5.

Honour: *nus*, comprehends both the other, and is a testification of the good opinion which we have of other mens worth and excellency, by outward signes; as, commendation, respectfull salutations, verbes, uncovering the head, bowing the knee, creating statues, &c.

Maintenance: also is a testification of honour: and therefore *Paul* calls the provision for Widowes, and for Ministers by the name of honour, *1 Tim. 5. 3, 17*.

Preferring: Or preventing, not to tarry till others honour us, but to be first and the leader, as the word signifies; which in good actions is the glory of a Christian.

One another: Honour must be mutually given: which I would not restraine to equals, and those of the same ranke, but rather extend to all, superiours, equals, inferiours: yet not so to be understood, that superiours should in the same manner honour inferiours, as inferiours honour them; but that, saving to themselves the right and respect of their place they should give testimony of the vertues of their inferiours, in such sort as may be fit for their inferiours to receive, to encourage them in goodnesse.

The Apostle would have us neither proud, nor uncivill and barbarous: he would not have order to be taken away: for the Church is not a den of rude Cyclopes, but an assembly, where all things are to be done *in ordine*, and *ad rationem*, decently and in order.

Believers

Believers must prevent and preferre one another in courtesie and honour. *Mat. 23. 6. 7.* The Doctr. Pharisees are reprov'd for loving the chiefe places at meetings and greetings in the Market, &c. *Philip. 2. 3.* In lowlinesse of mind, let each esteeme others better than themselves.

Two speciall reasons may be given of this doctrine.

First, Preferring one another in honour, maintaineth brotherly love. Wee are hardly brought to account them our friends, or to love us who neglect us; yea, our hearts rise against them: for which cause it may be, as Interpreters gather, Saint Paul placed this precept, next after that of brotherly love, which is cherished by it. Master *Calvine* calls neglect of others, *Venenum*, an effectuall poyson to alienate mens minds, and to give honour, *fomentum amoris*, a fosterer of love.

Secondly, every one is bound to encourage other to vertue and religion: a speciall way hereunto, is to honour them which be religious. *Honos alit artes*, Honour nourisheth Arts, as the saying is. What breedes Learned, or Martiall men, but honour?

— *Tu sola animos, mentemque peruris*

Gloria.

Glorie inflames men to great and noble enterprises: the force of which inflaming made *Musius Scaevola*, that Noble Romane, so insensible of the other flame, that when King *Porfenna* was amazed at his fortitude, he answered, That his body was but vile, in comparison of honour.

I read of a war that was betwene the *Venetians* and the *Genowayes*; in the first battell the *Venetians* had a great overthrow: wherenpon at their returne home they Ennobled thirty of the basest Families of them that had served in that warre: which so wrought in the common people, that every one was forward both with his uttermost ability, and in his owne person, and with his children to further those warres: so that in a short time afterwards they subdued the *Genowayes*. If religious and godly persons were had, in honour as they ought to be, many more would strive to be godly and religious.

Here are justly reprov'd such, who are so farre from preferring other in honour, that raille, and revile them which are worthy; and if any be more eminent themselves, they labour to disgrace them, thinking they stand in their light; so endeavouring by the ruines of other mens reputations to build up their owne.

Such also which though themselves will yeeld no honour to any, yet will receive as much as you will give them; nay, they thinke their deserts are never sufficiently honoured. These are *ambitious*: and it is the judgement of God upon such, that while they seeke for honour more than for vertue, of which honour is the due reward, they should become despicable, and of base estimation.

We may desire honour: *Salomon* saith, *A good name*, which is a point of honour, is to be chosen, *Prov. 22. 1.* And Saint Paul wissheth us to thinke of those things, to which praise is due, if there be any praise, *Phil. 4. 8.* *David* is stirred up by praise, and a desire of glory to fight with *Goliath*: What shall be done (saith he) to the man which killeth this Philistine? Its lawfull to desire honour, if it be by vertue and goodnesse. As ambition, so a contempt of honour, is a fault: neither is any worthy thing to be expected from, who is not some way touched with a desire of glory. Such also are to be reprov'd, who affect a kind of rudenesse toward their betters: accounting it a perfection of mortification, not to give men and women of Honour and worship the respect due unto them, by their birth and place. This is *Cynicall* and dog-like; yea, it is unjust: for we are commanded to give honour to whom honour belongeth, *Rom. 13. 7.*

But they are wicked, and carry themselves profanely.

Indeed if great persons grow very scandalous in their offices or lives, it will fall out that their inferiours cannot so chearefully honour them as they would do; yea, and many times they are despised in the hearts of them, whose knees performe unto them civill respect. Yet for their place and birth its Gods ordinance they should be respected; as *Paul* acknowledged *Festus* though a wicked governour, *Act. 26. 25.* so old men; so rich men are to be honoured, because of their use in the commonwealth.

It is not so hard to honour others, as to preferre them before our selves, and to prevent them. If thou wouldst performe this precept,

First, Remember that in good actions, it is the greatest honour, and becomes the greatest

Obf. 1.

Obiect.
Answer.

Use 2.

*Qui bonis
favet, faves
sibi, etsi
non bono.* test persons, to begin. Secondly, hee that honoureth a good man, more honoureth himselfe: for it argues a love, and a discerning of worth; and the more, the meaner the person honoured is. Thirdly, labour to thinke others better than thy selfe: though not in regard of high place, birth, learning, riches: for it may bee thou knowest the contrary; yet in regard of some spirituall endowments: for those which are most honourable in birth, doe not alwaies most excell in vertue.

*in Aug. lib.
de sancta
virgin. c. 44.
¶ 47.* When therefore thou art to performe respect to thy neighbour inferiour to thee in outward calling and estate, thinke that he may in some vertuous excellency goe beyond thee as farre, as in outward things thou goest beyond him. Hee may have a stronger faith, more patience, more power to bridle his anger, &c. Thus Saint Augustine admonisheth Virgins not to contemne married women; Thou (saith hee to the Virgin) hast more power over thy fleshy desires, but it may bee a married wife is stronger than thou to endure Martyrdome, and to suffer persecution.

Thinke also, that hee may have fewer and lesse sinnes than thou. Thou knowest thy owne vile heart and wicked affections, thou knowest not anothers; and therefore in the apprehension of thy owne sinfulness, thou hast cause to bee of Pauls minde, who thought himselfe the chiefe of all sinners, 1 Tim. I. 15. for thou knowest thy owne sinnes by experience, other mens by speculation; and as hee that hath the Tooth-ake, thinkes none to have the paine hee hath, because hee feeles not other mens; so perswade thy selfe of thy evilnesse. Or if it should appeare, that other men have committed more grosse sinnes than thou, yet thinke they may have more to excuse them; as that they have been more violently tempted, or have not had so good means of preventing sinne, as thy selfe, or have more heartily grieved, and repented than thou.

If wee could come to bee perswaded of these things, it would not bee so difficult, and seeme so unreasonable, to prevent even our inferiours in giving honour.

Inasmuch as we must honour one another, wee are all to be admonished to behave our selves, that we may be honoured.

Vse 3. Some goe about to get honour, by buying places and titles of honour; of whom I only say thus much, that he much distrusteth his own vertues, who trusts so much to his purse.

Some think to get honor by their gay clothes: indeed Esops Asse thought himselfe honoured, when the people bowed to the gay and golden Image which he carried on his backe.

Some by building faire and sumptuous houses: and so it comes to passe, that many come farre and neere, to see their costly and curious buildings, but perhaps none come to see them, and that justly, if they have neither vertue nor goodnesse to be seene or esteemed. These and the like are vaine courses.

How then should a man get honour? Surely thus: If we speake the best words, and doe the fairest deeds, said Agesilaw. If we be such as wee would bee accounted to bee, said Socrates. If we follow righteousness and the feare of God: for the righteous shall be had in an everlasting remembrance, saith David, Psalm. 112. 6, and I will honour them that honour me, saith God, 1 Sam. 2. 30.

Haman is angry, because Mordecai honoureth him not; so it may be art thou, because men respect thee not with salutations, and other tokens of honourable esteeme. But peradventure thou art a drunkard, a common swearer, &c. Alas, what heart can a man have to honour a drunkard? Thou hast most cause to bee angry with thy selfe. If thou wouldest be honoured, leave thy base practices, and doe things honourable and worthy of the praise of praiseworthy men.

VERSE 11. Not slothfull in businesse, fervent in spirit, serving the Lord.

Though these three might be severally handled, yet because they are distinguished in the Greeke Copies, not with any of the greater, but with the smallest distinction, I will consider of them together.

And so we observe in them two things: The duty; Serving the Lord: The manner; Negatively set downe: not slothfull in endeavour: Affirmatively; fervent in the spirit; that is, not negligently and coldly, but diligently and zealously.

Not

Not slothful in business: Of study and diligence, see before, verse 8. The word translated *slothfull*, is the same used *Mat. 25. 26.* Of the servant who hid up his Talent.

This *slothfulness* is a negligence in the duties of godliness, for the trouble and labour that accompanies them, which is one of the seven deadly finnes.

Fervent in the Spirit: Some by *spirit* understand charity; some the Holy Ghost; some, which is best, the soule, with the affections.

By fervency is signified zeale, & signifies to boyle, *per Onomatopoeian*, because when liquor boyles, it makes a *hissing* noyse: Our affections then must boyle, and be hot with zeale for things of God, having indignation against evill.

Anger is with a boyling of the blood about the heart; and this is in a zealous man, his blood is up and boyles if God be dishonoured.

This is added to the former, as the care of it: *Fervency* and heate, will drive away *slothfulness*. The Poets say; *Frigus pigrum*: slothfull cold, because it makes us slothfull; as when a man is cold, he is stiff, and slow, and can hardly stirre his joynts: but if he be hot, then he is agile and nimble; for heate is active, as we see the swift and firece motion of the fire. If a Pot be seething on the fire, it is in continuall motion, and many times hardly kept out of the fire, such a stirring thing is heate: so if we have any heate of holy desire and zeale in us, wee will bee alwaies in action, diligent in praying, hearing, reading.

Serving the Lord: Some have read, serving the Time, as *Ambrose, Calvin, Peter Martyr, &c.* the Greeke words *καιρος* and *καιν*, being not much different in old briefe writing, and so easily enterchanged. But they meane not by such reading, that we should be as *Weathercocks*, turning with every winde; but that we should wisely consider what is fit for every season, and to *redeeme* the opportunity of well-doing.

But the most and best Copies, have *κατα*, serving the Lord.

The service of the Lord must be performed with fervency and diligence: *Psal. 111. Serve the Lord with feare, and rejoyce before him with reverence.* Feare and reverence imply diligence; it agrees not with the feare of God, to be negligent; *Luk. 2. 37. Anna served God with fasting and prayer night and day; not a day in a week, or an houre in a day, but night and day, there's diligence; with fasting and prayer, there's fervency.* Dott.

Great is the honour of beleivers: They are Gods *Servants*. Though service seeme to have some baseness in it, yet to be Gods servant is freedom, and honour; as our Church prayeth, *whose service is perfect freedom.* Use 1.

Great is the freedom and honour of Princes servants, much more is the service of God an honourable service.

1. Both in regard of the person whom we serve, who is God.
2. And of the service it selfe, which is no base drudgery, but a most cleane and neat service, the service of *righteousnesse* and holinesse.
3. And of the reward, and wages, which is, *Eternall life*.

Seeing God is so honourable a Master, his service so faire, and his wages he gives so great; what should be the reason that God should have so few servants in comparison of those beggarly and tyrannous Masters, sinne, and the diuell, whose best services are the highest transgressions, and whose greatest preferment is hell, with the torments thereof? *Rom. 6. 21.* The end of those things is death: But doe not many come to the Church and serve God? True, they doe, and many come not; and if all that come, were good and trusty servants, it were somewhat.

Noblemen, and Gentlemen, have two sorts of servants: some household servants, that doe service every day: some *retainers*, who come at good times, and shew themselves in their liveries, and doe some little matter, it may be carry up some dish to the Table, and all the yeere after are their owne men, following their owne business, and not their Masters.

So is it in Gods House: The Lord hath too many *Retainers*, who put on their Liveries once a yeere, it may be at Easter, and then they will waite at their Masters Table, but all the yeere after serve their owne lusts, never regarding the advantage or credit of their Master.

What if thou sometimes appearest in thy Livery? is this to serve God? Whose services are thy blasphemies, drunkenness, whoredomes, lying, &c? Surely the Devils: because

cause under the semblance, and in the livery of a true Christian, thou walkest in the wayes of wickednesse; thou shalt have the sorer damnation; and shalt be found a Traytor to God, and a servant to the Divell: for *his servants ye are to whom ye obey*: Rom. 6. 16. It is not the Livery, but the obedience in the whole course of our lives, that approveth us to be the true servants of God.

Vse 2. Hate *sloth*, especially in holy duties: Never did a lazy servant performe good service. Is there any hope that the Husbandman, who spendeth his dayes in sleeping, and idleness, should ever have a good crop.

He that is slothfull in his worke, is the brother of him that is a great waster, Prov. 18. 9. Thou wilt say thou art no drunkard, nor whoremaster, &c. It may bee so: but if thou beest *negligent* and *idle*, thou art the brother of a great waster. The Prodigall or drunkard in two or three yeeres consumes a great estate; so doest thou by slothfulness, though in a longer time: now thou sellest an aker of Land, and then an aker, and so in time thou makest an end of all. A shippe dasheth against a rocke, and sinks suddenly, another through the masters negligence leaketh, and by little and little sinketh to the bottom. What difference is there? One man is runne through with a sword, another languisheth of some incurable and mortall sickness, and in the end dyeth of it: what difference.

He that is diligent in his businesse, shall stand before Kings, and not among the meaner sort: Prov. 22. 29. Where then shall he stand which is slothfull? Surely, in the end, among the drunkards, and such who by ryotous living have spent their estates. Though thou have not runne out with such wicked wretches into extremities, yet at the last, negligence in Gods service, and idleness, will bring thee to be in the same predicament with them.

To what may you impute the poverty of many in our Townes, but to their *idle living*, they will not labour: *Poverty comes upon the slothfull as an armed man*; Prov. 24. 34. The Tradesman grows not rich without labour, and doe we thinke to obtaine Heaven without labour?

Shake off *idleness*, take paines to reade, heare, meditate, to strive against sinne, to mortifie corruptions, &c. The time is short, and the labour is great, but the reward will pay for all.

Let not the paines discourage thee; if thou canst obtaine the love of God, of righteousness, of heaven, thou shalt never feele the labour. All things are easie to him that loves. We see in Hunters and Hawkers, what great paines they will take, and never complaine: what's the cause? They love the sport. So if we will take no paines to have godliness, to heare and obey the Word, there is no love in us to such things.

It is a sore labour to serve him, and such must be damned in the end: but thought it be a great labour to serve God, yet the end makes amends for all.

Vse 3. We must serve God with *fervency*: *Iohn was a burning and shining lampe*: Iohn 5. 35. His shining is knowledge, his burning is zeale. Many among us shine reasonably in knowledge, but their affections are *key-cold*. They are like *glow-wormes*, which shine bright in the night, that you might thinke them too very fry; but take them up, and they are cold: so many make a goodly shew in words, but in their practice they are as cold as ice. To what may we impute the great overflowing of sinne in these dayes? surely to the want of zeale. In many places Magistrates are not *fervent*, nor Officers in a Towne, to punish disordered persons, nor Ministers to reprove them.

Fire is of this nature, that it either consumes things put into it, or turnes them into his owne nature: so if we were inflamed and fired with holy fervency, either drunkards, blasphemers, &c. would be converted, or placed there where they should doe no hurt by their lewd example. Iron put into the fire, puts on the nature of fire: how much more if there were due fervency in thee, shouldst thou be able, or to convert the blockish drunkard, or to rid the World of such a lewd lozell.

Ah my brethren, there was never more need to shew our zeale: let us stirre up our zeale as fire is stirred up. Let the drunkards, uncleane persons, and all the rabble of wicked wretches, feele the heat and fervency of our zeale, that both we may please God, and they avoid the tormenting heat of hell fire, if it be possible.

VERSE 12. *Rejoycing in hope, patient in tribulation, continuing instant in prayer.*

These three teach us how to behave our selves in tribulation.

Great is the wisdom of Gods Spirit in St. Paul, in placing these things: next unto *servency* in Gods service, he joynes these exhortations concerning afflictions: for it is a hard thing to serve God in affliction, which quencheth zeale, and maketh us slacke in performing holy duties.

Now for the preventing hereof, he bids us in the midst of our troubles to remember our hope of the promises to come, and of the salvation of our soules.

And because troubles come not seldome, once in twenty yeeres, but thick and threefold; therefore he bids us to be patient, and to bee ever exercising our selves in prayer, which will bring exceeding comfort.

In the first of these are two things: the Action, *rejoyce*; the Object, *Hope*.

Hope: Is a grace of God, whereby we expect good to come, patiently abiding till it come.

Rejoyce: Joy, is an affection whereby wee take delight in the good that is present, when we obtaine the desired end, we rejoyce. This in naturall things is called *Cassation*, in unreasonable creatures, *delectation*, in us, *Joy*.

But how can we joy in hope, seeing joy is of good present, hope of good to come? *Salomon* saith, Prov. 13. 12. *The hope that is deferred, is the fainting of the heart*: and the ab- Quest.

sence of heavenly things procure sighing, 2 Cor. 5. 2.

There is joy in hope, from the certainty of the things hoped for; though they be now absent, yet we are certaine, they shall be present. Besides, they are not wholly absent; they are present in part: we have the beginnings, the first fruits; hope hath a taste of them; as saving knowledge, peace of conscience, &c. Answ.

The remembrance of good things past, hath joy annexed to it, much more the hope of good things to come; but the chiefest joy, is in enjoying good things present.

The hope of Gods children breeds in them joy: Rom. 5. 2. *Wee rejoyce in the hope of the glory of God*; 1 Pet. 1. 8. *Believing ye rejoyce with joy unspeakable*.

The way in the midst of the waters of afflictions to keepe our servency in Gods service, is to pray, not so much for the abating of afflictions, as for the increase of hope; *It will runne the way of thy Commandements*, saith David, *when thou shalt enlarge my heart*; that is, when thou shalt make me to rejoyce in the hope of thy mercies. The way to heaven is a straight way and a narrow, that we can hardly passe through it, both in regard of our corrupt nature, and the afflictions as rubs in that way; now David prays not that the way may be enlarged, and made even and smooth; but his heart: let the way be what it will, the power of his hope will helpe him through with joy. Vse 1.

This is the way then to relieve our selves under the Crosse; so our Saviour wisheth us to sugar the bitterness of persecution with the hope of a great reward in Heaven. *It may bee thy crosse is greater than thou art well able to beate*: Thinke of the joyes to come, the hope of these will (though not quite take away, yet) make the crosse tolerable. 12.

How sweetly did Steven fall asleep under a shewre of stones, as if he had passed out of the World in a bed of downe? The reason: He saw Heaven open, and Christ standing at the right hand of God; this made him forget his paine.

Thus was Moses able to esteeme the rebukes of Christ greater riches than the treasures of Egypt, Heb. 11. 26.

Thus did our blessed Saviour relieve his humanity in his sufferings, even by the hope of the joy that was set before him: Heb. 12. 2.

By this did the Martyrs set light by death, and the torments of fire; no doubt they were sensible of the paine, but the sweetness of their hoped joy, overcame the feeling of their present torments.

We ought not therefore to suffer the Crosse to dismay and vanquish us, that we should not be able cheerfully to serve God: for though we have the greatest losses of this life, we have the greatest joyes of the life to come. These ought to make us merry, for we have hope: Let Turkes, Iewes, and all profane persons, mourne in afflictions; for they have

no hope. *Tristetur & defleat, si sibi male sit in seculo, cui non potest bene esse post seculum*, said
 P Cyp. tract. Cyprian P; Let him grieve which fares ill in this World, who hath no hope to fare well
 in another world.

He bids us rejoyce in hope of good things to come: *Ergo, &c.* Good things to come
 are certaine to us, and great.

Certaine: for if it were but a peradventure, or hap-hazzard as they say, whether we
 should have them or no, we could not rejoyce in the hope of them. This Text is enough
 to confute the Papiſts in that, wherein they esteeme of the certainty and assurance of
 Gods children, as of a presumptuous and ridiculous thing. If we cannot be assured, there
 is no use of this precept, for uncertainties breed not joyes, especially such which relieve
 in the day of affliction.

They are great, otherwise they could not make us rejoyce under crosses, which some-
 times are most piercing, grievous, even unutterable. If the medicine be not stronger
 than the disease, health is not recovered; so if the joyes to come were not greater than
 the greater sorrowes, we could not hold our owne, but must needs forsake God.

They must needs be wonderfull great: for no eye hath seene, no ear hath heard, nor
 they hath it entred into mans heart, to conceive the greatnesse of them, 1 Cor. 2. 9.

They are a farre more exceeding, even an eternall weight of Glory, 2 Cor. 4. 1. 7.

If the present joy be unspeakable and full of glory, 1 Pet. 1. 8. what will the future be?

The joyes of the Saints in this World, are that hundred fold more than our sufferings;
 Marke 10. 30.

It shall be said at the day of judgement to the good servant; Enter into thy Masters
 joy: Mat. 25. 21. Great joy, because our Masters, and because that enters not into us, but
 we into that; such which we cannot comprehend, but are comprehended of it.

Here is to be observed the diverse dispositions of godly and wicked men; The greatest
 joy of the godly, is the hope of heaven, and therefore their conversation is in Heaven,
 their affections on things above. The wicked let Heaven and things to come, goe: They
 say, Who will shew us any good? Tell them of faith, and hope, &c. they relish them not;
 but tell the covetous man of a good bargain, of a bag of gold; the drunkard of the best
 wine, and riotous company: here's their joy.

Lift up your hearts from the puddle of these things below, take heed you surfeit not in
 the use of things of this World: It is a hard matter in outward things that are lawfull to
 take but a moderate draught. How many have perished in their abuse: prize them not
 too high; though they are transitory in their use, yet they may be eternall in the punishment
 for their abuse.

O foolish brats of Adam, who for a draught of wine, for a bag of gold, for a moment
 of pleasure, lose those unspeakable, eternall, and most glorious joyes.

The end of all Salomons pleasures, was Vanity of vanities, and vexation of spirit: Eccl. 2.
 11. What can the man doe that commeth after King Salomon? vers. 12.

The life of godly men and women, is a life and estate of joy. The wicked thinke that
 the life of a man fearing God, is a melancholy, dumpish life: Why? Because they can-
 not take pleasure in vanity, and laugh, and be merry in things sinfull. In very deed that
 which is a carnall mans greatest mirth, is, for the most part, the great sorrow of a godly
 man, and makes his heart to melt for griete.

Have they then no joy? yes, matter of great joy. The voyce of rejoycing and salvation, is
 in the Tabernacles of the righteous, Plal. 118. 15.

Saint Pauls manner of speaking, 2 Cor. 6. 10. is well observed by Anselm 4; As sor-
 rowfull, saith Paul, yet alwayes rejoycing. Quasi tristis, he bringeth in the sorrow of the
 godly with a quasi, as it were sorrow; not that it is sorrow indeed, but as sorrowfull; as if
 it were a painted sorrow, not true sorrow indeed, as painted fire, is not true fire indeed:
 but when he speaks of joy, there is no quasi, but true joy. The sorrow of Gods children
 hath a quasi, their joy hath none.

So Heb. 12. 11. No chastisement seemeth joyous, but grievous: they seeme to bee grie-
 vious, but are not; marke the manner of speaking: As it were, and seemeth.

But the sorrow of wicked men are sorrowes indeed, in good earnest, as we say: and
 therefore they are cryed out upon; Wo to them, they are bidden to howle and lament,
 to weepe and roare, for the sorrowes which shall come upon them; and the godly
 are

are as often bidden to be merry and joyfull, to rejoyce, and againe to rejoyce.

The wicked man is, as it were glad and merry, and he seemeth in this world to rejoyce: here is his misery; his joy hath a quasi, but his sorrowes are indeed. *Florent ad tempus, pereunt in eternum? florent falsis bonis, pereunt veris tormentis*, saith *Augustine*: They flourish and joy for a time, but they perish and mourne for ever: they joy in false and deceivable good things, and they perish in true and remediless tormentes. * Aug. in Psal. 13.

Let us then continue in Prayer, and reverently receive the Word and Sacraments, that we may every day have better warrantise and evidence of our salvation, and that we may be more and more confirmed in this joy-breeding hope. Amen.

See farther of these things, and of patience, and prayer, in my Exposition upon the 8. Chapter of this Epistle, from the 17. verse, to the end of the Chapter.

VERSE. 13. *Distributing to the necessity of the Saints; given to hospitality.*

IN this verse are two precepts: both concerning many, and that not common, but to the Saints.

The first is generall, concerning giving, lending, or any such thing; whereby the Saints are relieved. The other speciall, concerning *Hospitality*.

In the first are 3. things: 1. The Act; *distributing*. 2. The persons to whom: *to the Saints*. 3. The object, or materiall respect, which is to be had in distributing: *in their necessity*.

The word here translated *distribute*, implies a communion; that wee should make their necessity ours, in regard of affection; to be affected with it, as if it were our owne case; and that we should make our substance theirs, so farre as it may serve to relieve their necessity. Though we have a propriety in our goods, yet to lay them common, as occasion of times and persons shall require.

In extraordinary times, to part with all, as they did in the Primitive times, our life must not be too much, much lesse our goods.

In ordinary times, not to doe as the Papists teach to be perfection, to give away all, and to live by begging; but to distribute part, according to our ability. *Salomon* witheth us to let the waters of our fountaines to be dispersed and flow forth; to give the water, not fountaine and all, *Prov. 5. 16*. We must have *sinum facilem*, not *perforatum*, as *Seneca* said, a purse that will be easily opened; not that hath a hole in the bottome, unde multa exeat, *nihil excidat*, which may yeeld much, but lose nothing; according to which, *Paul* charges rich men, *exequimini utrique*, to be ready to give with facility, *1 Tim. 6. 18*.

Saints: There are *pauperes diaboli*; the divels poore, such as have spent riotously their Patrimonies, and are glad of an hospitall, or faine to beg, or doe worse. And there are *pauperes mundi*; such which comming of poore Parents, live in a poore estate. And *pauperes Christi*; such as have suffered spoiling of their goods for Christs sake, or which being other waies poore, professe the Gospell: *Christs poore* are here specially meant: These are the Saints here spoken of.

Of these, some onely make an outward profession in shew: some are inwardly sanctified also: These specially are to be relieved, if we could discern them.

Necessity: Not *memorias*, *potius*, memories, as *Ambrose* and some other; nor *usibus sanctorum communicantes*, as *Beza*: but *necessities*: *Beza* preferres *usibus*, because he would not have men stay their giving, till men be brought to *necessity*.

But *necessity* is threefold: *extreme*, when there is nothing at all left to relieve a mans selfe: *Grievous*, when there is but a very little: *Common*, when there is somewhat, but not enough. This *Common necessity* well includes *Beza* his *usibus*, unless he would have men relieved before there bee neede: which I thinke hee meaneth not, because hee saith, that *Deliciae*, and *superuasanea Officia*, Delicacies and needlesse Offices are not here signified; which is very good; and therefore, *necessity* to be preferred before *Vses*.

The poore Saints are carefully and respectfully to be relieved, *Gal. 6. 10*. Let us doe good *Doctr.* to all, specially to them which are of the household of Faith, *1 John 3. 17*. Whosoever hath this Worlds good, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Obfer. 1. The honourable title of a *Saint* is given by the Spirit to poore ones, who in outward things have, it may be, not so much as a ragge to hang on their backs: God is no respecter of persons; but rich or poore, they that feare him and worship him, are deare unto him.

Obfer. 2. The providence of God is here to be admired: who knowing that the poore are much hated in the World, especially if they be godly, hath also called some rich unto the state of godlinesse, and charged them with the care of the poore, that they might bee relieved.

As the stomack receiveth the meate, not for it selfe only, but to disperse it into the rest of the body and as the mother-veine in the liver brancheth the blood into every part of the body; so rich men have received their abundance, that they might distribute to the *Necessitie of the Saints*. God commanded there should be no beggar in *Israel*, *Deut. 15*. What then shall be done with them? shall they be whipt out of the Country, and driven away? no, but their wants ought so to be supplied, that they be not forced to beg: according to which, our State hath most religiously enacted a Law for the provision of the poore in every parish, and for the correction of vagrant beggars, that will not maintaine themselves to order. So there was a Councell at *Tours* in *France*, wherein a Canon was agreed upon, that every City should maintaine their owne poore. If such Lawes and Canons were observed diligently, it might come to passe that it might be said of us, as it was of the Primitive Church, *Acts 4. 34*. *There was none among them that lacked: There shall be poore, but they are so to be succoured, that there may be no Beggars.*

Use 1. Two sorts of men are here to be reprov'd:

1. Those that spend liberally upon their whores, in drunkennesse, in pride of apparel, in the unnecessary and phantasticall use of Tobacco, in vanity, but will not give a penny to relieve a godly poore man. If a man will bee an instrument of their ungodly lusts, he may get something of such men; otherwise not.

Distributing our goods to the poore is called *Sowing*: A good husbandman sows good ground to sow his seed on. If thou sowest thy money and thy estate in *Cock-pits*, *Tabling-houses*, *Tavernes* and *Alehouses*, in houses of *Harlotrie* and filthinesse, this is a *Barren land*, the harvest thou shalt reape, not onely *Beggery* in this World, but the curse of God, and eternall damnation in the World to come.

2. Those who being put in trust, deale undiscreeetly and partially in distributing the rated collections for the poore; not respecting *sanctity* and *honesty* of conversation in the receivers, but either *kindred*, or because they have been their *servants*, or have been ready to run on their errands, or some such thing; giving liberally unto them, how vile and wicked soever their behaviour be.

Tertullian ^{apud} calls the Collections for the poore, *Deposita pietatis*, the stocke of godlinesse, not the stock of drunkards, idle persons, lyers, swearers, thieves, raylers, shelds, Sabbath-breakers, &c. If such as are chosen overseers for the poore, would make conscience of their doings, and give either only to them which are godly and of good behaviour, or most liberally unto such, it would be a meane to encourage them to goe on in such good course, and also to reduce into better order the disorderly poore, when they should see no singular respect to be had to *godlinesse* and *vertue*.

2. Here the poore are to be admonished to remember, that we are specially bound to distribute to the necessitie of the *Saints*; and therefore, if they would be relieved and receive collection, that they feare God, hate idlenesse, beware of filching and stealing, deale truly and justly, governe their tongues, &c. otherwise, they are to know that Collections may be with-drawne from them, unlesse it bee in the case of extreame necessitie.

VERSE 13. — Given to Hospitalitie.

THis is the other Precept, concerning a speciall mercy to the poore, which is *Hospitality*: a relieving of godly strangers which are destitute, and taking and entertaining them into our houses.

Given to Hospitality: The word in the originall signifies eagerly to pursue and follow; which being attributed to persons, is evil, and is as much as to persecute: if it be applied to things, then it is good or evil, as the things are good or evil which wee pursue: and

and it implies, singular love to the thing, and great labour about it.

It is very well translated, *Given to Hospitality*: for such phrase notes eager affection, and following of a thing; so we say of a covetous man *given to money*; of a common drunkard, *given to drinke*, &c.

We must be *Hospitable to the Saints*, Heb. 13. 2. *Be not forgetfull to entertaine Strangers*, *Doll's* Eccl. 1 Pet. 4. 9. *Use Hospitality one to another without grudging*. Abraham is an example hereof, who sate in his Tent dore in the heat of the day, not idly, but looking about every way to spie a stranger to give entertainment unto, as a Hunter, as *Chrysostome* notes, looks into every bush and brake for a Hare.

We are to be admonished, when occasion shall be offered, to be hospitable, to be *amant- Vse, 1. tes hospitum*, as the Syrian Translator reads it. In the Primitive times there was great need to be admonished hereof, when Christians were turned out of house and home, and banished for Religion. If any such we can finde, let us account it an happy occasion, and let us shew the fruits of the Gospell. The Sodomites were punished partly for their inhospitalitie: we know not to what we or ours may come: Scorne not, nor make nice to afford him roome in thy house, at thy table, whom Christ vouchsafes to receive into Paradise.

Tertullian ^a makes it to be one of the three notes of a Christian, and calls it *Contestatio*. ^a *Tertul. lib. de prescrip. adversus heret. & Apol. 10.* *vario Hospitalitatis*; the contestation of hospitalitie: which that you may understand, you must know, that the ancient Christians had some privy token, ticket, or watch-word, which they used among themselves, and with this religion, that whosoever brought the same, was presently received, releevd, and furthered in his journey; and not to have done this, and acknowledged such token, was to have renounced Christian communion. *Tertullians* contestation, is the acknowledgement of such token or watch-word.

And because many which were no Christians, having got the word, counterfeited themselves Christians, that so they might partake of the hospitalitie of the Saints ^b: the word and token was often changed: and at the last in the Councell of Nice, agreed to be committed to writing, which were called *litera formata*, which beside the forme and stile, had foure Greeke letters subscribed: *α υ υ α*, that is, *αδελφοι υμιν αμην*: The Father, the Sonne, and the holy Ghost. ^b *Lucian. de peregrino in dia. Peregrin. 111.*

Many were by the hospitalitie of the Christians one to another converted to Christianitie: so *Pacemius* ^c, a souldier under *Licinius* the Emperour, seeing the entertainment that Christian souldiers gave one to another; how they pittied, helped, and succoured one another, being in want, or sicke, or wounded, was moved to approve of their Religion, which taught them so much goodnesse, and was upon that occasion converted. ^c *Savins in vita 14. Maii.*

And *Nazianzen* reports of *Julian*, that Apostate Emperour, that hee observing such things to credit the profession of Christians, and to encrease their number; exhausted a great part of his treasury to the poore, and for entertainment of strangers, that thereby he might keepe men still in their Heathenisme.

Given to hospitality: The reason why we are so backward in hospitalitie, and barren in good workes of all kinds, is, because wee are not *given*, and addicted to them. If wee would give our selves to God and godlinesse, setting our hearts upon goodnesse, it would neither be hard for others to perswade us to duties, nor for us to practise the same. All *Dauids* thoughts were taken up in studying how to please God. What was the reason? He rejoiced in the way of Gods commandements, as in all manner of riches; and the words of God were sweet as honey to his taste, *Psal. 119. 14, 103*. He was *given* to the word of God, and to holy obedience; no Epicure more *given* to delicate fare, nor covetous man to riches, than *David* was to the law, and therefore is he so famous for obedience.

VERSE 14. *Blesse them which persecute you; blesse and curse not.*

IN this verse the Apostle sets downe our duty toward our enemies.

In it are two things: The Precept, and the Amplification.

The precept: *Blesse them which persecute you*: where, the action, *Blesse*: the persons, *them which persecute you*.

Blesse: To blesse is sometime attributed to God, and indeed most properly to him; for he is able to blesse: his *benedicere* is *benefacere*; he is said to blesse, when he bestowes good things; not so here.

Man is also said to *blesse*, either God; and then it signifieth praise: or Man, and then it signifieth prayers and well-wishes. *Erasmus* expounds it, to speake well of, and to praye: but all men are not to be prayed: neither is it reason to speake well of our persecutors for persecuting us, and yet we may not give ill words.

To *blesse* then, is to wish all temporall and spirituall good things to our enemies; but with this difference, spirituall good things absolutely, because they cannot abuse them: temporall things (if it be for Gods glory, and good for them.)

Which persecute you: I understand this not onely of tyrants, but of all enemies and persecutors: of those which strike with the sword; and of those which strike with an *Ismaels* tongue; and of those which leade a wicked life: for this is a kind of persecution. *Lot* was thus persecuted, not by being smitten, but *malos mores videndo*, saith *Augustine*, by seeing their ill behaviour. It is a great griefe to a good mind to endure the ungodly conversation of profane men. *Magnus bonorum labor, mores tolerare turbarios*,

saith *Augustine*. And *David* saith, *Woe is me that I sojourne in Mesek, and that I dwell in the tents of Kedar*, *Psal. 120. 5.*

Aug. ser. 24. de verbis Apostoli.

Blesse and curse not: This is the amplification, by a repetition, where the same thing is delivered, both affirmatively, *blesse*, and negatively, *and curse not*.

Blesse: This affirmative is repeated for two causes: first, to note the gravity and weightinesse of it, that we should not slightly passe it over: secondly, to note the difficulty of it: for there is nothing more difficult to our corrupt nature, than to wish well to them which persecute us.

Curse not: To curse is a thing so much practised, that you cannot bee ignorant, that it is a wishing of the plagues and judgements of God upon such things or persons, with whom we are offended. This negative is added in the repetition for two causes: first, to admonish us to blesse in truth, not to speake well, and meane ill: secondly, to note constancy, that no thing or person is at any time to be cursed.

Doct. We must not curse, but blesse our enemies, *Matth. 5. 44.* Blesse them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you. Of this *David* is an example, who prayed and fasted for his enemies when they were sick, *Psal. 35. 13, 14.* So is our Saviour Christ, and *Stephen* also, praying for their enemies: *Luke 23. 34. Acts 7. 60.*

Quest.

Are all bound to this?

Ans.

Indeed the Papists teach, that this and such like, are not delivered by the way of precept, but of counsell: and that if a man would bee perfect, he must performe it, otherwise he may doe well enough, though hee obey it not. But if we consider the reason used by our Saviour Christ to this precept, *Matth. 5. 45.* That you may be the children of your Father which is in heaven; it will be manifest, that every man that desires to be the child of God, is bound hereunto.

Quest.

David many times cursed his enemies: Did he well?

Ans.

Yes: But he considered them not as his owne enemies, but as they were Gods enemies: and then he considered them not as men, but as he saw by the spirit of prophesie, that they were incorrigible sinners: and so may wee in an holy zeale curse wicked men in the generall supposition of their impiety, saying with *Paul*: If any man love not the Lord *Jesus*, let him be accursed: *1 Cor. 16. 22.* but not in particular application, unless God reveale their finall obstinacy unto us.

Saint Augustine saith, that *David's* imprecations are rather prophesies, shewing what shall come unto them, than curses of his owne, as desiring that such things should come to passe. See more of this in my exposition upon the 11. Chapter of this Epistle, p. 170.

Quest.

Can the denouncing of the curses of God used by Ministers of the Word against drunkards, blasphemers, &c. be justified?

Ans.

Yes: they doe it onely declaratively, declaring what shall come upon them if they repent not. Ministers may not consider of such as they are (it may be) their enemies, for so they must love them; but as they are Gods enemies. *Saint Augustine* may be an example,

Non hoc ago (saith he) *ut sim homine convitiandi superior, sed errorem convincendo salubrior*: I strive

I strive not in reprovng my adversary to out-goe him in railing and evill words, but to make him better by convincing his errour and fault. A Ministers reproofe must be *medicinal*, not *poysoufull*.

Thou must wish well to thine utter enemies, and pray for them as heartily, as for thy selfe: *Durus est hic sermo*. this is a hard saying. The doctrine of a Pharisee is, *Love your friends, and hate your enemies*: and the voyce of Nature corrupt is, *Pereant amici, dummodo uni intereant inimici*: Farewell friends, if our enemies may goe to the pot with them: Atheists and our great Politicians, for these scorne our Religion: What magnanimity, say they, is in this? Much more, say I, than to curse our enemies, and to doe them mischief: for in praying for them, and doing good, we become like to God himselfe, as teacheth our blessed Saviour, in the latter end of the fifth Chapter of *Matthew*.

Polanus tells of one *Thomas Linacre*, an English man, who reading the 44. verse of the fifth of *Matthew*, cried out: O my friends, either this is very absurd, or we are no Christians. So contrary is this precept to an un sanctified nature. *Amatus Pol. in cap. 53.*

Take knowledge of thy corrupt nature this way: mortifie it, that thou mayst approve thy false a true Christian.

Thou livest it may be among Papists, or among deoist and profane people which hate and persecute thee: use no railing, nor cursed speeches against them, for this is to make them the more eager against thee and thy religion: but (abhorring their errours and vices) *blesse them*, and speake well of them, so shalt thou adorne thy profession; bee most contrary to them, and mitigate their fury. *Fatigatur improbitas patientia*: the patience of the Saints makes persecutors weary of their parts, and many times shameth them. *Who is he that will harme you, if yee be followers of that which is, or of him which is good.*

Wee may not curse our enemies: and great reason: for that belongs to God: and *Use 2.* therefore he tells *Abraham*, saying, *I will curse them that curse thee, Genes. 12. 3.* God will not have *Abraham* to curse his enemies, but he will have that reserved to himselfe, who knowes how to doe it without passion and inequality.

If thou sayest thou art provoked; this excuseth thee not, but manifests thy cankered nature. A flint hath fire in it, but unlesse it bee as I may say, provoked by the steel, it is not seene. If when wicked men provoke thee; thou speakest fiery words, thou shewest well enough what is in thee.

The Ancients observe, that when God gave the divell leave, to afflict *Iobs* body, hee spared his tongue, that feeling his paine, hee might easily raile and curse: so pleasing a thing is cursed speaking to the divell.

But we may not curse any, no not the divell, *Iude 9.* Though the divell deserves to be cursed, yet it must not goe out of the Arch-angels mouth^d. So, though thy enemy deserve to be cursed, yet such speaking becomes not thy mouth. *d Hieron. com. in c. 3. ep. ad Titum*

It makes my heart to bleed, to heare how common and ordinary these words of death are in the mouthes even of children, as well as of men and women, and that against, not onely things without life, but against their cattrell, their friends (no marvell if against their enemies) yea, against their owne bodies and limbes, whereby they shew themselves to be little better than the very limbes of the divell.

We must not curse but blesse: for we are heyres of blessing, *1 Pet. 3. 9.*

Surely it cannot be but the signe of a wretch: It may be some *Goliath*, some uncircumcised Philistine, accustomes himselfe to such grievous things, but the tongues of the children of God drop no such gall and poysen, but hony and oyle, and much gracionsnesse.

How can wee our selves bee free from the Plague, Pox, and the Vengeance of God; when we cease not to wish these to others? For as the Bird taking her flight from her nest, fetches a compasse, and by and by returnes thither againe: so curses come in where they goe out; and evill words returne upon our owne heads, as doe stones hurled against the winde. As a man that takes up an Adder in his hand, or fire to throw against his enemy, hurteth himselfe most: so is it with them that curse their adversaries.

An evill word may not come out of thy mouth, because thou takest *verbum domini*, that Word of God; even thy Saviour into thy mouth at his Table. Is it fit thou shouldest use that tongue to cursing, with which thou prayest God, and beggest of him things needfull? What shall it profit us to sing a Psalme, if with the same tongue we vent the corruption

corruption and poyson of our hearts, by evill and cursed speeches? *Doth a Fountain at the same place send forth sweet water and bitter? James 3. 11.*

Vse 3.

The children of God shall have enemies enow to persecute them; let us be sure to make God our friend, &c.

VERSE 15. *Rejoyce with them that doe rejoyce, and weepe with them that weepe.*

THIS verse containes a Precept, whereby wee are commanded to have a fellow-feeling of the estate and condition one of another, and to bee affected with the things which befall other (not onely Christians; but) men.

This singularly shewes our love to our Neighbours, and drawes our Neighbours love to us.

And because all things befalling our Neighbour, may be referred either to prosperitie or adversitie; therefore he delivereth a Precept, teaching us how to behave our selves toward them in both these estates, namely, to rejoyce with them that are in prosperitie, and to mourne and weepe with them which are in adversitie.

In both these are two things: the Actions, and the Persons about whom these Actions are to be employed: *Rejoycing*, belonging to the joyfull, and *sorrowing* to the sorrowfull.

Rejoyce: Joy is an affection whereby we take delight in present good things, either of our owne, or of our neighbours: and it is either inward in the heart, or outward, expressed in the countenance, words, &c. both are here meant.

With them that rejoyce: The effect is here put for the cause; rejoycing for prosperitie, because prosperitie causes joy.

Weepe: The effect is here also put for the cause: hee meanes, grieve, or be sorrowfull, as opposed to rejoyce: but he saith weepe, because sorrow brings forth teares; and because he would give us to understand, that when we make shew of joy, it must be from the heart: he said, rejoyce, which is the Affection; and that when we grieve, it is not enough to say so, but it must outwardly appeare: he said, weepe.

We are called to both these, and wee have cause of both in our selves and others; on the one side, the favour of God to make us rejoyce; on the other side our sinnes, to make us mourne.

The persons, are generally to be understood; not only our kindred, and speciall friends; but all men knowne, or unknowne; beleivers, or unbelievers.

The world is too little for Christian charitie, it reacheth to all men, yea, to all creatures in their kind.

The summe is, that we divide joyes and sorrowes with other men.

Doctr.

We ought in all things that befall our Neighbours, to be so affected, as if the same did befall our selves: *Phil. 2. 4.* Looke not every man on his owne things, but every man after the things of others: that is, so looke, as that you account them to pertaine to you. Remember them that are in bonds, as bound with them: *Heb. 13. 3.*

An example of rejoycing in the prosperitie of others, we have in Saint Paul, *1 Thes. 3. 7, 8, 9.* Therefore brethren wee were comforted over you in all our affliction and distresse, by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God againe for you, for all the joy wherewith we joy for your sakes before our God. An example of sorrowing in the adversitie of others, wee have in Saint Paul also: *2 Cor. 11. 28, 29.* The care of all the Churches, saith he, commeth upon me; who is weake, and I am not weake? who is offended, and I burne not?

So Nehemiah, though he enjoyed much credit and pleasure in Shushan, in the Court of Artaxerxes; yet when he understood by Hanani, of the affliction and reproach of the people of God; he sat downe, and wept, and mourned, &c. *Nehem. 1. 2, 3, 4.*

^a Cyprianus, de lapsis, non procul ab initio.

Also Saint Cyprian^a, a famous Bishop and Martyr, most passionately shewes himselfe affected with the case of such as fell away in the time of persecution; mourning for them with many teares, as if himselfe had fallen, or felt his owne brest pierced with the swords of the enemy.

These were not of the mind of such which say; Every man for himselfe, and God for us all; and which care not though all others be ruinated, so they may be safe.

Are

Are these Precepts generall, injoyning to rejoyce with all men, and to weepe with all men? to mourne for the misery of the Pope or Turke? *Quest.*

Yes: we are to be affected so toward the children of God, because we are all members of one body: as the members doe all rejoyce when one is had in honour, and all are sensible, and touched with the paine of one; so ought it to bee among us. And towards others which are not the children of God, wee are to be so affected, because all men are our neighbours, whom the Law requires we should love as our selves. *Answ.*

As therefore David rejoyced in the experience of Gods mercy to him in the death of Nabal, not out of a desire to have Nabal plagued, nor as he was a man, but Gods enemy: so we are not to delight in the misery of the Turke or Pope, as they are men, but to bee affected with it; but as they are Gods enemies, and the Churches, wee may rejoyce in their overthrow, and with the same.

Must we rejoyce with all men in all occasions which they take of joy or sorrow?

No: For it is a sport to a foole to doe mischief: Prov. 10. 23. and folly is joy to him that is destitute of understanding: Prov. 15. 21. If therefore the drunkard shall rejoyce in his drinking, or any man rejoyce in evill; let them rejoyce alone: let us rather weepe. *Quest.*

Also many will weepe when they are crossed in their tastes, as Ammon is sicke for his sister Thamar; 2 Sam. 13. 2. and Ahab for Naboth his vineyard: 1 Kings 21. 4. Here we are not to weepe with them, but for them. *Answ.*

The Stoicks are hereby confuted, who accounted all affections to be vitious: but we have cause to thinke the worse of our selves, if we be without affections, in cases commanded. It is one of the finnes of the last times, Rom. 1. 31. 2 Tim. 3. 3. *Use 1.*

Hereby divers are to be reprov'd:

1. Such as will be ready enough to rejoyce with us in prosperity, but forsake us in adversity: These are false friends, whom I cannot better compare than to Mice and Rats, which will come to a Barne when there is store of corne in it; but when the Corne is gone, they are gone also; which sheweth, that they came not for love of the Barne, but of the Corne; so many love their friends onely for that which they have. *Use 2.*

Wealth maketh many friends; and he that is poore, is hardly acknowledged of his brethren: Prov. 19. 4, 7. But a true friend loveth at all times, and a brother is borne for adversity: Prov. 17. 17.

Hypocrisie in Religion and friendship, is to be hated.

2. Such also which will weepe with those that weepe, but will not rejoyce with them that rejoyce. Are there any such? Yes, very many: and Chrysostome affirmeth (and I easily beleeve it) that it is much harder to rejoyce with them that rejoyce, than to weepe with them that weepe.

For if we come by some lamentable fire, or by some man lying in much paine at the point of death, even Nature will teach us to have compassion: as in the example of the Samaritan, who was affected with the misery of the wounded man in the Parable, Luk. 10. 33. But when our Neighbour flourisheth and thriveth, we are more inclined through corruption to envie him, than to be glad of it, and rejoyce with him. The brother of the Prodigall did not rejoyce, but envy his entertainment. Cain no doubt loved Abel well enough before time; but when God preferred Abel, he rejoyced not with him, but hated him, and slue him. Saul made much of David, till upon the conquering of Goliath, the ten thousands were attributed to David, and but the thousands to himselfe: for then he envied him, and sought to slay him.

3. Some are so farre from weeping with them that weepe, that they rejoyce at those things which make their Neighbours weep, and insult over them, adding affliction to the afflicted. Thus did the Edomites in the day of the destruction and captivity of Judah; they mourned not over their brethren the Iewes, but rejoyced, and spake proudly against them in their distresse: for the which the Lord reproveth them, and threatneth them with destruction, as we reade in the Prophet Obadias. Thus did the Papiists insult over the poore Martyrs in their misery, making themselves merry with their torments. But remember thou the counsell of the holy Ghost, Prov. 24. 17. Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him, and he turne away his wrath from him unto thee.

4. Such also are to be reprov'd, who though they insult not over such as be in calamity, yet

yet are no way touched with their calamity: they are so wholly taken up with their pleasures, that there is no place left in their hearts to grieve for others, neither will they give themselves leisure to consider of other mens misery. Such a one was the glutton *Dives*, and such are taxed, *Amos* 6. 4. which feast it themselves, but are not grieved for the affliction of *Ioseph*.

Art thou one of these, all in pleasure? Seest thou no cause of mourning? Look into the World; consider the miseries of the Churches in forraigne parts; consider of the monstrous sinnes of the time, the beastly drunkenness and whoredome, the abominable blasphemies and pride, and the presumptuous profaneness, whereby God in all places is dishonoured and provoked. Look into thine owne bosome; view there thy ignorance, thy atheisme, thy hypocrisie, thy pride, thy covetousness, thy blasphemous thoughts, thy abominable lusts, &c. If thou hast not put off the nature of man, and renounced goodness, thou shalt find cause enough to abate thy pleasures, and with Rivers of teares to bewaile the misery of others and thine owne.

See then that thou endeavour to fulfill this most just and profitable Precept.

I say *just*: for we are all of one blood in *Adam*, and therefore just, that we should be thus mutually affected.

I say *profitable*, both to our selves, and to those also with whom we either rejoyce or weepe: *To our selves*.

If we be in prosperitie, we are soone over-joyed, and so in danger to forget God: here it is profitable to consider the miseries of others, to moderate the excess of our joy.

If we be in adversitie, we are so weake, that a little thing foyleth us: here consider of the goodness of God to others, that so thou maist mitigate thy griefe; as *Paul* thought himselfe in bonds, yet rejoyced at the liberty of others.

To them, with whom we are to rejoyce or weepe.

For if a man abound in all outward happiness, and have no body to impart or communicate his happiness unto, he must needs bee herein miserable; and a companion in our joy, addes much unto it. Also if a man bee in misery, it is a great comfort to have a friend to condole with us: As a plaster to a wound, so is a friend to a friend in misery; and therefore is a friend somewhere in *Saint Augustine* called, *Medicamentum vite*, The salve of mans life. And *Ambrose* saith, that to condole, comforteth a friend, and draweth an enemy *Ad affectum disciplinae dominicam*, to affect both us, and our Religion.

Apud August. l. de Amicitia, c. 5.

Vse 3.

If we are to rejoyce at the least good of others; much more at the greatest, that is, at the conversion of sinners, at which the very Angels rejoyce, *Luk* 15. 10.

And if wee must weepe with others for outward losses and afflictions; much more ought we for the sinnes of men: for the dishonour of God, by the drunkenness, whoredome, pride, &c. of wicked beasts, who profanely contemne the Gospell, and haile the damnation of their owne soules.

Vse 4.

The joy and sorrow of one, is the cause of the joy and sorrow of many: If thou fearest God, thou causest many to rejoyce; if thou beest wicked, thou causest many to mourne. Blessed is he who so liveth, that he causeth joy and thanksgiving to God on his behalfe.

VERSE 16. *Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your owne conceits.*

IN this verse are three short precepts.

The first in these words, *Be of the same mind one towards another*: of the same opinion and judgement; or which is most approved, of the same affection; and so it is the generall of those things commanded in the fifteenth verse.

The second and third are in the rest of the words, in both which pride and arrogancy are forbidden, by which it is that men doe not agree with others in judgement or affection.

Mind not high things, but condescend to men of low estate.

Beza translates it, *Non elate de vobis sentientes*: thinke not highly of your selves: this is not so well. For first, it is then the same in sense with that which followes in the third place.

place. Secondly, *of your selves* is not in the Text. Thirdly, the word here is not *inanimis*, which Beza's words render; but *in una opinio*, which signifies, not to think highly, but high things: which though they bee very neere, yet there is difference; even such as is betweene the mother and the daughter: for *minding high things*, proceeds from a high conceit of our selves.

But condescend to men of low estate: *humilis*, may be referred to things; and so it agrees with *low*, high things and low things: and also to lowly and meane men: to which soever you referre it, the sense is the same: for he that will not condescend to men of low estate, will thinke ordinary things too meane for him; and on the contrary.

So that in this second precept, having two branches, *pride* is forbidden, and *humility* commended: for the which I referre you to my Exposition upon the 11. of this Epistle, verse 20. upon these words, *Be not high minded*.

The third precept: *Be not wise in your owne conceits*. In these words is noted the cause of minding high things, and of the neglect of our neighbours, which is selfe-conceit; reprov'd here and forbidden by the Apostle; who takes the right way to cure pride, to strike at the root.

Of pride I have before written, Chap. 11. vers. 20. and of an immoderate estimation of our own wisdom in the third verse of this Chapter, and some of the verses following it; of the which this is a repetition in the judgement of learned *Parvus*. Though I have largely handled this before; yet because the two former precepts in this verse depend upon this, and also the peace of the Church on the obedience of it: I purpose to adde something briefly unto that which hath before been delivered. *Prudence* is here forbidden, not all, not true; but as it is here described, *Prudence in our owne conceits*.

Sapientia is about necessities; *prudence* about contingents: which is thus defined by ^a *Lipsius*: *Prudentia est intellectus, & delectus rerum fugiendarum & appetendarum*: *Prudentia* is an ability to discern and chuse things to be avoided and desired: rightly called, ^{vitiis doct.} *the eye of the soule*; the art of living, as *Physicke* is the art of health. ^{l. c. 7.}

Then is a man said to bee wise *apud se* in his owne conceit, when hee thinkes his owne wit sufficient, and that hee needs not to bee taught of any: so *Chrysostome* describes it.

We may not be wise in our conceit, *PROV. 3. 7. Be not wise in thine owne eyes*, *PROV. 26. 12. Doe not seeke thou a man wise in his own conceits: there is more hope of a foole than of him*.

If thou hast received any gifts, be not conceited of them. Thy beauty and health are *Use 1.* subject to change, by the fit of an Ague. Thy goods and state subject to casualty, by fire, thieves, &c. though thou hast wit and knowledge, yet thou hast much ignorance, many finnes and infirmities which may humble thee. The Apostle in this Chapter intreats of the duties of love to our neighbour, and forbids a conceit of our owne prudence: therefore to be wise in our conceits, is contrary to love.

Where such conceitednesse takes place, there will never be consent in opinion or affection. All ages have proved, that it hath been the mother of heresies. What bred the *Arrians*, *Donatists*, in ancient times, but a priding themselves in their owne wits? And in these dayes, what hath brought forth among us our *Separatists*, or *Pharises*, and other troublers of our Church, but a conceit of their owne worth, admiring their own devices above all other mens?

Thinke meanely of thy owne abilities, and that another may see as much as thy selfe: contemne not the opinion of a man more unlearned than thy selfe. The Gardiner hath sometimes spoken seasonable things. A wispe of straw may kindle a great blocke. *Abraham* may learne of *Sara*, *Moses* of *Iethro*, *Naaman* of his Maid-servant, *Apollonius* of *Aquila*, &c.

Separate not thy selfe from the Church, but separate thy pride from thy selfe, and walk modestly.

Saint Paul gives here precepts of good life to beleivers, forbidding the conceit of our *Use 3.* owne wisdom; therefore it cannot stand with faith and salvation. It may, if it meddle not with matters of faith, but if intrude it selfe into the mysteries of religion, and to have a stroke in setting downe the way of salvation, there is nothing more dangerous. And yet many relie upon their naturall reason: but if thou beest no more than *Animal rationale*, thou canst not bee saved. It is as hard for a rich man to bee saved, as for

for a Camell to goe thorow the eye of a needle ; but much more hard for a man wise in his owne conceit ; because prudence is a thing more excellent than riches, and our confidence therefore more in the same :

The Jewes trusting in their owne righteousness persecute Christ ; and the Angell of the Church of *Laodicea*, trusting in her owne riches, neglecteth the true riches. It is hard for Noble men, rich men, and eloquent men to be saved, saith *Hierome*. If therefore

*a. Confol.
Hier. in cap.
3. Iona.*

thou wouldst be able to beleve and be saved, thou must doe two things : First, *deny thy selfe* and thy owne wisdom and reason, *Luk. 9. 23.* It is hard, but it must be done before thou canst be fit for heaven, or the understanding of heavenly things. If any man seeme to be wise, let him bee a foole that he may bee wise, *1 Cor. 3. 18.* our high thoughts must be cast downe, and brought into captivity to the obedience of Christ, before wee can beleve and be saved : *2 Cor. 10. 5.*

Secondly, *submit thy selfe to be wholly governed by the word of God.* This maketh simple men wise, *Psal. 19. 7.* Yea, wise to salvation, *2 Tim. 3. 15.* Many thinke that they can by their naturall reason so order themselves that they shall be saved : but in very deed without the direction of the word, we are little better than brut beasts, as *Agur* a holy man confesseth himselfe, *Prov. 30. 2, 3.* As a Smith taking a glowing iron out of the fire with his bare hands, so is he which thinketh to conceive of the doctrine of faith by his naked reason : But if when the word commands things contrary to reason, thou canst subdue thy reason, and beleve the word, thou maist understand it and be saved.

Abraham beleeveth the word contrary to his reason, so did *Moses*, so did *David*, so if thou acknowledgest God in his word, he shall direct thy paths, *Prov. 3. 6.*

Our life is as a wilderness, we are travellers : as the children of *Israel* travelled in the Wilderness forty yeeres, and many of them never came into *Canaan* : so many are alway time studying to be saved, and never attaine it, because they refuse the guidance of Gods Word, and trust to their owne reason.

VERSE 17. *Recompence no man evill for evill : provide things honest in the sight of all men.*

THIS verse containes two precepts : the first is a prohibition of retaliating injuries and this is the *genus* of that which was delivered before, verse 14. And it is so particularized in many words in the three last verses of this Chapter ; to which place I referre to speak of this matter. Surely revenge is a sweet thing to flesh and blood, and hard to disswade, or else Saint *Paul* would not so often, and in so many words here forbid it.

The second precept is to *provide things honest in the sight of all men.* Some make the sense of this to be as the affirmative part of the former precept : as if he should say ; *Recompence not evill for evill, but doe good.* Some expound : *Thinke or presume the best of every man : but the best and most naturall is, that we should have a care of our conversation, that it should be wise, sober, just, &c. to give no offence, but such as may be approveable and justifiable before all men.*

In it are two things ; first, the duty : secondly, the amplification.

The duty ; to speake and doe things honest. The amplification, from the manner ; *provide* : from the witnesses, *before all men.*

Things honest : That is, good, comely, becoming a mans place, calling and profession. What *recompens* is, Saint *Paul* sets downe, *Phil. 4. 8.* which may bee a commentary of this. *Whatsoever things are true, honest, just, pure, lovely, of good report ; if there be any virtue, or praise, thinke on these things.* Wee must not speake or doe that which may disgrace our persons, callings, and profession. This is the field we should walke in, and the flowers we should gather, are these honest things.

Provide : Better than procure, as some translate, and more naturally agreeing with the word, from whence comes *providencia*, providence. *Provide*, that is, take care beforehand : looke before you leape : whatsoever you speake or doe, be wise, and fore-call how it may be taken, whether it be lawfull, expedient, what good or hurt may follow, &c.

Ambrose well expounds it ; *Providere est futura ante oculos habere, ut ea geramus quae possint, postquam facta fuerint, in reprehensionem non venire, sed laudi esse sive apud Deum sive*

five apud homines : To provide, is so to set future things before our eyes, that those things may be done, which being done, may not bee reprov'd, but have commendation with God and men. We must be carefull to avoide back-reckonings.

In the sight of all men : Must wee then please men? Wee may not humour and please men in evill : *Gal. 1. 10.* but if doing good will please them, it is especially to bee endeavoured.

Neither doth the Apostle meane, that wee should doe good to this end, that wee may be seene of men; this is the hypocrites end, who in publike will doe many times very much, but in private and secret nothing at all. He is not moved by conscience, but onely by the praise of men. We must do good before men, but not to this end; but to glorifie God, to beautifie our profession, to be an example to others. *Famam debemus hominibus, & conscientiam Deo* : say the Fathers; We owe our good name to men, and our conscience to God. It was a good commendation which the Athenians gave of *Phocion*; *Idem enim erat, dum in eis erat*; He did not desire to seeme, but to be good.

All men : Some will abstaine from evill, and speake and doe good, before some men, as before a Preacher who will reprove them, or before some godly Christians, who cannot endure their vanity and profanenesse: but if they bee in other company, they have, as we say, a glove for every hand; they are for all companies, for Papists, for Protestants, &c. for all religions: for drunkards, for swearers, &c. for all sinners. But wee must be in all companies, in all places, at all times, of Christian and godly behaviour.

It becomes all believers to be so wary of their conversation, that their sayings and doings *Doctr.* may be justified before all men, *Mat. 5. 16.* Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven, *Phil. 2. 15, 16.* That yee may be blamelesse and barmelesse, the sonnes of God, without rebuke in the midst of a crooked and perverse nation, among whom yee shine as lights in the world; holding forth the word of life. And Paul as he gave the rule, so hee with Timothy and Titus are example thereof, *2 Cor. 8. 21.* For Paul there affirmeth of himselfe and them, that they provided for things honest, not onely in the sight of the Lord but in the sight of men.

Every man must have a speciall care of his carriage and behaviour, that it may bee warranted: for the attaining whereof two things must be done. *Vse 1.*

First, the Word of God must diligently bee studied, because that is the rule of our life, shewing us what is good and bad, what offends God and good men, and what pleaseth them. If we be ignorant and strangers in the Word, we must needs erre in opinion, and in our actions.

Secondly, there must be a pondering of things, and a due consideration before we venture on them. Merchants dealing for a commoditie, will cast before-hand what gaine it will bring, in what request it is, how hee may utter it, &c. So must we fore-thinke of the issue of those things we speake or doe: for our deeds, yea, idle words shall be called to account. We have not done with our workes when we have done them: and though our words passe as the winde, yet they are registred, and there is a day of reckoning. If our wicked wretches would consider, how they shall be able to answer for their pride, uncleannesse, drunkennesse, &c. I thinke they would not be so outrageous as they are.

All men ought to have a care of their reputation. Many regard not what men say of them. But such are condemned by the very Heathen. A good man, saith one *a*, will never *parvi facere probum ne aliis videatur an improbus*, make light account what men esteeme of him. And another *b* saith, *Negligere quod de se quisque sentiat, non solum arrogantis est, sed etiam dissoluti*: To be carelesse what men thinke of us, is arrogancy and dissolutenesse. And another *c*: *Ego, si bonam famam servaſſo, ſat ero dives*: which we may render in the words of the holy Scripture, A good name is rather to be chosen, than great riches, *Prov. 22. 1.* He that waistes his inheritance, but much more he that lavisheth out his good name, is an infamous wretch. *Vse 2.*
a Plato.
b Cicero.
c Plautus.

As a good name is the fruit of righteounesse, so it commends righteous deeds to men. A man ill reported of, shall never doe halfe so much good in his calling, as a man well reported of for his vertues.

As our stomacks loath good meat brought in a flutish platter, so an ill name gives distaste even to good actions.

A good name riseth out of honest things. *Famam extendere factis, hoc virtutis opus*, *Vse 3.*
ſaid

said the Poet. It is onely vertue that can emblazon our Names. By what did *Abel*, *Noah*, *Abraham*, and the rest of the elders obtaine a good report? *Saint Paul* tells us, by their faith and righteous living, *Heb. 11.*

Pride, drunkennesse, whoredome, profanenesse, are not the way to get a good name. Figges grow not upon thornes, nor is a sweet ointment compounded of stinking ingredients. And therefore *Salomon* saith, that *The memory of the just shall be blessed: but the name of the wicked shall rot, Prov. 10. 7.*

Cain and *Esau* were wicked men, and many hundred yeeres after their death, the Scripture speakes of them with great reproach; *Profane Esau: Heb. 12. 16.* and *Cain* that was of the wicked one; that is, the diuell, &c. *1 Iohn 3. 12.* But how sweet is the remembrance of *Abel*, of *Abraham*, &c?

So how odious is the name of *Judas* to this day when hee is spoken of, he is called *Judas the Traytour*: but *Peter*, and *Iohn*, and *Paul*, are called *Saint Peter*, *Saint Iohn*, *Saint Paul*: Their names are lovely.

If thou beest a drunkard, or otherwaies wicked, how basely doe men esteeme and speake of thee out of thy hearing specially? and when thou art dead, every man will rejoyce, and say, Is he dead? Hee was a very wretch, a drunken beast, an unconscionable lewde liver, the world is well rid of him. What a heavy thing is so to live, as to blacke our names with an everlasting reproach, and to make them as odious as the dirt of the streets, yea as the dung of men.

Many, though they deserve to bee ill spoken of, yet will take it hainously, if men report of them as they are. Oh our wretchednesse, that live like divels, and yet would bee accounted of like good Angels.

Art thou angry because men speake ill of thee? Bee angry with thy selfe, wilt not suffer them to speake well by thy abominable carriage. As a man that finds fault with the greatnesse of a fire, and yet never ceaseth throwing on of billets and faggots; so is he who is angry at his ill name, and yet never leaves the practice of evill things.

If thou doest well, and yet art slandered, comfort thy selfe: if thou givest not a just ground of an ill fame, it may be *dura*, as *Petrarch* ^d faith, but not *durabilis*, hard, not durable; thou shalt out live it by the blessing of God.

When thou art ill reported of, doe as Sea-men doe; in a storme they put into some harbor and haven: so when thy name is tossed in the mouthes of men; take harbor in the haven of thy conscience; if that be pure, and calme, and peaceable, though thou be reproved of men, thou shalt be approved of God.

Why in the sight of men? that they should speake of evill of us, and disgrace us: No: but that they may bee stirred up by examples of godlinesse before their eyes, to bee godly also. As thou shalt bee called to account how thou profitest by the Word, and Iudgements of God, so also how by the examples of the godly.

Here are to be reproved such, who carrying the name of Christians, doe by their lewd living disgrace Christian profession. *Religionem ipsam religionis disciplina commendat*, saith *Hierome* ^e; Let our religious life commend our Religion.

The wicked world is given to speake ill of the Gospell, and of those that profess it: let us in the feare of God make them eate their words, and so live; *Ut nemo de nobis male loqui absque mendacio possit* ^f; That none may speake evill of us, but that all the World may see helieth: *Having such conversation among the Gentiles*, saith *Peter*, that wheresoever they speake against you as evill doers, they may by your good works which they shall behold, glorifie God in the day of visitation: *1 Pet. 2. 12.*

Oh the grievous imputations, which are cast (and deservedly) upon many, who are diligent in frequenting Sermons; whereby the very holy Ordinance of God sinketh in the nostrils of men: But we should depart from the hearing of the Word so reformed in our lives, that wee might cause men to honour the preaching of it, and to acknowledge that it is a blessed thing to attend upon Gods Word.

It is a great policy of the Divell to draw those that seeme most forward in outward profession, to naughty living: for hereby he brings the profession it selfe into contempt and hatred, and keepes men from the same. For when such are vicious and dissolute, they will dissemble, and deale falsly; it is the fashon of carnall men not onely to condemne the particular persons that live so ill, but all that make a more exact profes-

^d *Franciscus Petrarch de remediis utriusque fortunae lib. 2. c. 24. consule etiam capitulum 25. Use 4.*

Use 5.

^e *Hieron ep. ad Cael. de instituta mansuetudinis.*
^f *Hieron. ibid.*

sion of the Gospel than others doe ordinarily, they are naught (say they) all the packe of them. This was the practice of the Divell in ancient times, as witnesse *Irenaeus*, and *Eusebius*.

It is too much that thou thy selfe shouldst be evill spoken of; but the holy Gospel, with the profession of it, and the whole company of religious and godly people by thy meanes to be blasphemed, is most horrible, and cannot be without the curse of God.

Irenaeus
adversus
haer. l. 1. c.
24.
Euseb. hist.
eccles. lib. 4.
7. c. 5. 1.

VERSE 18. *If it be possible, as much as lyeth in you live peaceably with all men.*

IN the 17. verse, we are commanded to *provide things honest in the sight of all men*: for it becomes a Christian to bee *Sanctus in istis, decoratus in istis*. To know things that be, to practise things that be decent and good: and amongst all the things that become a Christian, peace hath not the last place. This is commanded in this verse.

This Precept hath two parts: The duty; the limitation.

The duty: *Live peaceably with all men.*

Live peaceably: Whether you translate it, have peace, keep peace, observe peace, love peace, exercise peace: *live peaceably*, comprehends them all.

Peace, is eternall, which is, *Pax aeternae*; the peace of God which passeth understanding, this we have by Christ with God: *internall*, which is, *Pax pectoris*; The peace of conscience, proceeding from the former: *Externall*, which is, *temporis*; the peace which we have with men for the time we live in the World. We must be studious of all these, but the last onely meant in this place.

With all men: Some will live peaceably with their benefactors, friends, kinsfolke; but we must with all men, friends, or foes, good, or bad.

And because this is not alwaies lawfull and possible, therefore he addes a limitation, which is, two-fold.

If it be possible; as much as lyeth in you: In the first of these, the glory of God is provided for; in the other, private and corrupt affections are excluded.

If it be possible: For oftentimes Conscience, and the Truth, will not permit a peace. If it will stand with Gods glory, with a good conscience, with the truth; then *live peaceably*: but if not, then a just warre is to be preferred before an unjust peace.

As much as lyeth in you: Say not, hee hath wronged me, he began with me, &c. Forgive, forbear, as much as lyeth in thee be peaceable.

Peace: Is a mutuall consent betwixt two, or more: now because other mens hearts are not in our hands, it sufficeth if we doe *what lyeth in us*: That which lyeth in us, is to be distinguished from that which lyeth in others.

A Christian must labour to live peaceably with all men, Psal. 34. 14. *Seek peace, and pursue it*: and Heb. 12. 14. *Follow peace with all men*. Vices follow us, vertues flye from us; as we must runne apace from vice, lest it overtake us; so we must run as fast after peace and the other vertues, if we will overtake and obtaine them: and we must *study to be quiet*: 1 Thes. 4. 11.

May it stand with this precept for Christians to beare armes, and to goe to warre? *Quest.*

Warre is lawfull, but not a warring minde. It is lawfull for the chief Magistrate to defend and recover his right; but first to offer peace, *Dent. 20. 10*. That he may doe *what in him lieth*, for peace. *Answ.*

As it is lawfull for him to draw his sword against private robbers; so also against publicke.

This place is used by some ^d against mercenary warfare, when men make a trade of it, to fight for hire, for or against the right: but it speaketh not against them, who are lawfully ^d sent to the maintaining of a just cause: And how farre he that goeth to warre, is to enquire into the justice of the cause, I will not here search with the Casuists.

Is it lawfull to sue at the Law? for this seemes to be a kind of warre, and contrary to peace. *Quest.*

It is lawfull, if there bee just cause; for the Magistrate beareth the sword to punish wrong doers, and to defend the right, which he cannot doe, unless he know it; and how shall he know it, if there be no Plaineife? *Answ.*

Thou mayst sue, but with these cautions:

1. Thy cause must be just.
2. Not for trifles.
3. Not till thou hast offered peace, and it be refused, and that more than once.
4. Not accounting him whom thou impleadest, as an enemy.

As physicke is lawfull for the recovery and preservation of health, so is the Law, for defending and recovering a mans right.

Use 1.

Here the excellency of peace appeares, inasmuch as it is so straightly charged upon: the name of peace is sweet, much more the thing it selfe.

Peace is a heavenly thing: God is the *God of peace*; Christ is the *Prince of peace*; the Gospel is the *Gospel of peace*. Peace is a condition of the good Angels: *Peacemakers* are called the *Children of God*.

As peace in a mans conscience is most excellent, so is it in the Church and Commonwealth: wherein warrings and dissentions are in their proportion as the troubles of a distressed minde.

Use 2.

The enemies unto peace are to be reprov'd: there are some who are never well, but when they are in brabbings, contentions, suits; if they be out of these, they are to fish out of the water.

These are *fire-brands*: beware of them, be thou neither the *author*, nor a party kindling any dissention; if any be kindled, bring thy bucket, and if it be possible, and as much as thyself in thee, quench it.

A contentious person in a Towne is a great plague; as ill an Neighbour as one can dwell by. David complaineth of such Neighbours; *Woe is me*, saith he, *that I sojourn in Mesech, and dwell in the Tents of Kedar; My soule hath long dwelt with him that hateth Peace: I am for Peace, but when I speake, they are for Warre*. Plal. 120. 5, 6, 7.

To be peaceable with the peaceable, argues a civill minde: to be unpeaceable, with the unpeaceable, a corrupt minde: to be peaceable with the unpeaceable, a Christian minde: to be unpeaceable with the peaceable, a devilish minde.

Hast thou gotten Peace? hold it: Is Peace gone? run after it, seeke it and pursue it.

It is not enough to receive Peace when it is offered; but we must offer it, and do our best that it may be entertained.

Doth thy Adversary offer thee Peace? then Peace followeth thee; embrace it with joy: doth he not offer it? then doe thou shew thy selfe a child of Peace, and knocke at the gate of Peace. Say not he did thee wrong, he ought to seeke peace: if he will not, it is his weaknesse and folly: be thou more wise and strong. Hee is the worst that begins a quarrell; but he is the worst bieft, that seekes an end by procuring Peace.

* Plutare.
de cobibenda ira.

Aristippus and *Aeschines*, two famous Philosophers fell at variance: *Aristippus* comes to *Aeschines*: Shall we not be friends, saith he? yes, with all my heart saith *Aeschines*: Remember saith *Aristippus*, that though I am your elder, yet I sought the peace: True saith *Aeschines*; and for this, I will alwaies acknowledge you the more worthy man: for I began the Strife; but you the Peace.

Col. 3. 15.

A better example than this we have of *Abraham* and *Lot*, in the 13. of *Genesis*. But O my brethren! how farre short come we of *Abraham*, nay of the Heathen Philosophers in this point? Our calling is in, and unto peace, 1 Cor. 7. 15. On a time two noble Lacedaemonians were at mortall harred; the King of the Lacedaemonians called *Archidamus*, meets with these in the Temple of *Minerva*; requires them to put their matter to an indifferent umpire: they choose the King himselfe: he makes them sweare to abide his order: they sweare: Then saith the King, I order, that you shall not goe out of this Temple, till you be friends: and so they were reconciled: for it was not lawfull to break an oath, made in the Temple of *Minerva*.

* Eras. Apo.
lib. 1.

We are the Temple of God, and we meet together in the Temple of God, and partake together of the holy things of God: we are scarce Christians, if we should not lay down all contentions and quarrels. The divell is the author of dissention, who as he first went about to sever Man from God, so now he laboureth to sever man from man: Christ is our *Salomon*, the Lord of peace: and the Church is the *Shulamite*, the Lady of peace. If thou belongest to Christ or his Church, be peaceable.

If thou hast a contentious stomacke, and wouldst remedy it: remove the cause, and the nourisher of strife.

The

The cause is thy lusts: James 4.1. of which there are fower principall. *Envy*: James 4.2. *Pride*: Prov. 13.10. *A desire of revenge*: of which in the three next verses. *A delight to meddle with other folkes matters*: 1 Thes. 4.11.

The nourisher is the Tale-bearer: Mortifie those thy lusts; and for the Tale-bearer, heare what Salomon saith; *Where no wood is, the fire goeth out: so where there is no Tale-bearer, the strife ceaseth*: Prov. 26.20. To these adde earnest prayer, to be endued with the wisdom from above, which is peaceable: James 3.17. and thou shalt bee able to live peaceably: *probatum est*.

If it be possible: It is not possible for good men to live peaceably with all men; for the more they apply themselves to goodnesse, the more doth the diuell stirre up wicked men to disturbe them. Vse 3.

Can a good Magistrate, Minister, or other man see God dishonoured, and not reprove it, yea, not seeke to reforme it? If he doe, then he can have no peace with them, though he hath the more with God and himselfe.

How shall we carry our selves toward drunkards, blasphemers? &c. Shall wee not reprove them to preserve peace? God forbid. Let us rather lose peace, than truth and justice.

What shall we doe then? Wee must reprove, but in peace; having warre with the vices, and peace with the persons of men. He breakes not Gods peace, nor the Kings peace, nor the Churches, which having a calling reproveth; but he which obeyes not the truth. When *Abab* said to *Eliab*; *Art thou he that troubleth Israel?* *Eliab* answered: *I have not troubled Israel, but thou and thy fathers house, in that yee have forsaken the commandments of the Lord, and thou hast followed Baalim*. 1 King. 18.17, 18.

If the truth and righteousness bee violated, plucke up thy heart, be valiant, and fight the Lords battell: not hating the persons of men, but their impiety, *ipsos miserans, ipsam impugnans*, as *Theophylact* speaketh, pitying the men, and not sparing or pitying their impiety. Wee may not cease to reprehend the wicked, nor may we neglect to love them which are reprehended. We may not be *saxnifices*, saith *Malcolin*, but *medici vitiorum*.

To conclude this point, neither may wee under the pretence of piety broach quarrels; nor under the pretence of peace betray the truth.

Calvin. Comment. in ep. 1. ad. c. 3. v. vlt.

VERSE 19. *Dearely beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay.* saith the Lord.

IN the eightene verse, the Apostle exhorted unto peace; here he forbiddeth revenge, as contrary to peace. *Revenge* is not the way, as some thinke, to procure their peace, but rather to begin an endlesse warre.

He reserves this for the last place of this Chapter, because it is most difficult, as *Tolet* observes.

Though twice before *Saint Paul* hath touched this, yet now very largely he handleth it, in this and the two next verses, where are three precepts with some reasons annexed.

He useth many words, as if no words were enough to teach our corrupt nature this lesson. And as a naille is not driven into a knotty piece of timber without many blowes, so here he useth many precepts and reasons, because corruption easily admitteth not this doctrine.

In this verse is the first precept forbidding revenge, with a reason to enforce it.

The precept is set downe negatively: *Avenga not your selves*: and affirmatively: *But give place unto wrath*. Both these are amplified by a friendly compellation, *Dearely beloved*, the better to perswade to obedience.

Dearely beloved: *Saint Paul* useth this gentle speaking in this place most aptly: for as a soft word turneth away anger, so it strongly perswades: and hereby he admonisheth them of brotherly love, unto which revenge is most contrary.

Saint Paul is here an example to Ministers, how they should speake when they would perswade unto things contrary to nature: not but that when we have to deal with refractory persons, we may put on severity.

Avenga not your selves: Here is the action denied: *avenga not*: and the object, *your selves*.

All revenge is not here forbidden, for some is lawfull; but it is never lawfull to *avenge our selves*.

Revenge is a requiting wrongs offered to us with the like, or more.

Give place to wrath. Our owne wrath, say some: as if he should say (as they interpret) Be not angry; suffer not your anger to arise. Indeed anger is a desire of revenge: this sense is good, but no way agreeing with the phrase of the Apostle.

Many both ancient and later Interpreters, referre it to the wrath of God: and so the reason followes excellently well: *Avenge not your selves*, but commit your cause to God; let him alone, he will right it: for he hath said, *Vengeance is mine, I will pay*.

*Dum furor
in cursu est
currentis co-
de furori.*

Yet in my opinion, *wrath* is better understood of the wrath of our adversary: deduce it as *David* did *Sauls* speare, rather than give thy enemy as good as he brings. This sense agrees with the ordinary acception of the phrase, and with the sense in which *Paul* useth it in another place.

The same phrase is used by *Paul*, *Ephes. 4. 27.* *ut irascimini non ut doli*, neither give place to the *Devill*: that is, as *Saint James* speaks, *irascimini doli*, resist the *Devill*. The meaning then I thinke of *Saint Pauls* *irascimini* here, is according to *Saint James* his phrase, *irascimini*, resist not *wrath*: *Avenge not your selves*, but give place; that is, resist not the *wrath* of your enemies: rather pocket up injuries: and so it agrees with the commandement of our Saviour, *Matth. 5. 39.* Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, *ut irascimini non ut doli*, that you resist not evil, &c.

For it is written, *vengeance is mine, I will repay*, saith the Lord: These words containe the reason, which is taken from Gods right and authoritie, thus; That which is Gods right, we may not take. But to revenge is Gods right: Ergo. And lest the Minor should be denied, hee confirms it with the authority of Scripture; *It is written*. The place is *Deut. 32. 35.*

Doct.

Vengeance belongs to God, not to us. To God: Psalm. 94. 1. O God to whom vengeance belongeth; O God to whom vengeance belongeth: and as David doubleth it, so the Prophet Nahum: Nahum 1. 2. The Lord revengereth, the Lord revengereth. That of Deuteronomy is also repeated, Heb. 10. 30.

Not to us: *Prov. 20. 22. Say not, I will recompence evil. And Prov. 24. 29. Say not, I will doe so to him; as he hath done to me.* He forbids the words of revenge, much more the stroke of the hand.

Many will threaten: I will bee even with him; I will sit on his skirts: These speeches are forbidden. *Recompence not evil for evil*, said *Paul* before, *vers. 17.* Yet we must be so farre from revenging wrongs, that we must rather prepare to suffer more, *Mat. 5. 39.* And *Saint Paul* againe, *1 Thes. 5. 15. See that none render evil for evil to any man.*

And there is great reason for this: for,

First, if it should be left to us to avenge our selves, we should be both *Accusers*, *Judges* and *Executioners* in our owne causes, which were most unequal.

Secondly also we are subject to much ignorance and partialitie; taking those things many times to bee wrongs which are not; or if wrongs, not in the intent of the doer: construing things at the worst: being full of passion; revenging sometime a word with death, and winking at greater matters. But God is without passion, most wise, most just, knowing the heart, and all circumstances; and therefore it is reason, that vengeance should be proper to him.

Revenge is Gods part: ours is patience and Beneficence.

Object.

Ans.

But God gave a Law, *Exod. 21. 24. Repeated Levit. 24. 20. Eye for eye, tooth for tooth; blemish for blemish, &c.*

That precept was not given to private men, but to the *Magistrates*, as Gods deputies to whom he hath committed the sword to take vengeance of wrongdoers: and so when they draw the sword, God himselfe revengereth, not they.

Object.

It is written, *Psalm. 58. 10. The righteous shall rejoyce when he seeth the vengeance. Heo shall wash his feet in the blood of the wicked.* If a man may rejoyce in the destruction of his enemy, and trample upon him in his blood, it seemes hee may revenge himselfe upon them.

Ans.

That place is not to bee understood of private revenge: but of Gods judgement when he

he meetes with wicked men : and the joy of the godly, is not in the hurt, or evill, or paine, or shame, or death which their enemies suffer, but in that God is glorified in executing Iudgement, and themselves delivered thereby. Thus the Israelites rejoyced when the Egyptians were drowned; and David at the death of Nabal.

A godly man delighteth not in the punishment of his enemy whom he hateth not, but in the justice of God whom he loveth, *non de malo inimici, sed de bono iudicio*, not that his enemy suffereth such evill, but that we have so good and upright a Iudge.

Our Saviour Christ saith thus to his Apostles: *He that hath no sword, let him sell his garment, and buy one* : it seemes therefore that it may be lawfull for us to revenge our selves, Luk. 22. 36.

I will answer this in the words of Saint Ambrose: *O Domine, cur enim me iubet gladium, qui ferire me prohibes? cur haberi precipis quem vestas promisi? nisi forte, ut sit parata defensio, non ultio: ut videar potuisse vindicare sed noluisse?* O Lord (saith he) why dost thou bid me buy a sword, which forbiddest mee to strike with the sword? why commandest thou mee to have that which thou forbiddest to draw? It may be for just defence, but in no wise for revenge: and that when wrongs are offered me, it might appeare, I could revenge, but would not in conscience of thy commandement.

May a man then use the helpe of the Magistrate in his wrongs?

Yes: he that goes to the Magistrate goes to God, who revengeth either immediately by himselfe, or mediately by the hand of the Magistrate. Alwaies provided thou use not the Magistrate to revenge thy selfe that way on thy adversary: for this were to make the law, the Magistrate, and God himselfe the instruments of thy vile, malicious and revenging mind.

The way to qualifie an enemies anger, and to stay further wrongs, is not to resist, but to give place to his wrath.

Corrupt nature saith, *veterem ferendo injuriam invitas novam*: Put up one injurie, and thou shalt have enow. But grace teacheth other waies: he must have a very ill nature, that will follow upon a man, who gives place to his wrath, and makes no resistance.

All violent things have the more force upon things which resist: so a stone-wall is more shaken with the Canon, than a banke of earth a sword broken by the force of lightning, the seaboard remaining untouched.

As a streame stoppeth riseth the higher: so resist the wrath of thine enemy, and he will swell with the more furie.

Anger is a sicknesse: *In initio morborum quibus curas, remedia in remissionibus applicanda*, say the Physicians: Rest is the best cure of the beginning of the Fever: remedies are to be applied in the remission: so. if thy neighbour begin to be angrie, doe thou forbear, and give place; deale not with him while the fit is on him; words are then as cold water in the burning of an ague, they increase choler during the fit, he is as a mad man: for *tra brevis furor*, Anger is a short phrensie; what profit to speake to one that is phranticke.

All revenge is forbidden, but of our selves: If any man commit blasphemy, drunkennesse, whoredome, &c: revenge it according to thy place and calling; for the cause is not thine, but Gods: If men will doe wickedly, let them heare of it, and smart for it, if it be in thy lawfull power.

If the cause be thine own, then *avenga non tibi selfe*: to revenge is forbidden thee. Here then all rebellions, seditions, and insurrections, under a pretence of redressing wrongs, are forbidden; also to render taunt for taunt, rebuke for rebuke, blow for blow; evill for evill: 1 Pet. 3. 9.

Some thinke that their owne security is purchased by revenging themselves upon their enemies, by mayming their bodies, weakning their estates, taking away their lives, or driving them out of the Countrey. What security is it to be out of the danger of a mortall man, and to lie open for it to the wrath of the immortall God, who is a consuming fier?

Many thinke that is is the signe of a poore spirit, and cowardlie, to put up a wrong, a word, or a blow. It is manlinesse, say they, to strike againe, and to be revenged.

Is it manlinesse? Nay, it is childishnesse, and boyishnesse: Thus doe Mothers still their babies, and little children. When a child falls, or is displeased with one, if the Mother say, give me a stroake, and Ile beate it; striking at the party that angered the child or stamping

upon the ground; then the Child leaves crying, and is quieted. To revenge, is a way to quiet Children, it should not be such satisfaction to a Man. *Anger, saith Salomon, that is, a desire of revenge, refresheth in the bosome of fooles, Eccles. 7. 9.*

Nay, it is brutishnesse: Anger a dog, and he will flye in your face: touch an Asse, and he will wince, and kicke, and fling.

Thine enemy rayleth on thee, and striketh thee; and thou thinkest that herein be hath done evill: if then thou raylest, and striketh him, thou imitatest him, in that which is evill.

Theodosius the Emperour, being moved to execute one that had spoken ill of him; answered, that if his enemy were dead, he had rather restore him to life, if it were in his power, than being alive, to put him to death: *Vox Imperatore digna*; A speech becoming an Emperour.

Surely it argues a noble nature, not to revenge our wrongs; as may appeare in the story of David: when David had his enemy Saul at an advantage, and could have had him in the Cave, he spared him: wherupon Saul among other words, spake thus to David: *1 Sam. 24. 18, 21. Thou art more righteous than I, &c. And now behold, I know well that thou shalt surely bee King, and that the Kingdome of Israel shall be established in thine hand: How did he know it? even by his royall minde, that he abstained from revenge, when it was in his power.*

Vse 3.

Beware how thou dost wrong to any, especially to Gods children, who are the apple of his eye; though they will not strike againe, yet God will, whose blowes will bee surely set.

If the wicked Judge was overcome as the poore widowes instance; much more will the just God avenge, and that speedily his owne elect, which cry day and night unto him; *Luk. 18. 6, 7, 8.*

* Euseb. eccl. hist. l. 6. c. 8.

Eusebins^a makes mention of three wretches, that falsely accused Narcissus, a Bishop of Ierusalem: The first to avow his accusation swore thus; if I lye, let be burnt to ashes: The second thus; Let me, my whole body be tormented and walled with a cruell disease. The third, thus: Let me be smitten with blindness.

Now marke the judgement of God: The first by a sparke of fire falling upon his house in the night, was with his whole Family consumed to ashes. The second languished, and dyed of a tormenting disease. The third, seeing Gods revenging hand upon them, confessed the conspiracy, and repented; and wept so abundantly for his sinne, that hee lost both his eyes: the Lord turning his revengefull justice, into a mercifull blessing unto him: For to lose his eyes, was the revenge of justice; but so to sorrow for sinne, as to lose them by the teares of true repentance, was a blessing of mercy. How sped Cain for murdering of Abel? The Sodomites for wronging of Lot? Pharaoh and the Egyptians for oppressing of Israel? The 42. children for mocking of Elisha? *Verily he is a God that judgeth in the earth: Psal. 58. 11.*

And if God thus avengeth his adopted sonnes, even poore Lazarus of his enemy, how much more will he avenge with fiery indignation the enemies of his naturall and onely begotten Sonne Iesus Christ? What sore vengeance and punishment shall be rendred to the rebellious Iewes, the blasphemous Turks, the Idolatrous Papiists, the profane Protestants, who by their drunkennesse, whoredome, contempt of the Gospell, &c. daily offend and provoke the very Sonne of God, our Lord Iesus Christ?

VERSE 20. *Therefore, if thine enemy hunger, feed him; if he thirst, give him drinke: For in so doing, thou shalt heape coles of fire on his head.*

IN this verse is the second Precept, concerning the prohibition of Revenge, which depends upon the former, and issues from it, as appeares by this Particle *Therefore*; and it is an illustration of it by the contrary: for to feed our hungry enemy, is contrary to revenge. The Argument may thus be framed.

If we may not avenge our selves, then we must feed our enemy bring hungry, &c.

But we may not revenge our selves, as appeares, vers. 19.

Therefore we must feed our hungry enemy.

It followes well in the first proposition, because to deny food to our hungry enemy is revenge: which is taken *inferendo malum*, and *subtrahendo indigentibus bona*; when we inflict evil, and when we substract that which is good, from them when they need it. We shall bee imputed unto men at the last judgement, not onely because they have hurt the poore Saints, but also because they have not releevd them, it being in their power.

This verse is taken out of the *Proverbs*, *Prov. 25. 21, 22.*

In it are two things: The Precept, and the Reason.

The Precept: *If thine enemy hunger, feed him; if he thirst, give him drinke.*

Herein we consider the Action, and the Object.

The Action, to feed, and to give drinke: by one needfull thing, all being understood. As in the Lords Prayer, by *bread*, is meant all things whereby life is maintained; so here by *food*, and *drinke*, all things usefull, and profitable, are to be understood; as if he should say; Helpe him with thy purse, with thy counsell, comfort him; shew unto him, though thine enemy, all offices of love and kindeesse.

The word translated, *Feed*; is very pregnant; *Alere*, is not every feeding; but as Birds feed their young, with all cheerefulness; or as sicke folkes, and young children are fed, with much tending and tendernes; their meat being minced and cut, and prepared for them; or as a man feeds his friend, carving to him of the best, out of singular love: so the Hebrew word, *Prov. 25. 21. Hasehebu*, rendered, *give him drinke*, is translated by *Pagnine*, *Propina*, noting that we should not onely see that he have drinke, but drinke to him as a token of true love.

Thine enemy: This is the Object; not he whom thou hatest, for thou must hate none, but he who hateth thee. In the *Proverbs* it is, *Si ofortuus*; if he that hateth thee.

It is an easie matter to doe this to our friends, but we must doe it to our enemies, which seeke our hinderance, it may bee our life; this is a hard lesson, but wee must learne it: For if wee love them which love us, what thanks have we? for somers also love those that love them, *Luke 6. 32.*

Amicos diligere omnium est, inimicos autem solum Christianorum, said *Tertullian*; E-
very man can love his friend, but onely a true Christian loves his enemy.

The Object is amplified by the condition and state of it; *Hunger and thirst.*

If thine enemy be hungry, if he thirst:

The Iesuites say; If thine enemy be in extreme necessity, so that if he be not presently releevd, he will perish; and with all if the not feeding of him would be scandalous to us: then it must be done, otherwise we are not bound. This Exposition may well enough fit their savage and bloody courses; but the Spirit of God gives no such liberty, as appears in this place: for that which we must aime at herein, must be to heape coles of fire on our enemies head, as it followeth in the reason, which may; and must be done, as well out of the case of scandall, as in it; and in common and kisse necessity, as well as in extreme; yea, we are to praise God, if he vouchsafe such an opportunity to honour us, that we may approve our faith to God, and our love to our enemy, though it be in secret.

If he hunger and thirst, that is, when he is least able to hurt us, and when we have the greatest advantage against him, both of opportunity and power to hurt him, then must we doe him good; which doubtlesse must be a great argument of grace.

For in so doing, thou shalt heape coles of fire on his head.

In these words is the reason, taken from the fruit and benefit that shall come of feeding our hungry enemy.

The phrase is somewhat strange, and hard to be understood; and the harder, because the practice of it is so rare, and so much out of use.

Some have given the sense thus: For in so doing, thou shalt increase his punishment; but this is to revenge our selves, and though this follow upon our implacable enemies, yet we may not intend it.

But the best meaning is that of *Hierome* and *Austen*; as if you should say: For in so doing, you shall convert him, or confound him; and this is no more against charity, than it is to preach the Word to them, of whom to some it is the favour of life, to others, the favour of death.

It is a proverbiall speech, familiar doubtlesse among the Iewes, whereby they signi-

b Tertul. l. ad scapulam in ipso inimic;

signified, that kindnesse to an enemy, would, according to the nature of fire, either purge his rancor, if he were curable, or, if incurable, consume him; that is, make him more guilty, for the fire hath a double effect, according to the variety of the subject: as, if it be gold, to purifie it, as the Prophets tongue was purged with a coale from the Altar. *Esay 6.* If it be chaffe, or stubble, to consume it.

Feed him, give him drinke, Coales: These shew that we may not thinke it sufficient once to doe good to our enemies; wee must often doe them good, never ceasing to performe all kind offices, till we have (if it be possible) wonne them to be friends with us.

Doe.

Wee must doe good to them that hate us, that we may winne them: *Prov. 25. 21, 22. Mat. 5. 44.* We are charged to doe good to our enemies, as *Exod. 23. 5.* Much more to himselfe.

Vse 1.

If thou see thine enemy degenerated into a beast, and as the Ox or Ass following his carnall lusts; or if thou see him fainting under the burthen of his abominable sinnes; it is thy part to bring him to his Master and owner, that being reconciled to God, he may be unchained from his sinnes, and not perish eternally.

This is one of those things which the Papists terme *counsels*, which we may chuse whether we will performe or no; as not being bound, unless we purpose to be perfect: *Dignum patella operculum:* A fit doctrine for a leuites mouth. But the Apostle peremptorily infers this out of the former verse, and commands it.

Whats the reason the Papists teach so? verily because it is agreeable to their practise; They account us Protestants to be their enemies; doe they feede us? and give us drinke? Yes, with gall and vinegar, as the Jewes dealt with Christ: with the bread and water of affliction; otherwise it is their charity to starve us.

Doe they *bless* us? no, they curse us with bell, booke, and candle. Doe they doe us any good? Yes, when it is in their power: if hanging, and burning, and exquisite torments be good; yet we must take their Religion for a charitable Religion: But the stories of the Church in these latter dayes well enough discovers their burning charity: The Lord turne their hearts.

Vse 2.

Here we may learne an art of making our enemies to be our friends; which art consists in doing them all the good and kindnesse we can, for the evill they have done us.

Thus did *Jacob* pacifie and reconcile his brother *Esau* to him: *Gen. 33.*

The curstest dogges will by casting them a peece of bread, be quieted.

When one had rayled on *Alphonso*, that famous King of *Arragon*; he sent him by and by a purse of gold: being asked the reason; Oh, saith hee, when dogs barke, their mouthes must be stoppt with some morsell: and so by this meanes, hee cured him of his blacke mouth, and made him for ever after goldenmouthed.

Many complaine that there is no charity now adayes, no love amongst men: whats the reason? Surely men doe not good against ill. When thy Neighbour hath trespassed against thee, thou presently arrests him; when he doth thee wrong, thou raylest on him: is this the way to have love? or rather to breed endlesse hatred and enmity? *Ve amoris ama*, said the Heathen Poet; If thou wouldst have thy enemy love thee, love him first: This is the way; if he shew hatred, presently doe thou some way or other shew kindness and good turnes: *Heape coales of fire on his head.* Saint *Augustine* writes notably to this purpose: * *Nulla est major provocatio ad amandum, quam praevenire amando: nimis enim durus est animus, qui si ultro dilectionem non vult impendere, nolit rependere.* There is no greater provocation, saith he, to love; than to prevent in loving: for he must have a very hard heart, which though he will not of his owne accord yeeld love, will refuse to requite love.

* Ang. lib.
de catechiz.
rud.

Vse 3.

Here such are to be reprov'd, who practise contrary to this Precept: There be some, who if they be wronged, will be sure to sit on their skirts, if it bee seven yeeres after: These will have not onely a tooth for a tooth, one action for another; but ten for one. These are monsters.

Others there are, who will forgive their enemies, but not forget them; if they see them in need, they will not hurt them, but they will doe them no good: But when *Elisba* had his enemies at the vantage in the midst of *Samarita*, hee not onely did them no hurt, but fed them, and gave them drinke, according to this Commandement, and sent them safely away.

Other some there be, which will not hurt their enemies; yea, they will do them good.

How?

How? They will pray for them: In what manner? That they were in Heaven. Alas poore soule, thou deceivest thy selfe: How canst thou pray that thine enemy may have that blessed life, when thou wilt not relceve and maintaine this his momentany and miserable life?

Thou prayest not so much that he may live in Heaven, as that he may leave the earth; not so much that hee might enjoy that life, as bee deprived of this; which is a kind of murder.

Their case is very fearefull, who, being provoked by kindnesse from them whom they have wronged, will not lay downe their malice and desire of revenge, and be reconciled: they shall bee burnt and consumed with the coales of fire which are heaped upon their heads.

If it be thus betweene man and man, then is the case most grievous betweene God and us: we provoke God every day; yet God to winne us, heapes coales of fire on our heads, bestowing abundance of blessings upon us. But the more he followeth us with his favours, the farther off wee are; hee intreates us to bee reconciled; and as a pawne of his love, he gives us health, liberty, peace, plenty, comfortable seasons, &c. and yet wee acknowledge him not.

How doth the Lord complaine against Israel for this: *Heare, O Heavens; and give eare, O Earth; for the Lord hath spoken: I have nourished, and brought up children, and they have rebelled against me.*

The Oxe knoweth his Owner, and the Ass his Masters Crib; but Israel doth not know; my people doth not consider. Ah, sinfull Nation, a people laden with iniquity, &c. Esay 1. 2, 3, 4.

O piercing words: Woe, woe unto them of whom God in so lamenting and sorrowfull manner complaines, if they doe not repent. They must needs perish and be consumed in the indignation of the Lord.

Thinke of it you drunkards, blasphemers, uncleane persons, &c. God hath bestowed upon you life, health, food, raiment, yea, the liberty of his blessed Gospell; if these coales of the fire of Gods love move you not to repentance; they shall be turned into the coales of hell fire, everlastingly to torment you.

VERSE 21. *Be not overcome of evill, but overcome evill with good.*

IN this verse is the third precept, concerning not revenging our selves, wherein the Apostle in short and excellent termes artificially coucheth and compriseth the two precepts, delivered in the two former verses.

In the nineteenth verse we had a negative precept; *Avenge not your selves.* Unto this answereth the first part of this verse: *Be not overcome of evill.* In the twentieth verse was an affirmative precept: *Do good to thine enemy in his need:* unto which answereth the latter part of this verse: *but overcome evill with good.*

Metinks Paul concludes this chapter, as great and rich men doe their feasts: for as they reserve for the last service some rare and curious dainties; so here in the last place for a conclusion, he shuts up this chapter with this most excellent saying, this being here, as Christs wine at the Marriage-feast.

The precept here is set downe negatively, in the first distinction of the verse, and affirmatively in the second.

In the negative are three things: first, the thing forbidden, *to be overcome.* Secondly, the persons who must not bee overcome; *Believers:* for to them he writes. Thirdly, that of which they must not bee overcome, *evill:* either in themselves, their owne corruptions; or in others, the malice of their enemies shewed in injuries and wrongs: Then is a man overcome when hee is provoked by the malice of his adversary to requite injurious words and deeds with the like.

The affirmative precept hath foure things: first, the thing commanded, *to overcome.* Secondly, the persons which must overcome, *believers:* for indeed onely victory becomes them in regard of their faith, 1 John 5. 4. Thirdly, that which is to bee overcome, their adversaries *evill;* and also their owne. Fourthly, the weapon with the which they must fight and overcome; *with good:* that is with humilitie, kindnesse, beneficence, loving carriage, &c. and then it is *salubre certamen,* that I may use *Augustines* word

ut non sint duo mali, a profitable combat, that their should not be two will ones.

The malicious man and the godly, are as two enemies combating, each seeking to vanquish his contrary. The weapons wherewith they performe the fight: on the part of the malicious man; injuries and wrongs: on the part of the godly man, good turnes and kind dealing. The successe should be, that the godly beleever should have the victory; which is, when he is not drawne to revenge himselfe, like his adversary, but his adversary drawne to peace, love and friendship, by the benevolence and beneficence of the beleever.

in Caetan.
in loc.

This verse is brought in by a Prolepsis, whereby Paul preventeth an objection. We must not revenge our selves, but doe good to them which doe us evil, saith Paul.

This were (saith the carnall man) to bee accounted a Meacock, a coward, of a base mind.

Nay, saith Paul, this is the way to victory and triumph. For when a man being provoked by injuries, requiteth not his enemy with evill, but with good; hee both overcomes himselfe, and his adversary: himselfe, in not obeying his lusts, which will urge him on to revenge. His adversary, when hee cannot by him be stirred up to doe evill, being provoked by wrongs.

Doct.

Belevers must overcome their malicious enemies with goodnesse, and not be overcome with their evill. The proofes of the Doctrines in the nineteenth and twentieth verses, prove this also. It may also be proved by manifold examples.

Not to mention any examples of the Heathen, of which many, and those of very famous persons might be brought.

Polyc.
Lyser exp. in
32. ca. Gen.
ex Aenea
Sylvio.

It is reported of one Wenceslaus^b, created Duke of Bohemia, that having intelligence, that his brother Boleslaus treasonably sought to take away his life, he proceeded no other, wife against him, but onely in words to reprove him for his fault. Afterwards notwithstanding, Boleslaus trayterously set upon his brother the Duke with his sword drawne, as he was early in the morning comming from his Chapell. But the Duke grappling and closing with him, threw him to the ground, tooke away his sword, and cast his perfidiousnesse in his teeth. And (which is wonderfull goodnesse against wonderfull ill) restores to him his sword, saying, Though thou hast deserved that I should kill thee, yet I pardon thee, nam praestabilius est Abelem mori, quam Cainum vivere: for (saith he) it is much better to die an Abel, than to live a Caine.

Ioseph also is a worthy example hereof in his kind dealing to his malicious brethren, when it was in his power to have been revenged.

Neither would David suffer the malicious practices of Saul so to overcome his goodnesse, as to doe him any hurt when hee had him twice at a dead lift, as wee say.

And above all examples, is that of our ever blessed Saviour, who savingly conquered our illnesse with his goodnesse, giving even himselfe, to the very death of the Crosse for us his enemies.

Vse 1.

Here come to bee reprov'd such, who suffer their patience to bee broken upon every slight occasion, not bridling their anger, but growing into untemperate speeches. It were to be wished, that the grievous sinnes which are daily practised, could overcome our patience on Gods behalfe: but in our owne causes, meekenesse, and doing good for ill are most comely.

Also our hot-spurres, who are ready upon every occasion to challenge the field, deeming (most falsly) those actions to be honourable, which are contrary to Gods law, and wherein he that kills, sinnes mortally; and he that is killed, perisheth eternally.

Likewise, those who overcome not evill with good, but good with evill, as hereticks, and enemies to the truth, persecuting them that profess it; thereby to make them to renounce it; with these may be joynd all such, who are the divels factors, to intice men and women to whoredome, theft, &c. *in reply to suborn bewitching*

And those would not be left out, who endeavour to overcome evill with evill; such are those who in losses that come to them by theeves and evill disposed persons, resort to the Divell in Witches and Sorcerers for helpe: with whom may be numbered those, who account it valour to out-sweare and out-drinke one another, as if (Wretches that they are) they strived who should doe least for God, and most for the Divell.

A be.

A beleever must not onely not be overcome of evill, but he must overcome. He must *Use 2.* not be a *neuter*, there must be no truce, no compromising of the matter, he must fight it out, and thinke of nothing but *victory*.

The wisdom of the World, and the wisdom of the Word are contrary. The World *Use 3.* judgeth meekenesse, putting up, and not revenging injuries, so be basenesse, cowardise, timidity and weakenesse. *Adam* before his fall, gave names to things according to their natures: but since the fall, his posteritie, through blindness and ignorance, have so mistaken things, that they have contrarily named them: Drunkenesse, they call good fellowship; Covetousnesse, good husbandry; Revenge, true metall, valour, manhood and fortitude.

But the Word of God tels us, that not revenging our selves, but doing good in stead of evill, is the *Noblest victory*. Nay, to revenge our selves, especially in every petty injury, of words or deeds, is a signe of great weakenesse and corruption: As it is a signe of a weake stomach, not to be able to beare and concoct lighter meats; so of a weake mind, not to digest small wrongs, as the giving the lye (a naughty word I confesse) but yet our firmity in grace should be more, than to bee moved to revenge thereby. See this point most learnedly, strongly, and godly demonstrated in his Majesties elegant Exposition upon the Lords Prayer.

As when a man cannot endure to be touched, it is a signe he is not sound: so when we cannot endure a crosse word, without thinking of revenge, it is a signe of an unsound and corrupt mind.

Nay, it is a signe of a *weake witted* man, to revenge injuries: If you should see a mans patience so much overcome at the biting of a flea, or stinging of a gnat, that he should draw his sword in revenge; would you not thinke him silly, and little better than a foole? How can you thinke more worthily of him, which for a crosse word, or for taking the wall, perfectly drawes his dagger, and must be revenged in blood?

A mad Bedlem meetes thee, and railes on thee: what art thou hurt by it? If thou shouldst raile againe, or goe about to revenge thy selfe, would not all men say, that thou hadst lost thy wits, and deserved Bedlem? Now he that in his anger rayleth on thee, and wrongeth thee, for the time he is mad.

It is surely a most comfortable thing, when a man in wrongs offered, can so quell his passions, as to abstaine from revenge, and in stead thereof to *doe good*. When a man hath done wrong, it is comfortable to bee forgiven; but to bee able to forgive, and to doe an enemy good, I appeale to Gods children, if it be not most sweet unto them, that God so enableth them by his Spirit, for the which they more rejoyce before God, than in all outward riches.

As the Philosophers declare the noblenesse of the sense of seeing above other senses, because it suffers not by contrary objects, so doth it much ennoble us, the lesse we feele our selves in injuries to be carried away with a desire of revenge.

This is most glorious: for hereby we *overcome the divell*, who would have us offend God: hereby we *overcome our adversary*; for as he is overcome in disputation, who by force of argument is brought to be of his adversaries opinion, so he is not overcome in this case, who cannot bee drawne to be like his adversary in doing of evill. Hereby also we *overcome our selves*, which is more than to conquer a City, as Salomon saith, *Prov.* 16. 31.

A meane and weake man may *kill his adversary*: but to *kill a mans owne lusts*, and to overcome himselfe, is *victorious magnanimity*.

When then flesh and blood, and carnall men, shall say, what will you put it up at such a mans hands as he is? Be not moved with such words. Remember this golden saying of *Paul*: *Be not overcome of evill, but overcome evill with goodnesse*. As for a Turke to overcome a Christian; a Papist a Protestant; the divell a good Angell; so is it for a beleever to be overcome of the *evill* of his adversary.

If thou hast an enemy; here learne how to overcome him: he that would do this feat, *Use 4.* *Nem eget Adauri jaculis nec arcu, Nec venenatis gravida sagittis; Pharetra,* needs neither bow and arrowes, nor a sword, nor a pistoll.

What is then to be done?

There are foure things requisite herunto.

Quest.
Answ.

The

* A. Gel.
most. Antic.
15. c. 14.

The first thing is to be furnished of a weapon to trust upon: and this is *goodnesse*. Good turnes are a sarer conquest than blowes. These have tamed and overcome the rage of the fiercest Lions: concerning which *Gellius* * hath a strange story. There was (as *Gellius* reports from one *Appian*) one *Androclus*, a slave to a Noble man of *Rome*, who being brought out of prison to combat with a very great and strong Lion, and expecting nothing but to be torne in pieces, and devoured by that hungry savage. The Lion came to him, and sawned upon him, licking his hands and his feet. The cause of the courtesie of the Lion was this: *Androclus* being in *Affrica* with his Master, to whom the Government of that Province fell, ran away from him into the Desarts for his cruelty: being there in a cave, this Lion came to him groaning and halting, and offered to him his paw, grievously wounded with a stub, with gesture as though he desired his help: *Androclus* plucks out the stub, washeth and dresseth the wound; for which the Lion as a careful servant diligently provided for *Androclus*, bringing him every day part of his prey, continuing so for the space of 3. yeeres: afterwards this *Androclus* was taken, and sent to *Rome* to prison by his Master; not long after the Lion also, whose fierce nature was conquered by that good turne done by *Androclus*, that he would not hurt him. Whereupon the Emperour pardoned *Androclus*, set him free, and gave unto him the Lion: of whom the people usually said; *Hic est Leo hospes hominis; hic est homo medicus leonis*: this is the Lion that fed the man, this is the man that physickt the Lion.

Let the credit of this story be upon the Author: yet this is most apparent in experience, that *fire* quencheth not *fire*, but *water*: so vice, of vertue; hatred, of love; and evil is not overcome of evil, but of goodnesse.

The second thing, to strike our adversary in the speeding place, which is not under the fifth rib, nor in any part of his body, but in his corrupt lusts: for *Paul* saith not, overcome thine enemy, but overcome evil: thy adversary and his evil are to be distinguished: take away his evil, and he will cease to be thine enemy, and to hurt thee, and will be thy friend.

The third thing, is to be praesising in the feats of this manner of warre, before wee deale with our adversary, as he that is to play his Prizes, often practiseth before-hand.

This practice is to be performed upon thy selfe, by striving to overcome the evil in thy selfe, and then shalt thou be the fitter to overcome it in thine adversary. Hee that is a slave to his owne lusts, shall never overcome the evil of his enemy.

Diogenes being asked of one how he should be revenged of his adversary, answered: Even thus; if thou thy selfe becommest an honest and good man. For indeed, if our enemy grieve to see us have a good house, good children, good cattell, a good crop; much more will he be grieved to see us our selves to be good. O how doth it vex the devil himselfe, when we fight against our lusts, as pride, covetousnesse, uncleannesse, desire of revenge, &c. This also makes us the better able to deale with our adversary, and to overcome the evil in him, when we have overcome the same evils in our selves.

The fourth thing is devout and earnest prayer to God, by whose grace onely wee are able to keepe his commandements; that he would sanctifie us through

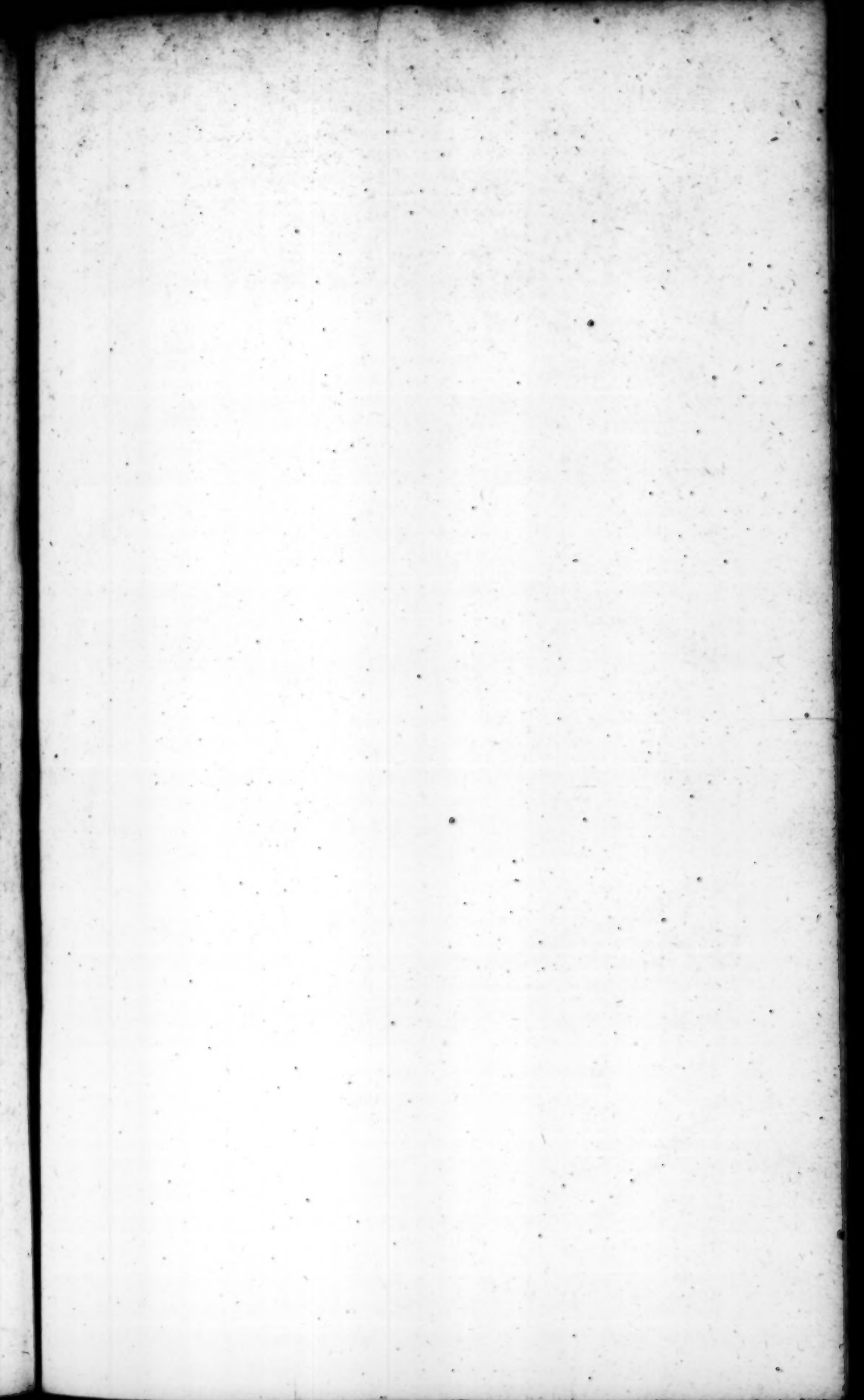
out in body, soule and spirit, that in this, and in all other duties re-

quired, wee may obey and please him, through our

blessed Lord and onely Saviour *Iesus*

Christ. Amen.

Now to the King eternall, immortall, invisible, the onely
Wise God, bee honour and glory for ever
and ever. Amen.





AN EXPOSITION VPON THE THIRTEENTH CHAPTER OF THE EPISTLE OF S^t. PAUL TO THE ROMANS.



IN the two first verses of the twelfth Chapter, was a Generall exhortation to obedience : and at the third verse began particular expressions of the Generall in divers cases ; among which, obedience to Magistrates is a principall, and is handled in this thirteenth Chapter.

There was great necessity of Preaching this doctrine in *Pauls* time : for many Christians interpreted the liberty by Christ, to have freed them from subjection to Government ; by reason whereof, divers cruell persecutions were raised, and Christianity had gotten a very ill report, it being put into the cares of Emperours and Princes, that

Christianity allowed not of Magistracie.

For some such reason in effect, it is necessary that in these times also, this Doctrine of obedience to Magistrates should be taught, and the people thoroughly catechized and punctually instructed therein : which point is so fully handled here, and with so many reasons confirmed, as in no place the like ; for the which, this Chapter is called *Pauls Politickes*, though other things also be handled therein.

For it hath three parts : The first sheweth our duty to Magistrates, which is *Subjection*. The second, our duty to all men, which is *Love* : The third, our duty toward our selves, which is *Temperance*.

The duty to Magistrates is declared in the first seven verses.

VERSE I. *Let every soule be subject to the higher Powers :* ———

IN the latter end of the twelfth Chapter he spake against Revenge ; now, lest any inferre, therefore not lawfull to use the Magistrate in cases of wrong : Saint *Paul* seasonably adjoynes a commandement to be *subject* to Magistrates, and so, not publike but private Revenge to be unlawfull.

This first part containeth two things : first, a Precept : secondly, Reasons of obedience thereunto.

The Precept peremptorily set downe in these words, hath the Thing, *Subjection* : and the Persons, which are two, yeelding subjection, *Every soule* : and to whom it is to be yeelded, which are set downe, *Powers* : and distinguished, *Higher Powers*.

To begin with the Exposition of the last words first.

Powers : Not Angels (though the Greeke word may be so construed elsewhere) but Magistrates, nor Ecclesiasticall Magistrates properly, but civill Magistrates, whose is the Sword, and to whom *Tribute* is due.

Civill Magistracie is an Ordinance of God for the punishment of evill doers, and for the prayse of them that doe well, 1 *Pet.* 2. 14.

He saith not, To Emperours, Kings, &c. but *Powers* ; naming the Thing, not the Persons : because, though the Officer may be wicked, and in regard of his person be unworthy of respect, yet the Office is to be honoured and respected ; and the Power always to be obeyed.

Powers, in the plurall, For there are divers kindes. A *Monarchie*, an *Aristocratie*, a *Democratie*, when one alone, when some of the *best*, when the *people*, or *most part* rule all things; under which of these toever we live, we must be *subiect* therunto.

Higher: *Superiorem*, which are, *superiorem*, in *authority*, as it is translated, 1 *Tim.* 2. 2. that is, *high*, or *excellent Authority*: For there are *Powers* from God which are *more meane*, and not so generall and publike, as of *Fathers*, *Masters*, &c. which are not meant in this place.

And not onely to the *Supreme Magistrate*, but unto all *Governours sent and appointed* by

b 1 *Pet.* 2. him, as Saint *Peter* expounds^b.

13. 14.

Be subiect. The word signifies an *orderly subiection*; and implies, the reverence of the heart, respectfull language and gesture, obedience without resisting, &c. A *subiection* willing, and in due manner.

Every Soule. *Soule*, for the whole Man, by a *Synechdoche*, hee being so called from his *most noble part*: The *Magistrate* hath most power over the *bodies* of their *Subjects*; but *Soule* is named, either by an *Hebraisme*, or to shew the manner of the obedience required, that it must be *ex animo*, even from the very *soule*.

Every soule. No exemption of any who enjoy the benefit of the lawes in the *Common-wealth*, of which *they are members*, upon any pretence whatsoever, in regard of *Ecclesiasticall calling*, or otherwise.

Doctr.

All which live under any *civill Government*, must unto the *Governours* yield obedience and *subiection*, *Mat.* 22. 21. *Render unto Caesar the things that are Caesars*, *Tit.* 2. 1. *Put them in minde to be subiect to Principallities and Powers, and to obey Magistrates*, 1 *Pet.* 2. 13, 14.

Obser.

This obedience is to be *limited*, in things *lawfull*, and not *contrary* to the word of *God*.

Vse 1.

The *Magistrates* in the *Apostles* time were enemies and *Persecutors*, and yet he requires *subiection* to them; and *Titus* is charged to put the people in continuall *remembrance* of it; much more are we to preach *obedience* to the godly and religious *Magistrates*.

Must *Nero* be obeyed, and ought not much more *King Charles*, a *Defender of the Faith*, a *Nursing Father of the Church*?

Vse 2.

The *Gospell* doth in *some sort* meddle with *obedience* to the *Civill Magistrate*. I say in *some sort*, as that it is *lawfull* to be a *Magistrate*, and that he *may* and *ought* to be *obeyed*; For we must have the testimony of the *Word* for the *lawfulness* of these things.

But to set downe lawes of *civill businesse*, of *Contracts*, of *Successions*, of *Conveyance of Lands*, of *Pleas*, of *Punishments*, of *Warre*, &c. in the *Common-wealth*; or of the times of meeting for the service of *God*, or of reading of the *Scriptures*, or of *Garments*, or *Gestures* to be used in the *Administration* of holy things, &c. in the *Church*; it belongs not to the *Gospell* in *particular*, to enact; but these things are to be directed by *reason*, being not contrary to the *Word*.

The calling of the *Physician* or *Carpenter*, is *lawfull* by the *Gospell*, and it requireth of them that they should deale *conscionably*: but what *drugges*, or what *course* of *prescribing* the one should use in every *disease*: or what *plot*, or *tooles* the other should use in *building*, the *Gospell* determines not; but these are left to the *judgement* of *right reason*: So for *particulars* in *Church* or *Common-wealth*.

Exo. 18. 17

Moses had the execution of all government, both *Civill* and *Ecclesiasticall* among the *Israelites*, and performed it in his owne person. *Iethro* his father in law seeing it, tells him that the thing which he did was *not good*, and adviseth him to a *course* much more *convenient*. In giving sentence, and just determining of *Suits*, *Moses* saw more than *Iethro*; but in the orderly and more easie proceeding therein, both for *Moses* and the people, *Iethro* saw more than *Moses* by *reason* and *experience*.

He which readeth the *Gospell* as a booke of *State Policie*, or a booke of *Statutes*, abuseth it: For the *principall scope* of the *Gospell*, is to reveale the will of *God* concerning *Remission of sinnes* by faith in *Christ*, and in the *Generall* to exhort to a *righteous conversation*.

The *Brownists* therefore and others, are greatly to be blamed, who absurdly deny and contemne all *Canons* and *Constitutions* concerning *order*, which are not in so many words set downe and commanded in the *Gospell*: but of this more in the next Chapter.

Vs 3.

Here are to be reprov'd the *Donatists*, who tooke away the *Authority* of *Civill Magistrates*,

strates, expounding this place onely of Ecclesiasticall Governours, whom Saint Augustine confutes ^d.

Alto the Anabaptists, and Libertines, they being so called for urging a liberty in outward things, who deny the use of a Magistrate, among Christians, to be lawfull, and which in the memory of our Fathers, armed the rude multitude in Germany against their Magistrates and Princes.

Alto the Popish Clergie, who from the highest to the lowest of them, hold themselves not bound and subiect to the Civill Magistrate, but in all criminall causes appeale to their Ordinary, and are not punishable, unless they be first degraded, and so delivered to the Secular power.

But the Apostle saith, Every soule, and Saint Chrysostome expounds, If thou be an Apostle, an Evangelist, a Prophet, or what soever thou art, thou must be subiect; and these things are commanded to all, both Priests and Monks, and not onely to Seculars.

S. Bernard also to a Bishop writeth of this matter thus: *Si omnis anima, & vestra: Qui vos excipit ab universitate? Si quis tentat excipere, tentat decipere:* If every soule, then yours: who excepted you from this universality? He which attempteth to except you, attempteth to deceive you.

The Priests of the old Testament were subiect to their Kings: our blessed Saviour submitted himselfe. So Paul, *Act. 25. 10, 11, 12.* and yet the Pope intolerably usurpeth, and his Bishops, over Emperours and Kings.

The Emperours, Henry the fourth, Henry the fifth, Frederick the first, Osbo the fourth, Frederick the second, and Conradus his sonne, were deposed by Popes. And of the Insolency of Bishops, contrary to this precept, doe our owne Chronicles make mention, as of Becket against Henry the second; Longchamp against Richard the first; S. Hugh of Lincolne, Sainted for his treason against King John, and Henry the third, his son: This was that good Sir Hugh, whose day was the seventeenth of November, in whose stead the Coronation of Queene Elizabeth was placed, at the which the Papists stormed.

The persons of all Clericks are to be subiect to the civill Magistrate: Emperours, Kings, and Princes, I confesse, have endowed Clergy men with many Immunities long agoe; and in this Land, statutes have beene made for the privilege of Clergy men, by which privileges they are not exempted from the boord of Jurisdiction, but from certaine taxations, or impositions of service: as from warfare, from watching and warding, and such like. For no King can make void the bond of the obedience of his subjects, no more than a father can discharge his sonne, or a husband his wife.

The Gospell taketh not away civill authority, but rather stablisheth the same, so that a King Popish, is but halfe a king, in comparison of a king Protestant, who under Christ supremely governeth over all persons, causes and things within his dominions, according to the Gospell.

It is necessary for the people to understand that the Gospell constituteth not new governments, but commandeth to reverence and obey them that are.

The froward perversenesse of some, under a pretence of conscience, refusing to submit unto the reasonable constitutions of authority, hath caused the Gospell to be disgraced as a profession denying obedience to Magistrates; let all be subiect, that we may win due credit to the religion we profess.

VERSE 1. — For there is no power but of God: the powers that be, are ordained of God.

IN these words is the first reason of the Precept: where we have the Reason; and the Amplification.

The Reason is taken from the efficient cause, or Author, which is God: All powers are of God, set downe Negatively for the more force.

Those things which have God for the Author, are to be acknowledged: But God is the Author of all powers; of Monarchies, Aristocracies, Democracies, and of those which are subordinate unto them.

They are not of Satan, as Fanaticall spirits have affirmed; neither hath mans reason the honour of this invention; but the very wisdom of God; whereby it appeares, that good Lawes, and Magistracies, are things Divine.

The Amplification is from the manner, how they are of God: they are ordained of God, as thus.

^a Aug. l. 1.
cont. Epist.
P. 1. m. 6. 7.

^c Chrysost.
in locum.

^d Ad Hen-
ric. Ep. Sen.
epist. 42.

^e Ann. 14.
Edw. 3. c. 1.
& 1. Rich.
2. c. 3.

^f Use 4.

^g Ex Jd.
Jd. 1. c. 1.
Alic. Cad.

Not by *toleration*, as sinnes and sinfull men : nor as the *punishment* of sinne, as famine, the sword, sicknesse, wild beasts: we may *pray against these*, and oppose them; but we must *pray* for the Magistrate ^b, and *submit* to him : the Magistrate is by *divine ordination* as a thing exceedingly beneficiall to the state of Mankind.

^b 1 Tim. 2
3, 2.

Ordained : this word implayeth two things, *Invention*, and *Ratification* : God *invented* and devised the order, that some should *govern*, and the rest *obey*; and he *maintaineth* and upholds it.

Order is an apt disposition of things equal and unequal : which to be *marshalled* together, so as thereby they should be *accomplished*, made *perfect* and *durable*, must needs be a work of Gods *singular wisdom*. Both the *beauty* and *safety* of the Vniverse, or whole world, is in *order* : If we consider the *heaven* and *earth*, the *orbs* and *spheres*, the *stars* wandering and fixed, the *elements*, the *faculties* of mans soule, the *divers members* of the body and their *use* and *situation*, there is a most comely and usefull order. So some to be *rich*, some *poore*, some *high*, some *low*, some of *one quality* and aptnesse, some of *another*, and so to be *arranged* together, that they should mutually respect, second, and strengthen one another, must needs be from a *Divine beginning* : and from hence did the Philosopher *affirme* that *right, law, authority* *politiciall*, was nothing else but an *order* betweene the Citizens ^c. So are the three States of our Land, the *Lords Spiritual*, *Temporall*, and the *Commons*, called *ordines regni*, the *orders* of the kingdome : So Mat. 8. 9.

^c ὁ δὲ δίκαιος
ἀγαθὸς τῶν
ἑστῶν.

Ordained; that is, ratified, constituted, confirmed, allowed, commanded, or any other word which you can invent for the *being* and *remaining* of Authority and Government.

As the *order* and *motion* of the Heavens is continued by the *power* of God, so is *Magistracy* and *Authority*. It were impossible that so many heads should bee *subiect* unto *One*, especially if he be *such a one* as *Nero*, if God did not bring it to passe. For the multitude, is *bellua multorum capium*, a beast of many heads, and *mobile vulgus*, the common people are as *wavering* as the Sea; so that he who *raises* the waves of the Sea, doth *over-rule* the *unstable* multitude herein : Hence *David* saith that it is God *which subdueth* (in order) the people under him ^d. The Devill is such an enemy to Magistracy; and our corrupt nature so contrary to *rule* and *order*, we being also of such *divers*, and *contrary* dispositions; that if God should not lay *Dauids* people flat on the ground before him, he could never rule them.

^d Psal. 144. 3
Exalted.

Heb.

ὑψώθη τὸ ὄνομα.

son.

Septuag.

Doctr.

God hath appointed, ordained, and in excellent order established politics, and states : *Pro. 8. 15.* By me Kings *reigne*; and Princes decree *justice*. *Dan. 4. 25. 32.* The most high ruler in the kingdome of men, and giveth it to whomsoever he will, *John 19. 11.*

Obiect.

The Devill saith, *Luke 4. 6.* that all the Kingdomes of the world are his, and that he befloweth them, and the power of them, as he will.

Ans.

The Devill is a *lyer*, and the father of lyes, therefore he is soone answered. The order of the common-wealth of the Bees is not from him; much lesse of *reasonable men*.

Obiect.

1 *Pet. 2. 13.* Kings and Governours are said to be the ordinance of man.

Ans.

Of man, is not to be understood *causally*, but *subiectively*, because it is executed by man; or *obiectively*, because it is about the society of man, or *finally*, because it is for the singular good of man.

Obiect.

But some magistrates are *wicked*, as *Phocas* who killed his Lord *Mauritius*, and so invaded the Empire. So the *Turke*, and *Pope* are tyrants and enemies to the Gospel : are these of God?

Ans.

There are three things to be distinguished, the *power*, the *manner* of obtaining it, and the *use* of it : the *power* is of God, be he a *belcever*, or an *Infidell* that hath it : but the *use* of it, if it be *evill*, and the *comming* to it if it be *corrupt*, is of our selves, and of *Satan*.

e Conr. Tol.
etiam in
loc. Annot.
3.

3.

3.

3.

3.

3.

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3.

3.

The *Pope*, if he be a *Bishop*, is to be *obeyed* where he is a *Bishop*: the *power* is of God: But if he attaine the chaire by *blood-shed*, as *Damasus* the first ^f, by *compacting* with the devill, and doing homage to him, as *Silvester* the second ^g; by *subtlety*, as *Boniface* the eight; and by *bribery* and unlawful suit, as almost all of them, as histories record; this is of the Devill.

3.

3.

3.

3.

3.

If he be a *temporall Prince*, the *Power* is of God, and he is to be *obeyed*. So also of the *Turke*. God by these two taking vengeance on *idolatrous* and *wicked* Chritians.

God gives the Kingdome of *Heaven* onely to the *Godly* : but *earthly* kingdomes hee gives as well to the *wicked*, as to the *godly*. He which gave the Empire to *Augustus*, a *swear* and

and *gracious* Prince, gave it to *Nero* a very monster of men : he which advanced *Constantine* to the Imperiall seat, who was the most worthy Emperour that ever yet the world saw, advanced *Julian* also, a most damned Apostata For as Saint *Augustine* saith, *Iniquum non est, &c.* It is not unjust that wicked men should receive power over the world, that good mens patience should be tryed, and evil mens wickednesse punished. By the power given to the divell, *Job* was tryed, that he might appeare to be righteous ; *Peter* was tempted, that he might not presume of himselfe ; *Paul* was buffeted, that he might not be puffed up ; and *Judas* was condemned, that he might hang himselfe ^h.

The use is both for *Magistrates* and people.

For *Magistrates*.

1 *Instruction* ; that they remember that they are *men* ; that they use the authority for God, which they have received from God ; that they maintaine true religion, &c. that they must give an account of their government.

2 *Comfort* : The calling of a Magistrate is full of labour, and danger, so that the Imperiall robes have bin accounted not worth the taking up, for the cares which are wrapped in them : This is the condition of all, specially of *Protestant* Princes, having the Devill, and so many Iesuits and Papiists daily seeking their subversion : But good Kings and Princes may comfort themselves ; for they are ordained by God, and he will protect them, as the experience of famous Queen *Elizabeth*, and of our most mighty and gracious Soveraigoe King *James*, doe manifestly declare.

For the Subjects and people.

1 That they use all reverence to their Governours : The dignity of a King or Prince, is a kind of *Divinity*. They differ not in substance from their Subjects, but in use, so much, that they are called gods in the Scriptures ^h.

We must not thinke of them, looke on them, speake of them, as of mere men, but as the Deputies, *Legenants*, *Viceregents*, and *Magnificent representations* of the Majesty of Almighty God ; honouring them next unto God : and *solo Deo minores* : as those who are onely lesse then God : For a King, *Sic omnibus maior est, dum solo vero Deo minor est*, is so greater than all, while he is lesse than the true God alone, as said *Tertullian* ¹.

Many take a wretched liberty to taxe their Governours ; It is meat and drinke to evil Subjects to speake of the faults of their Princes ^k : but be thou ware, for it is written, *Thou shalt not revile the gods, nor curse the Ruler of the people* ¹. Is it fit to say to a King, *Thou art wicked* ? or to Princes, *ye are ungodly* ? *Iob* 34. 18. It is not fit, but deserves severe punishment. *Fear* God, and the King : *Pro.* 24. 21 *1 Pet.* 2. 17.

2. That they be obedient : Hee that hath commanded us to obey our naturall Parents, hath cominanded us much more to obey our Princes, who are more worthy fathers. Hee that forbids murder, forbids disobedience also : from which disobedience comes all disorder and confusion in Church and Common-wealth.

Many mens consciences sticke at some things commanded by the *supreme Magistrates*, whose consciences sticke not to breake the peremptory commandement of God, to obey the Magistrate.

3. That they be thankfull for their Governours : They are the *Breath of our nostrils* ^m. As the taking away of the breath is the death of the body, so the taking away of Governours, is the death of the State. *David* is called the *Light of Israel* ⁿ. So are all good Kings to the Common-wealth, as the *Sunne* is to the world.

Some perhaps may thinke that to be left to our selves, to doe that which is good in our owne eyes were best : But as servants and children left to themselves will soone ruin the family ; so subjects left to themselves will soone undo the Common-wealth : The State of the Children of *Israel* was never worse, then when there was no King in *Israel*, but every man did what was good in his owne eyes ^o.

Let us be thankfull for our good Lawes and Governours, and pray that God may continue them. Amen.

Aug. som.
6. 1. ds. na.
boni ad ver.
Man. sa. 32.

Pse.

Ex. 22. 28
Pla. 82. 1. 4.

1 Tertul. ad
Scapulam,
paulo post
initium.
2 Idem sup
titul. malis
tuus ad ap-
ostolas.
Thucydides
1 Ex. 22. 28

1 Luc. 24.
2 Sam. 22
17.

1 Ind. 22
35.

VERSE 2. *Whoſoever therefore reſiſteth the Power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation.*

IN this Verſe is a ſecond reaſon to enforce ſubiection to higher Powers, and it is taken from the contraries, thus, We may not reſiſt, Therefore we ought to be ſubiect: for that is to be done, whoſe contrary is to be abhorred:

The Antecedent is proved by two arguments: the firſt from the quality of the fault: the ſecond from the greatneſſe of the Punishment.

The quality of the fault is, that he which reſiſteth powers, reſiſteth the ordinance of God. The puniſhment is great, even Damnation.

He which reſiſteth: To reſiſt, ſaith one ^a, is not to be ſubiect: and the Greeke word ^b notes ſuch a reſiſting, as when a man is contrary to the order eſtabliſhed; and is either by force, as rebels: or without force; as by contumacious denying of the lawfull commandement in things Ciuil or Eccleſiaſtical: or by cunning eluding, and crafty avoyding of the Law; or by hindring iuſtice from due execution, by wrong information and falſe ſuggeſtion: For Princes often ſee and heare by other mens eyes and eares, and therefore ſeldome ſee and heare the truth: And by this meanes a good, and wary, and wiſe Prince is bought and ſold, the ſubiects abuſed and wronged, without the knowledge, and contrary to the intention of the Prince, as Ziba abuſed David and his Maſter alſo.

Reſiſteth the ordinance of God: Here is another word which is tranſlated to reſiſt, which ſignifies to ſtand againſt ^d, whether it be by force of armes or arguments: It is a military word; and ſuch Paul uſeth, that we may underſtand reſuſing to obey, to be a greater ſinne than wee make reckoning of.

And he which reſiſteth. Here is the ſame word with the laſt: the word reſiſteth is three times uſed, and every time put in the preſent tenſe: but in the Greeke, onely the firſt is in the preſent: the two laſt in the time paſt: as if you ſhould render it; He that reſiſteth the power, hath reſiſted the ordinance of God; and hee that hath reſiſted, ſhall receive damnation. This is obſerved by a learned man ^e, who thereby noteth, that many times when we doe not obey Magiſtrates, wee intend not to reſiſt them; but when wee have not obeyed, then it is plaine we have reſiſted.

Shall receive to himſelfe damnation. He ſaith not, it is like, or it may ſo fall out; but pre-emptorily, He ſhall receive.

Damnation. Punishment here by the hand of the Magiſtrate, whoſe lawes he hath broken, and eternall puniſhment in the world to come, if he repent not.

Receive to himſelfe. They are the cauſe of their owne judgement, and hurt themſelves more than the Magiſtrate by their diſobedience:

A grievous puniſhment remaines for them which reſiſt authority: Pro. 17. 11. *A cruell meſſenger ſhall be ſent againſt an evil man who ſeeketh rebellion:* Pro. 24. 21, 22. *My ſon, feare the Lord and the King, and meddle not with them that are given to change, or are ſeditious: For their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both:* Eccleſiaſtes 8. 1, 2, 3, 4, 5, and 10. 20.

Though we muſt not reſiſt, yet we muſt not obey unlawful commands by doing them: for the power of a Prince is limited: and if it agree not with the word of God, then hath place that ſaying: *We ought to obey God rather than men.*

It was the nefarious voyce of Antoninus Baſſianus Caracalla, Emperour of Rome, which he ſucked from his mother, *Siliber, licet*: If it like me, it is lawfull. He murdered his brother *Geta*, and requiring *Papinian* a famous Lawyer to defend this fact, received this answer: It is eaſier to commit parricide than to excuſe it; for which hee cauſed him alſo to be ſlaine. Godly Princes are contrary to Caracalla, and godly ſubjects are like to *Papinian*, rather chuſing to dye than to doe that which is worſe than death.

The men of *Calecut* will doe whatſoever their Emperour commands, though it be to worſhip the Devill, as they ſay they doe: but we muſt Feare God, and the King.

Princes may not be reſiſted, but they may be reprov'd by them which have a calling to doe it, ſo it be in wiſedome and humility; and ſo that the reproofe of the fault no wayes tend to the prejudice of their power.

It is not lawfull by any humane or divine law revealed, for a ſubject or inferiour Magiſtrate to take armes againſt his Prince, though a wicked man.

Though

Though *Saul* unjustly and tyrannically persecuted *David*, yet he never lift up his hand against him, but honoured him alive and dead, as you may read in his Story: of which *Bucanus* writes dangerously and erroneously ^f.

Our Blessed Saviour would not suffer *Peter* to defend him with his sword against the present authority, though it did unjustly.

Peter commands all servants to be *subiect*, not onely to good masters, but to the forward ^g.

Take heed how thou *resistest* thy Prince upon any pretence, or takest part with such: and suffer not thy selfe to be deceived by any thing thou shalt read in any learned mans workes which may tend thereunto: and of these especially beware of a booke intituled *Vindicia contra tyrannos*, set forth by *Stephanus Junius Brutus*, to the dishonour and disparagement of Kings and Princes.

Abhorre *Insurrections, rebellion, treason*: great is the sinne, and great is the punishment: *Vse 2.* as may appeare in the punishment of *Corah, Dathan, Abiram*: of *Abolon, Sheba*: of the *Guizes* in France: of the *Gowries* in Scotland: of the popish Priests, and divers *Isolued Gentlemen* in England, both in *Queene Elizabeths* dayes, and also in the dayes of our most gracious King *James*, whom all God, the ordainer and defender of Kings, brought to shame and ruine for their treasonable practices.

The persons of Kings and Princes are *sacred*; The Poet said, and we say, *Sacred Majesty*. They are the Lords anointed, and God hath a speciall care of them. Great deliverance giveth he to his King ^k. It is best that giveth salvation to Kings, that delivereth *David* from the hurtfull sword ^l.

From a wonderfull escape of *Titus* at the view of the wals of *Hiernsalem*, *Iosephus* collects, *Imperatorum pericula Deum curare* ^m, that God takes care of Princes in their danger.

Aulus Gellius ⁿ also reports of a strange deliverance of King *Cresus*: Hee being overcome in battell, and being followed by a souldier who was ready to have runne him thorow, not knowing he was the King; a young man, the Kings sonne being borne dumbe, suddenly spake, Man kill not *Cresus*; whereupon his life was saved.

Alphonso King of Aragon would say that the lives and soules of Kings were not subject to the will of private men, but in security under the care and protection of God.

This may evidently appeare in the manifold deliverances of that blessed Saint, our Noble *Queene Elizabeth*.

And of this, our most gracious King *James* hath beene a pregnant example.

When the King commands, see thou obey: for if thou refuse, thou fightest against God *Vse 3.* him selfe, *resisting his ordinance*, and so the Lord him selfe interprets, namely, *himselfe* to be oppoied, when the commands of Magistrates are not obeyed ^o.

Pretend not *conscience* or *religion* for thy *refusal*: Thy *conscience* thou saist smites thee if thou submit to orders Ecclesiasticall commanded: but for *disobeying* the Magistrate, and resisting the ordinance of God, thy *conscience* smites thee not. Take heed, this is the way to piucke upon thy selfe the wrath of God to thy condemnation.

VERSE 3. For Rulers are not a terror to good workes, but to the evill: wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.

4. For he is the Minister of God to thee for good.

THE occasion and order of this Text may be from the latter part of the second verse, but the Argument is principally to be applied to the precept in the first ver. So *Chrysostome* and *Calvin*.

The Argument is taken from the end for which powers were ordained, which is the good of mankind, in these two branches: *Reward* and *punishment*, the *finis* of gouernment. Thus;

That which is ordained for the singular good of Man, is to be obeyed, submitted unto, and not resisted.

But Powers or Magistrates were so ordained: For there can be nothing better then that good men should be rewarded, and evill men punished.

This Argument is first set downe, in these words: For Rulers are not a terror to good workes, but to evill: and afterward repeated to the end of the 4. verse.

Rulers. This word is so generall, that it extendeth it selfe to domesticke governors, but here

here is to be understood onely of them which have the power of the sword, whether they be supreme, or subordinate.

Are not a terror to good workes, but to evil. We must feare God and the King : and authority languisheth where it is not feared : But yet *Rulers are not*, that is, ought not to be, a terror : *To good workes* : workes for workers, the effect for the cause ; but to *ill workes*, that is, workers, the Apostle so speaking, because men are to be rewarded or punished according to their workes.

Good and ill workes. Not so *Theologically*, as a good worke, that is done of faith, of a sincere minde, and for the glory of God ; and ill workes contrarily, for the Magistrate cannot judge of this : but *civilly good or evil*, which are according or contrary to the lawes divine, humane, positive, municipall, of Kingdomes, Cities, and Corporations, whereby the convenient and necessary discipline of every State is established.

This is repeated in the words following : and the repetition elegantly set forth by a Rhetorical communication, whereby both parts are declared, first, that *Rulers are not a terror to the good* : Secondly, that they are *a terror to the evil*.

The first, in these words : *Wilt thou then not be afraid of the power ? doe that which is good, and thou shalt have prayse of the same : verse 4. For he is the Minister of God to thee for good.*

The second, in the words following, to the end of the fourth verse.

The first hath two parts : A Question and an Answer.

The Question : *Wilt thou then not be afraid of the power ?* As if Paul called unto him a fearefull and carefull subject, who studied to live, as that he might not offend the Ruler, nor come within the dint of his sword.

The Answer : *Doe that which is good, &c.* Where we have an advice, exhortation or precept, and the reason.

The Advice, *Doe good* : that is, obey and resist not : Hee meaneth not the profession of Christianity, for that bred hatred : but such *good* as was so in the judgement of the Heathen themselves, which is a civill conversation, agreeing to the lawes of the State wherein we live.

The Reason : *And thou shalt have prayse of the same.* The fruit of subjection is *prayse* : a sweet fruit, and of all exceedingly desired, though it may be deserved but of a few.

Prayse is here largely taken, as *Tebillah* in the Hebrew, implying not onely immunity of punishment, as a verball commendation ; but a partaking of all liberties, freedomes, privileges, commodities of a good subject, according to the lawes.

This is confirmed for better assurance and encouragement from the end why Magistrates were ordained, which is the *good of man*, as before : *He is the Minister of God to thee for good.*

He is the Minister of God. The word which is ordinarily given to Ministers of the word, is here given to the Ministers of the sword.

There is a great agreement betweene them : in regard of the Lord whom they serve, which is one and the same, even the Lord Iesus ; and in regard of the common end of both their Ministeries, which is the *good of men*.

But there is also great difference, in regard of the *object*, and the *manner* : The civill Magistrate is for the Naturall, Morall, Civill and Spirituall good, by the power of the sword. The Minister of the Word, is for the Spirituall good ; not by Law or force, but by preaching the Word, administering the Sacraments, and execution of Ecclesiasticall discipline : unto which also reacheth the power of the Magistrate, not to execute them in his owne person, but to see them executed.

For good. What good ? For naturall good, that thy life and safety may be preserved. For Morall, that thou maist be brought from vice to vertue : Civill, that thou maist safely enjoy thy possessions, and that society and publike honesty may be defended and maintained : For Spirituall, establishing the true worship of God, as the keeper of the first Table of the Law.

To thee, even thou which art a Christian also, who of all others, wert least in safety, if there were no Rulers nor Lawes.

Magistrates are ordained for the prayse and good, of the good, and them which live in order : Prov. 14. 35. The Kings favour is toward a wise servant. And 16. 13. Righteous lips are the delight

delight of Kings, and they love him that speaketh right. 1 Pet. 2. 14. *Governours are sent for the praise of them which doe well. Of this David is an example: Psal. 101. 6. Mine eyes shall be upon the faithful in the Land, &c.*

But many live in order and doe good, which yet receive no praise, but vexation. How is Obiect. the Magistrate then for their good?

It is thus answered By one, *a* *Sibonius, nutritor tuus; si malus, tentator tuus est; Nutri-* *Ans.*
menta libenter accipe; sic etiam temptationem, ut aurum probare: If he be a good Magistrate, *a* *Anselmus*
he is thy nourisher; if an ill one, he is thy prover; take thy nourishment willingly, and al- *in locum.*
so thy tryall, that thou mayest be proved to be gold. And thus by another *b*, when a man *b* *Origenius*
doing good is persecuted, this commeth to passe, *non ex natura operum, sed ex abusu poss-* *in locum.*
status: Not of the nature of the workes, but by the abuse of the power.

The Vse is for Magistrates and Subjects.

Vse.

For Magistrates.

1. They are the Ministers of God, therefore let them take heed what they doe, for they judge not for man, but for the Lord, who is with them in the judgement: let them *c* *Chr. 19*
feare the Lord, and take heed; for there is no iniquitie with the Lord, nor respect of persons, nor *6, 7.*
taking of gifts: as said King *Iehoshaphat* to his Iudges *c*; as also our good *Iehoshaphat* to this purpose admonisheth the reverend Iudges before the riding of their Circuits.

2. Let good Magistrates be comforted: many troubles accompany government and the due execution of Iustice, many slanderous speeches of evill men: but Magistrates are Gods servants, and he will beare them out, and reward them.

3. Magistrates must remember that they are advanced for the good of subjects, not for the honour onely of their persons and families, nor at all that they should be licentious without controulment, as *Nero, Tiberius, Caligula, &c.* Magistrates differ from the rest of the people, not by *Impunitie*, but by *virtue* and equity: and are to respect the *utility* of the people, not their lust.

It was the word of *Elivs Adrianus*, who succeeded *Traianus* in the Empire of Rome; *Non mihi, sed populo*, signifying that which hee often was heard to say; *Isaie Rempublicam gesturum, ut sciret rem populi esse, non suam*; that is, that he would so governe the Commonwealth, as knowing it was the wealth of the people, not his owne.

The principall ayme of Kings, Princes, and Magistrates, must be the good of them which obey them, and therefore they are called *Benefactors* *d*: and indeede a good King or Magistrate is a *Benefactor*, and mans greatest friend upon earth *e*.

d *Epaphras*
Luk. 22. 28.
e *Evangelist*
esi benefactor
2j mthas
philos.

Now the Magistrate procureth the good of subjects three wayes,

1. By establishing and maintaining true Religion. A State without the true Religion, is like a Citie without wals, or a house without a foundation: and stories record, infinite evils to have betide Kingdomes for the neglect of true Religion. Kings are to be nursing Fathers of the Church and of Religion. Such of old were *David, Exechias, Iosias, Constantine, Theodosius*; such of late was our famous *Elizabeth*, such a one was (blessed be our God) our most Noble King *Iames*, the tenderest Father of the true Church, and the greatest defender of the faith upon earth.

2. By hearing the cries of the poore, receiving their petitions, and redressing their wrongs: So did *David*, so did *Salomon*, so did King *Iames*: I thinke never any King more, never pretending want of leisure, as sometimes *Antipater*, in matters of this kind.

3. By seeing to the making of good lawes, and their execution: *Populi salus suprema, lex*: Law is the chiefe safety of the people. But what are good lawes, if not duly executed, and without respect of persons: we have good Lawes against drunkenesse, and yet for want of due execution, through the negligence, doubtlesse, of inferiour magistrates, it daily encrease to the great dammage of the Common-wealth.

The not executing of good lawes uprightly, is an intolerable injury to the supreme Magistrate; for from hence is many times the alienation of the subjects from their Prince. This caused many to depart from *Saul* to *David*: 1 Sam. 22. 2. and this was the pretended ground of *Abshaloms* rebellion; and this alleged as the cause of the deposition of *Richard* the second. Most worthy therefore are all Iudges, Iustices, and subordinate Magistrates, of most severe punishment, which shall through negligence, corruption, favour, hatred, &c. wrong the Maiesty of the supreme Magistrate, the authority of good lawes, and the safety of the common people,

As it is a damned thing for a Physician to be corrupted to destroy his *patient* whom he hath undertaken to restore to health; so for a Judge or Justice, any way to *pervert iustice*, and not duly to *execute* good lawes: *Cambyes* caused such a Judge to be slain.

e Herodot.
1.5. Vautr.
Max. 1.6. c. 3
Vse 2.

For Subjects.

1. To reverence, love, and pray for their Governours, as for the Ministers of God, sent for their good.

2. To obey the Lawes: unto which here are two motives: First, obedience bringeth prayse of thy fellow Citizens; of the Magistrate; of God. Secondly, such obedience is called *doing good*: whom then doth it better become, than such as glory to be accounted professors of the Gospel?

But in what degree a good worke? even in the *highest* of the second Table; in which, obedience to Magistrates is in the first place commanded: and Saint *Paul* wisheth *Titus* to put the people in remembrance that they be *subject* to Magistrates, and obedient, and ready to every good worke: as if there were no good worke to be expected from him that obeyeth not the Rulers: I wish such seriously, and in the feare of God to consider hereof, who resist and oppose the lawes and constitutions of the Magistrate in certaine matters of order in the *holy service*; both refusing to obey, and making a *straight* matter of such disobedience, though it pertaine to one of the *highest* transgressions of the second Table.

[Tit. 3. 1.

VERSE 4. — But if thou doe that which is evil, be afraid: For hee beareth not the sword in vaine: For hee is the Minister of God, a revenger to execute wrath upon him that doth evil.

IN these words the Apostle, by a like figure as before, sheweth that Magistrates are a terror to evil workes: as he hath shewed the Magistrate to be amiable to the good, and that they may rejoyce in him; so here he maketh him terrible to the wicked; that such as will not doe well for the love of vertue, may by feare of punishment be kept in awe.

Here are two things: a Proposition, *He that doth ill, hath just cause to feare*: a Reason, from his power and authority, *He beareth not the sword in vaine*: and this is set forth by the Author of his power, which is God: *He is the Minister of God*: and by the end wherefore he receiveth such power in regard of the wicked; *To execute vengeance or wrath upon him that doth evil*.

If thou doe that which is evil: Morall evil, or Civill, contrary to the Decalogue, or particular positive lawes and Canons of the Church or Common-wealth, or place where thou livest; which Lawes and Canons to be the same in all places and Countries is not necessary.

He beareth not the sword in vaine: There is a two-fold sword; of the Word, in the mouth of the Minister, by admonition, suspension, excommunication; and of iustice, in the hand of the Magistrate, which is here meant: and here are two figures: 1. a Metonymie of the signe for the thing signified; the sword for authority: Then a Synecdoche; one kind for all coactive power.

He beareth. According to the fashions of Princes, who have certaine Officers going before them, carrying the signes of their power. Thus the Romans had certaine Bundles of rods, and axes carried before their Magistrates, by twelve Sergeants; and the Kings of England, Scepters, and a Sword.

In vaine. He carries not the sword for fashion, or for a shew, but as having power of life and death: He may reprove with words, and he hath power also to strike with the sword: Dan. 5. 19. *Vana sine viribus ira*: Authority were but an idle name, if it were not invested with the power of the sword.

He is the Minister of God: as before.

A revenger to execute wrath, &c. Vengeance is proper to God, and by God communicated to Magistrates, who otherwise had no power to revenge; neither may inferiours execute private revenge.

Wrath. The wrath of God, or punishment, so called, signifying all manner of castigation, as mulcts, fines, imprisonment, banishment, prescription, death, &c.

The Magistrate is appointed for the punishment of them which doe evil: Gen. 9. 6. *Who so sheddeth mans blood, by man shall his blood be shed*. By this Scripture the power of the sword is

— 117.

is confirmed to the *Magistrate*. So *Exod. 21. 14.* and *S. Peter* affirmeth that Magistrates are sent for the punishment of evil doers: *1 Pet. 2. 14.*

May the Magistrate pardon a malefactor deserving to dye by the law of God, and *Quest.* convicted.

The Supreme Magistrate may, and also encrease or diminish punishments according to circumstances, if it be more for the good of the Common-wealth, and no fraud to God or good men: So *Darius* aggravated the punishment of theft by his sentence upon a rich man, which should have staine the *only* sheepe of his *poore* neighbour ^a.

Also he forbore *Isab*, that wilfully murdered two famous men, *Abner* and *Amasa*; for he was a valiant man, in great account with the people, and there was great need of him. But *Salomon* executed *Isab*, and in the flower of his wisdom, upon good reason, pardoned *Abasbar* the Priest, a man worthy of death ^b.

Warre, a cruell thing, I confesse, yet lawfull and necessary sometimes by this place: as he may draw his sword against a private troubler of the Common-wealth, so against a publicke, whatsoever *Eraymus* saith to the contrary ^c.

The Saints by Faith subdued kingdomes, and turned to flight the armies of aliens, *Heb. 11.* ^d

33, 34.

When the Souldiers demanded of *Iohn*, what they should doe: If he had misliked war, he would have bid them to hurle away their swords, rather than bid them bee content with their wages, as Saint *Augustine* hath observed ^d. So that warre is lawfull, and if the King command, lawfull for the Subject to draw his sword, but not without his Authority.

It is the duty of Magistrates to punish offenders. Clemencie is most commendable in Princes. *Nero* in the beginning of his Empire, when he was requested to let his hand to the execution of an offender, would say, *utinam nescirem scriberis*, I would I could not write, which procured him great love among the people.

And *Theodosius* the younger being asked, why he never executed such as injured him; answered, I would to God it lay in me to revive them which bee dead: A Princely voice.

Yet severity is necessary, and God requires that wicked men should be punished. Impunity is a great enticement to sinne.

It is true which the Orator ^e said, There is no profit of that Government which hath not instruments of punishment for wicked men.

It is profitable for the Common-wealth, for the safety of the Good, who are in some sort wronged, when wicked men are spared. The Physician purgeth our bodies of peccant humours, and the Sovereigne Magistrate is the Royall Physician of the State. A wise King (saith a wise King) scattereth the wicked, and bringeth the wheele over them.

Also for the amendment of the bad, who are punished even for this alfe, that others may be warned by their example: If they will not amend, let them be made Triacle, to expell the poyson of sinne out of others.

The execution of Iustice in this kinde, is like Thunder, which striketh few, but feareth many ^b. Smite a corner, and the simple will beware, *Prov. 19. 25.* So God will have the enticer to Idolatry, the false witness, and the incorrigible sonne, to bee severely punished for a warning and example to others.

Magistrates are not to bee a terror to the good, but to the evill: *Da veniam cunctis, vexat censura columbas*, is a foule mistaking of the marke: They must diligently examine matters, that they may pronounce right judgement; neither must they proceed for favour or affection, for they judge not for man, but for the Lord, as said a just King ^c.

It is reported of *Artaxerxes* long-hand Emperour of Persia, that when his favourite *Satibarzanes* sued for an unjust thing, being drawne thereunto by the promise of a great summe of money; the Emperour commanded his Treasurer to bring so much money, and gave it his favorite: Hold thee, saith hee, though I give thee this, I shall be never the poorer, but if I grant thy suit, I shall be much the unricher.

We are to praye God for our Governours, and good lawes, without which, no man should travell in safety, nor keepe his owne house: also to pray for the Magistrates, that they may be all of them lovers of Religion, Iustice, Vertue: for according to their example, are the Commons for the most part fashioned. In the time of *Julius Caesar*, Souldiers;

Ans.

a 2 Sam 12

5.6.

b 1 King. 1.

26.

c Use 1.

d Eras. Ada,

Cbi. 4. Cn. 1

Adag. 1.

e Aug. epi. 5.

Marcel &

clarissim.

ta. 6. l. 22.

f contra Fan-

sum. c. 74.

Use 2.

g Socrat.

Schol. Eccl.

bist. l. 9. c. 22

h Ezechiel.

Q. d. 3. 2. 2.

i 2. 2. 2.

j 2. 2. 2.

k 2. 2. 2.

l 2. 2. 2.

m 2. 2. 2.

n 2. 2. 2.

o 2. 2. 2.

p 2. 2. 2.

q 2. 2. 2.

r 2. 2. 2.

s 2. 2. 2.

t 2. 2. 2.

u 2. 2. 2.

v 2. 2. 2.

w 2. 2. 2.

x 2. 2. 2.

y 2. 2. 2.

z 2. 2. 2.

aa 2. 2. 2.

ab 2. 2. 2.

ac 2. 2. 2.

ad 2. 2. 2.

ae 2. 2. 2.

af 2. 2. 2.

ag 2. 2. 2.

ah 2. 2. 2.

ai 2. 2. 2.

aj 2. 2. 2.

fontainers; of Augustus, scholars; of Nero, Poets and Stage-players flourished, because these great ones were such: As certaine flowers move according to the motion of the Sunne, so doe the common people imitate the lives of their Superiours.

VERSE 5. *Wherefore ye must needs be subiect, not onely for wrath, but also for conscience.*

IN this Verse is the Conclusion of the former Precept and Reasons; the Apostle peremptorily determining *Subjection* to Magistrates.

There are two parts: First, The duty commanded, *Subjection*: Secondly, The reason, which is double: First, because of *Wrath*: Secondly, for *Conscience sake*.

Both these are generally amplified, and particularly.

Generally, in this terme of illation, *Wherefore*, that is in effect; these things being so, that Magistrates are of God, that they are his ordinance, for the good of mankind, and armed with the sword, then *Subjection* is due both for *wrath*, and also for *conscience*.

The particular Amplification, is the manner of enunciating and delivering, both the duty and the reasons.

The duty is not plainly delivered, *Be subiect*, but *ye must*, and more, *ye must needs be subiect*. There is a necessity of *subjection*.

The Reasons are delivered by comparison, not simply; for *wrath*: but not for *wrath* onely; but also, and much more for *conscience*.

The wisdom and care of the Apostle here appeareth, that handling a matter so weighty, leaveth it not *rawly*, but endevoureth so forcibly to speake, that all men may take knowledge hereof, and be perswaded.

Ye must needs. Things are necessary or indifferent. Things necessary to be done, are such as are commanded in the Word: necessary not to be done, such as are there forbidden: indifferent, such as are neither forbidden nor commanded.

Things necessary, bind the conscience, because they are Morall; Things indifferent both in nature and use also, bind not the conscience, but in case of scandall.

Be subiect, to Magistrates, to their Lawes, Statutes, Decrees, Edicts, Orders, Constitutions, &c.

For *wrath*: of God, for God is angry with all such, who resist authority; and of the Magistrate, whom we provoke by our disobedience, and who may justly punish us.

Not onely for *wrath*, but also for *conscience*. If *wrath* make us subject, much more ought *conscience*; and if a man could hide from the Magistrate his breach of the Law, yet *conscience* mult with-hold him from transgression.

For *conscience*: of the brother: for it is an offence to a peaceable and loyall subject, that any should take libertie to breake the lawes of the Magistrate: The argument is forcible if wee sounderstand it: But better for thine owne conscience, as the Syrian Translator expresseth.

Conscience is a faculty of the soule, taking notice of all things passing in our whole life, and determining thereof, either accusing or excusing before God. Calvin calleth it the Sense of the Divine Iudgement. For *conscience*, that is, lest by not obeying the Magistrate, thou wound thine owne conscience, in sinning against God: for if *conscience* bee offended, then is God offended, who is the Lord of *Conscience*.

Every soule is bound in conscience to be subiect to Magistrates.

This is proved by the fifth Commandement, Honour thy father, &c. Every part of the Morall law binds the conscience: But to obey the Magistrate is a part: Therefore, &c.

(*Matth. 22. 21.* Render to Caesar the things that are Caesars: we are bound to deale iustly, and to render to all their due.

Ecclesiastes 8. 2. Keepe the Kings commandements, in regard of the oath of God. Both the oath which thou hast solemnly made to God in thy Baptisme, to keepe his lawes, and the oath of Allegiance which thou hast by the name of God taken to obey thy Prince. An oath binds conscience; but thou hast sworne: God hath bound thee to obey, and thou hast bound thy selfe.

Saul sought Davids life, then David having him at an advantage, onely cut off the skirts of his garment; no great matter one would thinke, yet it was his Sovereigne; and afterward his conscience was troubled, and his heart smote him, even for that, 1 Sam. 24. 5.

Doe

a Sensus Iudicii divini
Calvia. Institutio lib. 4. c. 10. sect. 3
Doctr.

Doe the Lawes and Constitutions of Magistrates, Civill and Ecclesiasticall, binde the *Quest.*
conscience?

It is the prerogative of Gods Law, to binde conscience: and Princes lawes binde, but not *Ans.*
by their *owne power*, but by vertue of the *Law of God*.

Nebridius exceedingly hated, *de quaestione magna, responsionem brevem*^b, a short answer ^{b Aug. re-}
to a weighty question: a word or two more therefore hereof, to make it plaine. ^{first Ep. 232.}

It is therefore to be understood, that *Magistrates* are invested with a power from God, ^{ad Donatist-}
to make Lawes and Constitutions, Civill and Ecclesiasticall: and these determining ^{cium non}
(not the substance, but) the *circumstances* of Gods worship, as what *garments*, what *gestures*, ^{prout u}
what *times* of meeting, &c. to be used in the *holyservice*, for *comeliuesse* and order. ^{fac.}

This is onely questioned; but it may thus appeare.

The Magistrate is the *Minister of God for thy good*, as before, vers 4. But a great part
of this good, is in comely manner of worshipping God. The very Heathen Philosophers saw
by Naturall reason, that the end and care of the Magistrate, is, *εὐλαβὴς τοῦ θεοῦ καὶ τῶν ἀνθρώπων*,^c to make his subjects *veruous*, and practisers of things good and
honest. ^{c Arist. E-}
^{thic. lib. 1. d}
^{cap. 9 & 13}

This is grounded upon *Deut. 17. 19* 20. The King must heare and reade, and study the
lawes and statutes of God, to keepe and doe them; as he is a *man*, in his *owne* obedience,
and as he is a *Magistrate*, to see others obey them, punishing the breach of the *first* Table,
as well as of the *second*, and making lawes for the comely worship of God, as well as for the
preservation of *justice* and *honestie* amongst *men*; otherwise, how doth he *keepe* all the
words of the Law?

This is confirmed by the examples of all godly Princes, as of *Moses*, *David*, *Salomon*,
Alia, *Ieholaphat*, *Hizekias*, *Ionas*, and since the coming of Christ, of *Constantine*, *Theo-*
dosius, *Martianus*, *Leo*, &c.

Saint *Augustine* more than once^d commends an Imperiall law against the Donatists and
Schismatics, which was, that they which separated from the Church, and held private
conventicles, should bee punished with pecuniary mulcts; their Leaders with banish-
ment, and the place of their meetings to be forfeited to the Emperour. ^{d Aug. Rom.}
^{comit. ep.}
^{30. & pra-}
^{cap. 10m. 7.}
^{conr. epist.}
^{Parmentia-}
^{ni, l. 1. c. 7.}

Allo that they should have no power to bestow their goods by will, nor to enjoy any
legacy bequeathed to them: and he instanteth in a certaine Noble man, who recovered
a legacie from certaine Donatists, specially from one *Augustinus*, a Bishop of that side,
given to them by his Sitter.

Indeed the *Papists* would engrosse all this power Ecclesiasticall to the *Pope*. And the
Donatists^e in Saint *Augustines* dayes, would be left to themselves, and not to bee under
the power of the Magistrate, in matters Ecclesiasticall, as to be compelled to the outward
service of God. This way runne the Brownists also, who would have the King to be but
as *one of the company*, and to be subject to their unwarranted Lay Elders. ^{e Aug. tom.}
^{7. l. 2. cont.}
^{epist. Gau-}
^{dientii, cap.}
^{16, 17.}

These things then thus premiskd, the Answer is, that all Lawes and Constitutions of
the Magistrate (not repugnant to Gods word) binde the conscience, *per se*, to obedience,
under the danger of mortall sinne, in the *Generall*, for the *Generall* is *Morall*, which is,
that we *obey Magistrates*; and by consequent, in *particular* also; because to violate orders
established, to trouble the peace of the Church, and to give offence, is *morall Transgression*:
and the breaking of a *particular*, inferres the breaking of the *Generall*. ^{f Calvin.}
^{inst. lib. 4.}
^{c. 10. sect. 5.}

The obligation we speake of, is not in the *things command-d*, but in the *commandement* of
God, who bids us in all *lawfull* things to obey the Magistrate.

And thus things *indifferent*, in *Nature*, may become *necessary* in their *use*, and binde the
conscience, if the *use* bee *determined* by the Magistrate, which is in his power to doe,
though not to *alter* their *Nature*.

Is my conscience discharged of sinne before God, for not obeying the Ecclesiasticall or *Quest.*
Civill lawes of the Magistrate in things indifferent, if I willingly submit my selfe to the
punishment?

No: For the Magistrate in his lawes, which are of things just and profitable for hu- *Ans.*
mane societies, intends first the subjects obedience in doing of it.

And such lawes (which are called mixt) are confirmed with a double band: the wrath
of the Magistrate, and conscience towards God. And so every transgression of such
lawes, implies a double guiltinesse; the one before the Magistrate, the other before God.

The first is an injury to man ; the second, a sinne against God. If thou undergoest the punishment, thou art discharged of, and hast satisfied for the injury done to man ; but thou hast resisted the Magistrate in his primary intent, and broken a profitable and just law, and so remainest under the imputation of sinne before God, from which, no meeere man can discharge thy conscience.

Use 1. Wee may pittie such Princeſſes, who, by *subiecting* themselves to the Pope, are but *halfe Rulers*, being deprived of their authority in things Ecclesiasticall.

Use 2. Wee must obey of *conscience*. How unjust censurers are many then, who are ready to taxe and reprove others for their obedience and subjection to lawes and constitutions established? if any deserve censure, they are such as *resist* authority, refusing to be obedient.

Use 3. Let us all, in the feare of God, submit our selves to *God* and the *King*, according to lawes Civill or Ecclesiasticall.

We use to say, *much* is for the King ; and the King of Kings commands that we should obey authority : we *must needs be subiect for conscience*, saith the Spirit.

It is strange, that any should dare to pretend *conscience* to disobey the Magistrate or the Church commanding things lawfull.

Thou sayest thou wilt not for thy *conscience*, and *Paul* saith, thou *must needs for thy conscience*.

When thy *servant* obeyes not *thy word*, thou sayest, what *conscience*? when thou obeyest not the *word* of the *Magistrate*, it may much more justly be said to thee, what *conscience*? Disobedience to lawfull authority is for *want* of conscience.

But thou canst not be perswaded of the lawfulnessse of things commanded.

For answer, I desire thee well to consider these following advertitements.

1. When Statutes are made by *His Royall Maieſty*, and the three estates of the Kingdome, the Lords spirituall, the Lords temporall, and the Commons; and when by his Majesties Authority, Constitutions and Canons are set forth by the *reverend* and learned Bishops, with the assistance of a multitude of learned and godly Divines : is it tolerable or *conscionable*, that the private opinion of some *Novell* Divine, and inferiour vntettered persons should be preferred before the *Grave determinations* of such *Reverend* and *Honorable* assemblies.

Be *modest*, and thinke not thy selfe *wiser* than all other men.

2. Princes are not bound to render to every one a reason of their Lawes : a *good Subiect* examines not whether this or that be more convenient, but is contented with this, *This is commanded*.

If in making lawes every particular mans fancy were to be regarded, there would be no end, no order.

Submit thy selfe therefore to the *present* government, and follow the *custome* of the Church wherein thou livest in the *received rites*, which are not impious, nor undecent in the judgement of the best.

^a *Pavens in s. 11. epist. 1 Corinth.* Be not contentious : 1 Cor. 11. 15. *Hoc hominum genus autoritate potius compeſcendum, quam longis disputationibus refellendum* : Such kind of men are rather to be repressed by authority, than refuted by long disputations, said a learned and moderate Divine ^a.

3. If thou doubtest of things commanded; never goe for resolution or counsell to them which are *opposite* to authority and the State, but to the *peaceable*; and here apply the counsell of *Syracides*, *Eccles.* 37. 10, 11, 12. Consult not, in matters of obedience, with them which refuse to obey. By *this* have many simple minds beene dangerously misled. But feare thou ^b *Pro. 24. 3* God and the King, and meddle not with the *seditions*, or them which are given to change ^b.

^c *Eccles. 10* 4. Judge charitably of the Magistrate, that he *intends* to governe according to Gods word : and interpret things commanded at the *fairest*. *Curse not the King, no not in thy thought*, saith *Salomon* ^c. And he that stretcheth his wit to make the *worst* construction of a law, is a very lewd person.

5. A certaine gesture, or kind of garment is commanded; thou canst not prove it *unlawfull* by any testimony of Gods word : Be not *inquisitive* of the lawfulnessse or unlawfulnessse : *Aske no question for conscience sake*. This is the counsell of the holy Apostle in the like case, 1 Cor. 10 25. This is the way of *peace* and *obedience* : and the itching after questions hath loaden many a good mind with much guiltinesse.

6. In matters that seeme doubtfull, follow the old rule, *Tene certum, relinque incertum*; Hold that which is certaine, leave that which is uncertaine. The lawfulnessse of such a gesture, such a garment, such a rite, is uncertaine to thee, but *this is certaine* that thou must needs obey the Magistrate. Leave *disputing* then, and *obey*; for wee are certaine that God hath commanded us to obey the Magistrates; and when they command, our uncertainty will not excuse us either before *them* here, or before God at the day of Judgement.

Let us all make conscience and obey.

Observe the power of thy conscience: if thou desirest a peaceable and quiet conscience, *Verse 4.* pollute it not with sinne; offend it not; if thou doest evill, it will torment thee, and no force, no cunning, no gifts can appease the fury of it.

Lipsius calls conscience, *Pietatis conscientiam*; a jagge or gard of piety; but I am sure it is much more than so, and that there is no piety at all to be expected from him which regards not his conscience: He that feares not his conscience, will not feare God; and he that puts away conscience, makes shipwracke of faith. *c Lipsius politic. l. 1. c. 5. in Summa aug. tit. 10.*

VERSE 6. For, for this cause pay you tribute also: For they are Gods Ministers attending continually upon this very thing.

THE first syllable of this Verse shewes that it depends on something going before.

M. Calvin makes it thus. The Magistrate must defend the good, and punish the bad; but this he cannot doe without meanes, therefore we must pay him tribute.

Pareu thus, for conscience sake we must pay tribute, true; but better, it is an Argument to urge conscionable subjection: which is the meaning, of, for this cause.

Pay you tribute. This word tribute, by a Synecdoche, implies all payments and taxes whatsoever due from the subject to the Magistrate, by what name soever you call them.

For they are Gods Ministers, as before, *vers. 4.* though the word here be different signifying a publike officer, yet the sense is the same, with a little encrease of it by this terme.

Attending continually upon this very thing, that is, the good of the people according to their calling from God.

The Reason in these words, to urge conscionable subjection, is taken from the signe of it, which is, paying Tribute, or from the part, to the whole, paying tribute, being a part that conscionable (subjection spoken of in the first verse: and this is shewed by the terme also.

The Reason may be thus framed.

To whom wee pay tribute of conscience, to their lawes we ought to be subject of conscience.

But we pay tribute of conscience to Magistrates.

Therefore, &c.

The Minor is the Apostles.

The Major is confirmed from the end of paying tribute, which is, that the Magistrate may make lawes for the good of the subjects: thus,

For the making of which we pay tribute, to such lawes we are to be subject of consciences.

But for the making of good lawes we pay tribute.

Therefore, &c.

The Minor is the Apostles, For they attend continually upon this very thing.

The Major is grounded upon common Reason: For what manner of thing were it, to offer the Magistrate tribute, and to sue for lawes, and when they are unjustly enabled to refuse to obey them. God, who ordaines that thou shouldest maintaine the Minister that hee might Preach to thee, ordaines thereby, that thou shouldest heare him, so of the case of the subject toward the Magistrate.

There are then two parts of this verse: first, a duty, paying tribute. Second, a reason from the originall of such tribute paying, which is the Magistrates care for the Commonwealth, and well governing the people, as in our Parliaments plainly appeares.

Paying of tribute is an action ledgement of our (subjection to the Magistrate and his lawes. Doctr.

Mat. 17. 24, 25, 26, 27. The *Didrachma* or tribute there spoken of, was a payment gathered for the temple, and maintaining Gods worship, in testimony of Gods dominion over them, and the Recognition of their subjection, from a law, *Exod. 30. 13.* of all other pay-

ments, the Jewes could least digest that this should be paid to the Emperour; because it was a *signe* of their *subjection* to him, which our Saviour Christ was pleased to pay.

Pompey first converted that *Capitation* or *headsilver* to the City of Rome some sixty yeares before the Nativity of our Saviour.

Eger 10. 1. *Abashturnus* layes a tribute upon his provinces, which was a *token* of their *subjection* to him.

Luke 2. 1. When *Augustus Caesar* was stablished in his Empire over all the world, hee caused by a decree that *all the world should be taxed*, which was a *signe*, that he was an absolute Emperour over all.

Use 1.

Here subjects are to be admonished *willingly to pay tribute*. We love no payments; and subsidies seeme grievous: but if we looke upon the reason of *Paul*, he is *unreasonable* that should grudge them.

The Magistrate *watcheth* for our good, and *attendeth continually thereupon*. Hee defendeth from enemies abroad: hee represseth robbers at home. The *Administration of Justice*, the *security* of our lives, the *safety*, and *peaceable possession* of our goods are from him.

Men scan at the *revenues* of the Prince, but not at the *issues*. Counsellors, Iudges, Officers of State, a Guard, sending forth Embassadors, rewards to the well deserving, for generall encouragement, and many other occasions cannot be discharged without a *great treasure*, which is the *ornament of peace*, and the *finew of warre*.

Beside; a King is to be maintained *like a King* for his *honour*; and his *care* is worthy of *great reward*. We must pay of conscience; for not the *greedinesse* of Princes, *devised tribute*, but it is by the *ordinance* of God himselfe.

Use 2.

It is not for subjects, to determine *how much* the Prince shall have: but they should *moderately exact*, and *warily dispose* of the tributes, for their owne *honour*, and the *publike good*.

Tiberius liked not the Shepheard that slayed the sheepe in stead of clipping. Nor *Alexander*, the Gardner which pulled up the root of the hearbs. Nor *Tully*, him which foue the wings, that they should never grow againe.

The Turkes call the tribute of the Provinces, *Saarnum*, the bloud of the people, which to convert otherwayes than for the good of the people, should be unjust.

Use 3.

If we owe *tribute* to *Princes*, for the good of *their* government; then what tribute and subjection doe we owe to God, from whom we receive *all good things*, for this life and for a better?

But what could *enemies* and *traytors* doe more, than many among us doe; treading under foot, and contemning the very Lawes of God, and violating all good order.

What shall we render to the Lord for his infinite goodnesse? even the tribute of willing and thankfull obedience.

VERSE 7. *Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.*

IN this verse *Paul* brings a new argument to inferre *conscionable obedience* and *subjection* to Magistrates, and so concludes this whole matter.

The Argument is taken from *Justice*, which gives every one that which is his: To pay debts is conscionable.

But subjection to Magistrates is a debt.

Therefore, &c.

Paul urgeeth this point with many strong arguments, both because the Emperours were then Heathen, and also because it is hard to corrupt nature, to be *subiect*: every man would be a *Ruler*.

Here are two parts. The argument set downe in manner of a precept: *Render to all men their dues.*

The amplification in the rest of the words.

In the precept, we have the duty, *To render dues*: and the persons to whom, *To all*. *Render*: not *give*, as if it were an *alms*, or *gratuity*, but *render*, or *pay*.

Dues: *the* *operands*, debts, the same word which is used in the Lords prayer. *Subjection*, and *tribute*,

tribute, debts, so that he is *perfidious* and unjust, which payeth them not.

To all: If you say *men*, then it followes well from the lesse: if to all *men*, then to *Magistrates*, which are the *worthiest* men.

If you say *Magistrates*, then All respecteth either their *quality*, or *degree*.

Their *Quality*. To all, to the good, to the bad. The *evilnesse* of the Magistrate discharges nor the *subiect* of duty; no more than the *evilnesse* of parents, their *children*: The *ordnance* of God, not the *unworthinesse* of men must be respected.

Their *Degree*: to the *chiefe*, and to all *inferiour* Magistrates sent from him.

The amplification is from a speciall enumeration of *dues*: which may be referred to two heads: to the *maintenance*, and *countenance* of the Magistrate.

Tribute and *custome* are for his *maintenance*; *Fear* and *honour* for his *reputation* and *countenance*.

Some distinguish these foure thus. *Tribute* to be rendred to the *Treasurer*, *custome* to the *Publicans* and *collectors*, *Fear* to the *Administrators* of *Iustice*, and *Honour* to the *Person* of the *supreme Governor*: but I thinke it is easier to understand these to be rendred to the *chiefe* Magistrate, and for the manner, to be left to his will.

Tribute: *φείδος*, that which is brought into the Kings treasury, or Exchequer, and so it is a generall word: but usually translated *Tribute*: which is derived from *tribuo*, which is *divide*, because Princes must not take all but a part, as *Lipsius*: but rather a *tribun*, from the *Tribes*: The people of Rome were divided into three parts, each part had a government, which was therefore called a *Tribune*: and the payments made to the State, a *Tribute*. So *Capitation* or payments by the pole, or out of lands and goods, with us, may be called *Tribute*. Lips. polit. l. 4. c. 11.

Custome. *πῶς*, from whence comes *πῶς*, or *πῶς*. A *Publican*, of which kinde of men there is often mention in the Gospell, after this manner, *Publicans* and *sinners*. In Latine, *vestigal à vendendo*, and hereby are meant, *Imposts*: and taxations upon merchandise, exported or imported; called with us, *custome*, and his Majesties officer herein a *customer*: whom the Romans called a *Publican*: an office of honour among the Romans, but in disgrace among the *Jewes*, (who unwillingly paid any thing to the Romans) for their subjection and bondage signified thereby, and for the oppression used by the officers, and especially if any of their owne Country-men had bought the office: Such an one was *Matthew*, before his conversion. The office was lawfull, but odious to the *Jewes* for the causes rehearsed.

Fear. *Fear* and *honour* are the *Lords due*, but hee communicateth them to *Princes* which beare his *Image* upon earth.

Fear. Not the *fear* of an evill conscience, which followeth evill facts, of which ver. 3, 4. but *reverence* to their *Persons*, and *regard* to their *lawes*, which preserves from evill facts.

It is better to be loved than feared; and *Nero* was hated for his *Oderint dum metuant*: but if subjects were in *no* *fear*, the Magistrate would be *contemptible*.

Honour. This word comprehends all the former, being expounded according to the meaning of the fifth Comandement. As first, *Reverence*, inward of the *heart*: outward, in word, *behaviour*. Second, *Obedience*. Third, *Thankesfulness*, unto which, *due payments* are to be referred.

Subjection to Magistrates, is a debt, and of conscience to be paid them in all the parts of it: *Doctr.* *Matthew* 23. 21. *Render unto Caesar, the things which are Caesars.* *Ephesians* 6. 1. *Children are commanded to obey their Parents; for this is dixit, iussu, or right: much more just to obey the Father of the Common-wealth.* When the Sonne of *Fabius Max.* was *Consul*, *Fabius* taking horte before him and setting forward; was commanded by his Sonne to dismount, and to give him place being *Consul*: The Father saith to his Sonne: *Engesit, sapi, qui intelligas quibus imperes & quam magnum Magistratum susceperis*: It is well done my Sonne, thou art wise, and understandest the greatnesse of thy Office. Plutabin dya. l. 4. d. 3

Hee is no good subject that refuseth, or unwillingly and grudgingly payes his *dues* to his Prince. Use 1.

Thinke it not *hard*, or that it is *extorting*: It is *his due*, and to render it conscionably and willingly, is an acceptable service, to the *King*, to *God*.

It is an *injustice*, for him that is *able*, to desire to be freed from payments, - from finding armes, and such like: this were to desire to reape the benefit of a *good Prince*, and *good lawes*, and not to be *thankfull*, and to maintaine them.

Onely let *Affessours* be admonished to rate men equally, that the poore man beare not the rich mans burden.

Use 2.

Princes must be *reverenced* and honoured though they be *evill*: indeed *glory* is due to *vertue*, but *honour* to their *dignity*.

Defame not their persons, *cover* their faults, *cavill* not at their lawes, but *obey*: For a *divine sentence* is in the lips of the King; his mouth *transgresseth* not in judgement. He that faith, he honoureth God, and obeyeth not, lyeth; so he that obeyeth not the King, is guilty of dishonouring him.

Render to Caesar that which is Caesars, and unto God, the things that are Gods.

VERSE 8. *Owe no man any thing, but to love one another.* —

IN this and the two next Verses following, is the second part of this Chapter; teaching *love* to our Neighbours.

M. *Calvin* makes this another argument, to urge *subiection* to Magistrates, because to resist them, is a violation of *Charity*.

M. *Beza* and *Gualter*, make it also to pertaine unto the former, and to be the removing of a grand impediment of due *subiection*: which impediment is the unkind suit and contention betweene men, which when the Magistrate hath determined, the party which is cast, begins many times through corruption to *hate* the Magistrate, and to deny *due respect*: now say they, that such suits, the occasion of such denyall, might bee taken away, the Apostle bids them to *owe nothing* one to another but *love*.

But I thinke rather that here is a new matter; though the manner of propounding it, under the terme of *owing*, might bee occasioned from the verse precedent: and indeed the precepts of godlinesse are of neare acquaintance, and *runne*, as we may say, in a *blond*.

In this whole part are two things: A commandement, and the reason.

The commandement: that wee should *love one another*; set downe in these words; which have a prohibition: *Owe no man any thing*: and a correction or exception; *but to love one another*. *Owe no man any thing*: whether mony, labour, &c.

But to love one another. *Ei iud, nisi*, but: this is not declarative, pay your debts, that mutuall love may flourish: but *exceptive*, *Owe nothing but love*.

One another. Not the Magistrate onely who can compell: nor friends onely, which can requite; nor rich onely, who can reward; but *one another*: Let the rich love the poore, and the poore the rich.

The summe is in two precepts; A negative, *Owe nothing to any*; an affirmative, *owe love to all*: these seeme, but are not contrary.

Debt is double: *Civill*, as money, &c, which we must *not owe*. *Naturall* and *Divine*, as *love*, which we alwayes *must owe*.

Betweene these two debts there is great difference, beside the Excellency of *love*, which is *love*, above the other.

1. *Civill* debts when they are *once paid*, the Obligation is voyd. *Love* is alwayes to be *payed*, and alwayes to be *owed*.

2. In *Civill* debts, he that payes hath the lesse, and he that receives hath the more; not so in *love*, for he that *loves*, the more he *loves*, the more his *love* increaseth.

3. *Civill* debts may be pardoned and forgiven; a man may give out his bond, and release his debtor; but no man hath power to discharge his neighbour of his *love*; though it may be in *pride* or *heat*, we sometimes say we care not for such a ones *love*, yet this is no discharge.

Naturall debts cannot be forgiven. No more can a man discharge his neighbor from *loving him*, then a husband can discharge his wife from her *coming all faith*; or a father his child, of his *honour* and *dutifulnesse*.

Doctr.

We must owe nothing but *love*. *Love* alone is a perpetual debt. Here are two branches.

1. We must pay and discharge all our *civill* debts: proved by the Law, *Exod. 22*. of *restoring things stolen*, *trespasses done*, things committed to our *trust*, *borrowed*, or *sounded*. Also

by

by the story of the woman, sometimes the wife of one of the soanes of the Prophets, *a King. 4. 1, 2, 3, 4, 5, 6, 7. Elisba* chargeth her to pay her debts, *ver. 7.*

Iosephus affirmeth^a that her husband was *Obadiab, Ababs* Steward, who hid and maintained a hundred Prophets in the time of *Iezabels* persecution^b, and by that meanes came greatly indebted: for the payment of which debts, the Lord wrought a miracle by *Elisba*.

2. We must alwayes owe and pay love: *Iob. 17. 24. and 15. 12. 1 Iob. 3. 11. so Phil. 1. 9. I pray that your love may abound, in iudicio & iudicio, yet more and more. More and more* notes the quantity, yet notes the perseverance of it. In the *Iubi ee*, all civill debts were remitted to the Jewes: and we have many payments for yeares, and during naturall life; but charity never faileth, but is perfected in another world.

Is it lawfull to borrow, or to buy for day? It seemes no: because the Apostle saith, owe nothing: and we have experience that hence come many suits and controversies, to which purpose *Jeremy* sometime complained.

It is lawfull to borrow for necessity and conveniency. When Christ commands to lend, he implies a lawfull use of borrowing: and without such things the life and state of man could not well consist.

As for suits and controversies, that is, *Non causa pro causa*. Indeed I read that the Turks have few suits, because they deale for ready money. But the true cause of *suits* about buying and borrowing is our corruption: of the creditor in exacting more than his due; in the debtor, for not keeping touch, and not paying at his day, or such like: the meaning of the prohibition not simply to forbid all owing, but rather admonishing to deale iustly, to pay *modo & forma*, or other wise to content.

Runne not into debt: thou maist borrow, but if thou canst be free from borrowing, use it rather, for it is a kind of bondage.

It is better to give than to receive. So, to lend than to borrow.

Borrowing is a fruit of sinne, as are sicknesses and other calamities, from which the Saints in this world are not privileged.

It is a kinde of baseness to borrow, *Debere verecundum est, non reddere verecundius*: though it be more base not to pay that which is borrowed, See *Pro. 22. 7.*

To keepe thee out of debt, labour hard in thy calling, moderate thy expences, in diet, apparel, recreations, be husbandly: Here are such to be reprov'd, who borrow here and there, and yet will abate nothing of their pleasures, though they engage lands and houses for it. It may bee questioned whether such men and women be good; wife I am sure they are not, and that doe their posteritie feeble, who are many times driven to begge for their reliefe.

Pay that thou owest, it is the commandement of God, it is a point of conscience. As thou desirest to free thy selfe from a snare, so endeavour to free thy selfe from being indebted, *Prov. 6. 1, 2, 3, 4, 5.*

It is against nature that one man should be enriched by another mans losse.

The Egyptians, Athenians, Romans, Jewes, all Nations that have loved faith and iustice, have severely punished such as have refused to pay their debts.

It is the note of an ungodly man, *Psal. 37. 21.*

Three sorts of men deserve herein much reproofe.

1. Such as will pay some, as five shillings in the pound, or thereafter: But *Paul* requires to pay all: the horrible *consequence* herein, deserves a severe law.

2. Such as it may be will pay in the end, but they will drive the creditour off from day to day: For, *Detinere quod alteri debetur, eandem rationem habet cum acceptatione iniusta*, saith the Schooleman: To detain that which is due, is all one as if you robbed your neighbour.

3. Such which pay not at all, but in stead of discharging their debts, they discharge their tongues in evill and rayling speeches against their creditors when they demand their due: when they borrow, they speake faire, when they should pay they returne evill and opprobrious language. Read *Ecclesiasticus*, chap. 29. the eight first verses.

Love is a debt, and perpetuall. It is not a thing indifferent, but we are bound in conscience to owe and pay it one to another.

Many will say, they desire not a mans love, they care not for it, neither then doe they care for Gods Commandement.

Some

^a Ioseph. Antiq. l. 9. caps.

^b See Hieron. & Oecolam. in Proph.

^c Lyra in loc. Reg & Senar. ibid.

^d 1 Reg. 18

^e 1 Cor. 13. 8

^f Quæst. Ier. 50. 10.

^g Answ. Luk. 6. 35.

Use 1.

Deu. 23. 44

Am. l. 20 Tobia 6. 11

Use 2.

Aquin 2. 2. q. 66. art. 9.

Some for their *civill debts* are much *troubled*, and full of care ; the sight of a Sergeant much affrighteth them, but who laments the *want* of *love* in himselfe, which is *summi fidei sacramentum*, the broad scale of our faith, as *Tertullian* speaks.

In the primitive times there was so much love, that it was *ad stuporem Gentilium* ; but now there is so little, that it may bee *ad pudorem Christianorum*, to the shame of Christians.

VERSE 8. — For he that loveth another, hath fulfilled the Law.

M After *Calvin* saith, That these words are a confirmation of our obedience to the Magistrate, in which is placed not the *least* part of *charity*.

Master *Musculus* annexeth these words thus ; Pay your *debts*, other wise you doe against *law* ; for whatsoever is against *charity*, is against *law*.

These things are true, yet because it appeareth that the principall scope of this eighth verse, and the two following is to perswade to *charitie* ; I take it to be without question, that these words are a Reason, of the *exception*, or affirmative Precept in the former part of the verse : *Owe love, or love one another*.

The Argument is taken from the *excellency* of *love*, or from the *definition* of it, set downe in the *concrete* in stead of the *Abstract*.

In it are to be considered, the Thing or Person defined, and the Definition.

The Person defined, *He that loveth another* : where we have the action, *loving* ; the object, *another*.

What *love* is, See Chap. 12. vers. 9. 10. It is a benevolous affection, shewing it selfe in word and deed.

Another, τοῦ ἑτέρου, he meanes, ὁ ἄλλος, Neighbour : Master *Beza* observes that there is little difference among the Grecians, betweene ἑτέρος, and ὁ ἄλλος, *sodalis*, a companion or fellow : in the *letters* there is, I confesse, not much difference, but in *sense* a great deal: for ὁ ἄλλος is such a one who eateth at the same table with us, a familiar ; and therefore the feastings of friends were called among the Heathen, *Sodalitia*, and *Sodalitates*, fellowships ; and the meetings of the Saints to worship God, were in the primitive times called *Heterie*, but ἑτέρος, which is *Pauls* word here, signifies *any* ; which is another from our selves, be he friend or foe.

Another, not meaning that if a man love one or two other then himselfe, it is any thing ; but that *whoever* is *another*, must be *loved* ; so that the *bounds* of the *Earth* are not larger than *love*. Love is *naturall*, as betweene parents and children. Or *Sociall*, as betweene friends ; but the love of uncleane persons, and of drunkards, and other wicked men and women, one toward another, is not here meant, neither is their mutuall affection worthy the name of *love*, being a *dissolving* of all law, and not a *fulfilling* the same. Or *Supernaturall*, when the affection is renewed, sanctified and directed to the right object, according to the word of God.

This love is a *fulfilling* of the Law.

Hath fulfilled : The Law is *emptie*, till we doe it : God hath given it that wee should doe it, and then is it *fulfilled*, according to *Pauls* word here ; or *finished* and *perfected*, according to *James* his word, *Jam. 2. 8*. The Law is an *imperfect* thing, till we obey it.

The Law : of God : the *second* Table, as in the next verse ; yea and the *first* Table ; for the law is *copulative* : the lawes of man also.

Hath fulfilled the Law. The *fulfilling* of the law, is either *actually*, in regard of the singular precepts Affirmative and Negative ; and so he that loveth, fulfilleth it *not*. Or it is *modo generali*, after a generall manner ; and that, as I take it, in foure respects.

1 In regard of the *root*, and inward beginning of obedience, which is *love*, so that hee stealeth not, but liveth justly by an inward beginning, and so *virtually* fulfils the law, being able by such a *principium*, within himselfe, upon occasion, to keepe any branch of it.

2 In respect of *that on which* the whole Law and the Prophets *depend*, which is *love*.

3 In respect of *that unto the which* the law is ordained, which is *mutuall love* and society : The end of the Commandment is *charity*, 1 Tim. 1. 5.

4 In respect of *that where* by every thing is perfectly done which the Law requires ; which is, that it be *done in love*, as Saint *Paul* exhorts the Corinthians, *Let all your things be*

Tertul. l. 2.
ad uxorem.
Cicero in l.
de Senect.
Plin. Epist.
l. 10 ep. 79.
ad Traian.

Εἰ μὲν τοῖς
ἐκ μέρους τῆς
ἀλλοτρίης
ἐστὶν ἡ ἀγάπη.

Mat. 22. 40

1 Cor. 16. 14

be done in charity. By *love* are things done perfectly, for not onely that such things should be done, and others undone, hath God commanded, but that they should be *so* out of love.

Charity is the fulfilling of the law, Luk. 10. 25, 26, 27. eternall life is attributed to love, Doctr. which is not attained but by fulfilling the law, either in our persons, or by our surety: the same is also confirmed in the next verse.

The fatherly goodness of God herein appeareth toward us, who having absolute power *Vse 1.* to command us what he pleased, yet hath commanded nothing but love, then which, nothing is more divine; for God is love, and love is of God, 1 Joh. 4. 7, 8. and nothing more profitable to us, and comfortable. What more sweet than to love, and be beloved? *ex amore, amicitia*, from love comes friendship, which to take out of the world, were a greater damage, than to take the Sunne out of the firmament.

O our vile nature, which is prone to hatred and envy, the destroyers of mankind: let us lament that wee are so backward to keepe this Divine, profitable, and comfortable law.

If the Lord had commanded things hard, burthensome, and unprofitable, wee must have obeyed; how much more ought wee, when he sayes onely, Love, and inherit eternall life?

That our obedience should be acceptable and perfect, it must be done in love: The Lord *Vse 2.* requires a pure affection, as well as the outward act.

Thou dost not steale, defile thy neighbours wife. It is well: but wouldest thou not if thou haddest opportunity? Doth *fear* onely, or *shame*, or the sword of the Magistrate restrain thee? Then thou dost not such things, because thou darest not: doe if thou darest; this is not to keepe the law.

He that loveth, will not doe such things, though it were in his power, and though hee were sure never to be called into question, even for the love he beareth to God, and to his neighbour.

If thou givest all thy goods to the poore, &c. and hast not love, it is nothing. 1 Cor. 13. 3.

True love seasoneth all things, and maketh them well taken, being the life of vertue, as prudence is the light of it.

As therefore there is great difference betweene the speech of a Parrot, and of a wise man; so betweene the obedience of him that loveth, and of him that loveth not.

Balaams Asses speaks, so a wicked man sayes over prayers, heares the Word, gives almes, abstaineth from some evils, yet fulfilleth not the law, because he loveth not.

Let us labour then for love, which is the worke of a true Disciple of Christ: for as the Ioh. 13. 35. Grecians are distinguished by their clokes, Romans by their gownes, Graduates by their bachelors, so we by Charity.

VERSE 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale. Thou shalt not beare false witness, Thou shalt not covet: and if there be any other Commandements, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy selfe.

Here is a prooffe, that he which loveth, fulfilleth the law, and the argument is taken from an induction or enumeration of the particular Commandements in the Law, which are comprehended in the precept of love.

Love is all the Commandements: Therefore he that loveth, fulfilleth them all.

Here are to be considered, the severals, or the summe: The Severals are the particular precepts rehearsed. The summe is, Thou shalt love thy neighbour as thy selfe.

In the Enumeration something is to be marked.

1 The fifth Commandement is not mentioned, which requires Honouring of Parents. *Pet. Mark* Some answer, that Paul reckons them as the Jewes did, who put that Commandement into the first table: making five in each table. From whence we may note what a sacred thing they thought obedience to Magistrates and parents to be.

Or he hath so plentifully spoken of that Commandement in the first part of this Chapter, as there seemes to be no need of any repetition.

Or hee takes the Negatives onely, because they are most contrary to Charitie: and also

also that Commandement is comprehended in these words : and if there be any other Commandement.

2 The seventh Commandement forbidding adultery, is put before the sixth, forbidding murder.

The Reason is alleaged, because adultery was a common sinne among the Romans.

Or for the *seducit* of it, and *odiousnesse*, doth he name it first : and so among the fruits of the flesh is Adultery first named : and among the fruits of the Spirit, Love. Gal. 5. 19. 22. and in some part of the Civill law, the title of Adultery is next to the title of Treason, to shew the hainousnesse of that sinne.

3 The tenth Commandement is mentioned in this one word. *Thou shalt not covet* ; whence it appears, that the Commandement of not Coveting, is but one, contrary to the doctrine of Rome.

It briefly comprehended : is consummate, or recapitulated, an Orators is their Epilogue repeat the generall heads.

Ambrōf.
Aug. ep. 29.
ad Hieron.

So that, that which the Philosophers affirmed of *Inſſice*, is true of love, *ἡ ἀγάπη πῶς ἀφ' ἑνὸς ἐστίν*. In summe, *Charity is all vertue*. Charity is the Decalogue contracted, and the Decalogue is Charity unfolded. A generall vertue diffusing it selfe into all vertues, as the blood and spirits into all parts of our bodies.

The summe then is, *Thou shalt love thy neighbour as thy selfe*. In this we haue *τὸ ἐν, τὸ πρὸς*. The thing commanded, *to love our Neighbour*, and the Rule, *as thy selfe*.

Neighbour : Every one that stands in need of our helpe, by the proportion of the parable of the Samaritan, Luk. 10. *knowne or unknowne ; friend or foe* ; this is a hard saying, but it is law. Good and bad : the bad for communion of nature : the good for communion of nature and grace. Kindred and strangers ; *Proximus non sanguinis propinquitate, sed rationis societate pensandus est*, &c. faith Augustine, Neighbourhood is to be esteemed, not by the neerenesse of blood, but by the society of Reason.

Aug. ep. 52.

Hieron. in.
ep. ad Gal.

Hierome brings the blessed Angels within this order of Neighbourhood ; and indeed *Charitie* is as large as heaven and earth.

Valex. tom.
3 Disp. 3.
quest. 3.
punct. 1.

The Schoolemen make even the Devils and damned, *secundum naturam*, a part of the object of our charity ; not in the depravation of their nature, but in their essence ; not in their opposition to the Creator, but in their relation, *tanquam res amice*, as part of the things or substance belonging to our friend, that they be preserved and still exist, that Gods Justice might have due execution upon them.

As thy selfe : both in the thing, and in the manner.

Luk. 6. 31.

Mat. 7. 12.

In the thing ; as to wish the best to our neighbour, as we wish the best to our selves, *ex-pounded by our Saviour : As ye would that men should doe to you, doe ye also to them likewise* : wishing the same good to be obtained, and the hurt to be avoyded by them as by your selves.

In the manner : Truly, without dissembling ; earnestly, without remissnesse, and coldnesse ; constantly, without changing.

Doctr.

We must love our neighbours as our selves. The very same words are *Levit. 19. 18. Gal. 5. 14. and Mat. 22. 39*. Where our Saviour being asked by a Lawyer which was the Great Commandement ; answered, that the love of God was the first and great Commandement ; and that the second was like unto it, which is, the love of our neighbour. Like unto the first in three respects.

1 In *forme* ; that is, truly. For God must be loved with all the heart, and our neighbour as our selfe.

2 In *time*, we must alwayes love God ; and so we must our neighbour.

3 In *difficuly* ; it is hard to love God above all, because our hearts are so much upon the world ; and as hard to love our neighbour as our selves, because our hearts are set so much upon our selves.

Quest.
Answ.

Whether may I love my neighbour more than my selfe, or no ?

In regard of the affection, love must be equall ; but in regard of the effect, in outward things I may at some time preferre my neighbour before my selfe, and serve him first ; not so in spirituall things ; I must wish my neighbours salvation as well as mine owne, but I must seeke my owne first.

Quest.

May I love one neighbour more than another ?

Appre-

Appetitive, as they say, we may : as *Iacob* loved one of his children, *Isseph* one of his brethren, and *Christ* one of *Disciples*. *Ans.*

It is lawfull to love our selves ; and yet there is an evill selfe-love, of the which the most part are sicke. *Use 1.*

There is a naturall selfe-love, and a morall : The naturall is the Rule of our love to our neighbour : the morall, is that which is forbidden in the law, which destroyes the love of our neighbour.

Nature requires, the law allowes, and grace denyes not that we should love our selves *amore recto*, with a right love.

Neither can he love his neighbour well, who doth not so love himselfe ; even as he can never write a right line, who writeth by a wrong rule.

Many say, they love their neighbour as their owne soules, and therein they may say true, and yet be farre from the fulfilling of the law ; or they care not to damne their owne soules as well as their neighbours.

Learn to love thy selfe as thou oughtest, that God may commit thy neighbour to thee whom thou maist love as thy selfe.

To love a mans selfe, is not *curare cutem*, to pamper the body, to give a mans selfe to liberty and pleasure ; but *curare animam*, to have a care of the soule, to love God, and our selves in God : For, *He that sinneth, hateth his owne soule*, *Prov. 8. 36.* and hee that enticeth his neighbour to sinne, hateth his neighbours soule. And hee will never be profitable for another, who is unprofitable for himselfe.

He that loves a garment, hates the moth that eats it ; so he that loves his owne soule, and his neighbours, will hate sinne which destroyes it.

Let him love mee, who loves himselfe in goodnesse : The Godly mans love is the best love.

Here diuers are to be reprov'd.

1 They that love themselves onely. There is a City of God, and a city of the Devill : *Use 2.*
The City of God, begins in the love of God, and increaseth to the love of our neighbour ; the city of the Divell begins in the love of our selves, and ends in the contempt of God and our neighbour, such were *Cain* and *Nabal*. *Aug. in prin cip lib. de Civit. Dei.*

2. They which love some of their neighbours, but not all : This man is mine enemy, I cannot love him. But *Christ* commands thee to love him, and he is thy neighbour. Love him, that he may be thy friend. That man is wicked, and his sinnes offend me. Think that thy sinnes offend others, and yet thou wouldest they should love thee. Love him, but not his faults ; and because he hath faults, he hath so much the more need of thy love, that thou maist reclaime him. Evil men are to be loved as sicke men ; we runne to the Physician, for love to the man, not for love of his sicknesse, to helpe the man, and to destroy the sicknesse. *Consule Zanch. in explic. ca. 13. epi. 1 Joh.*

3 They which love dissemblingly, as *Ioab* and *Indas*, who will speake faire to a mans face, and cut his throat behind his backe. *Aug. ep. 54.*

4 They which love, and love, but their neighbour is never the better for their love : their love is fruitlesse, as is the faith *S. James* speaks of.

5 They which love not good men, their best neighbours, their truest friends ; thou must love a wicked man, much more him that is godly ; thine enemy, much more him that is Gods friend.

We ought to pray and strive to love our neighbours as our selves : if all would doe so, it would be a golden world. *Use 3.*

Every Science hath his principles : the proper principle of Christian discipline, is charity.

And there is nothing so usefull and profitable as Charity. A better good than all riches, a greater good than health and light, said *Chrysostome*. *Chrys. hom. 51. ad Rom. 12.*

Suppose ten men to love each other as themselves, and so a hundred, a thousand, &c. None of the ten is one alone, but every one is ten : Charity contrains ten into one, and multiplies one into ten. None of the ten can live in want, for every one hath ten hearts to care for him, twenty eyes to see for him, twenty handsto worke for him, and twenty feet to travel for him.

Neither can any of the ten be conquered : for offend one, and offend all, &c. Thus *S. Chrysostome*.

VERSE 10. *Love worketh no ill to his neighbour : therefore is love the fulfilling of the law.*

THis verse may be referred both to the 8. and also to the 9. verse, as a probation of either.

If to the latter end of the 8. then it contains a Syllogisme, onely there is a Crypsis of the Major. Thus,

That which doth no hurt, or worketh no ill to his neighbour, filleth the Law.

But love doth no hurt to his neighbour.

Therefore is love the fulfilling of the Law.

The argument is taken from the proper effect of love.

If you referre it to the 9. verse, then it proveth by the same argument, that all the law is comprehended in the love of our neighbour. Thus,

To doe no ill to our neighbour, is the summe of the whole Law:

But love doth no ill to our neighbour.

Therefore love is the summe of the Law, or the whole Law is comprehended briefly in love.

And then out of this is inferred according to the 8. verse, that *Love is the fulfilling of the Law.*

So, in this verse are two propositions; the *second* inferred out of the *first*, and the *first* the ground of the *second*.

The first proposition, *Love worketh no ill to his neighbour.*

The arguments, disposed in this proposition, are the *cause*, *love*: and the *effect denied*, *doth no ill*; amplified by the Patient, *to his neighbour.*

The affirmative effect, *doth any good*; but the negative is set downe, that it may have the better correspondence with the 9. verse, where onely negatives are repeated; but the affirmative is included; and so by a figure, lesse is said, and more is signified. *Love not onely doth no hurt, but also doth good*: but because this is not alwayes in the power of him that loveth, he saith not, *doth good*; but, *not evil*: and in this, the other necessarily to be understood; for, as one saith well, *subtrahere debitum bonum, est malum*; to subtract, or not to doe the due good, is evil.

Love; the holy love of my neighbour, proceeding from the love of God.

No ill: mischief, dammage, hurt, or sinne; for in the second table every sinne is to the hurt of our neighbour.

It, is either of the omission, or commission: and either are three-fold: 1. in fact; 2. in word; 3. in desire.

1. In fact, three wayes: 1. either about his single person, in the sixth Commandement: 2. or his person conjoyned in the seventh Commandement: 3. or his goods, in the eighth Commandement.

2. In word, in the ninth Commandement.

3. In desire in the tenth Commandement.

He that loveth, will breake none of these either in committing, or omitting.

The illation: *Therefore love is the fulfilling of the Law.*

What *love*? and what *law*? The love of our neighbour; and the whole law or decalogue: for though in proper speaking, the love of our neighbour is but the fulfilling of the second table; yet the love of God is necessarily supposed, because *that* flowes from *this*; and so sometime the love of God is named alone, where both are understood, for the necessary connection of the tables. Also the Apostles bring forth the Commandements of the second table, rather than of the first, because it is more easie for us to discern true observers of the law, by the *second*, than by the *first*.

Charity toward our neighbour is the fulfilling of the law; Therefore Charity simply: Therefore our love to God is to be demonstrated by our love to our neighbour.

The doctrines are two, according to the propositions, in their very words. The second, *that love is the fulfilling of the Law*, is proved before, verse 8.

The first, *that love doth no ill to his neighbour*, 1 Cor. 13. 5. 6. *Charity thinketh no evil, it rejoiceth not in iniquity.*

Also, it is proved from the rule, Eph. 5. 29. *No man hateth his owne flesh, but cherisheth himselfe*;

himselfe: and true love is to our neighbour as to our selves.

Also from the contrary. To doe ill, is to breake the law. But love is the fulfilling of it. *Non potest peccare per illam, qua legis est perfectio*: Wee cannot doe ill by that which is the perfection and fulfilling of the law, said *Ambrose*. *Amb. in let.*

The Papists from hence inferre two things: that we *can keepe* the law, and that we are *justified* by charity.

To the first.

He that loveth, keepeth the law: but how? even as he loveth: if hee love perfectly, he perfectly keeps the law: if imperfectly, then he keepeth it imperfectly.

But we cannot *keepe it perfectly* in this life, which is *necessary* to justification, as they meane keeping; for *Cursed is every one that continueth not in all things written in the Law*, *Deu 27:26*
and in many things we offend all. We know in part onely, and according to our knowledge, *Iam. 3.2.*
is our love. Though in the regenerate there be a perfection of parts, yet not of degrees in this life. Saint *Augustine* also saith thus, *Charitas inchoata, inchoata iustitia est: provelta, pro-*
velta iustitia est: Charitas magna, magna iustitia est: Charitas perfecta, perfecta iustitia est. Our *Aug. tom 7.*
righteousnesse is according to our charity, which is not perfect in this life. *Lde Natura.*
et gratia
contra elia.
c. 70.

To the second.

Perfect fulfilling of the law may justify: But *love* in the concrete is not such fulfilling, but in the abstract.

The Apostle here propounds that which *ought to be* in the concrete, but *not that which is*. Perfect fulfilling is propounded to us as a *pattern*, to the which we ought to conforme, not as a *thing to be attained* in this life.

True charity is not to doe *hurt*, but *good* to our neighbour, to *doe good* rather than to *receive*: else it is *selfe-love*, not the love of our neighbour: I must love my neighbour for *1st 1.*
his owne sake.

A man loves his horse, his meat, &c. for the good he receives by them; but wee must love our neighbour *for himselfe*, otherwise we put no difference betweene a *neighbour*, and a *horse*: now the best good we can doe for our neighbour, is to bring him to God, and save his soule.

All the Law is comprehended in love, and *love doth no ill*, but *keepe*s all the commandments; *1st 2.*
as a good mother tends all her children, and carefully nourisheth them.

Love is a *Mother*: the ten Commandments, are her *ten children*, she *forgets* none, is *unkinde* to none, *neglects* none, *fulfilleth* all.

David had an instrument of ten strings: *love* is that instrument, the ten strings are the ten Commandments, if one string be out of tune, the harmony is marred; so the breaking of one Commandment destroyes love, and corrupts it, as *one dead flye* the precious ointment of the Apothecary.

The law is copulative, *founded* and *comprehended* in charity; vertues are coherent: *He that said, Doe not commit adultery, said also, Doe not kill.* Endeavour then to keepe every *Iam. 2.12.*
Commandment if thou wouldst avoyd the curse of the law. For, *then shall I not be ashamed*, saith *David*, *when I have respect to all thy Commandments.* Charity is a good *Ca-* *Psalm 119.6*
tholike.

Charity *fulfills* the law. Our love is discerned by our obedience to the law. *1st 3.*

If you say *Charity*, suppose *doing good*: for it is as possible to separate heat from the fire, and light from the Sunne, as *good workes* from *Charity*.

Many speake of charity, and deeply protest it; but we *will* not carry it. It is the shame of Christians, that charity is so much in our *tongue*, and so little in our *hands*. There are many which without any wit can turne house and into *smoak*, as our idle Tobacconists; but to turne the fume and *breath* of love into *workes*, requires wit and grace too.

Show me thy *faith* by thy *charity*, and thy *charity* by thy *workes*. *Let us not love in tongue* *1 Ioh 3.18*
onely, but in *deed* and *truth*, saith Saint *Iohn*. *Ama ut videam*, let me see thy love as well as hear it, for a *verball* love is like a *painted* fire, for *show*, not for *use*.

Love is a *substantive*, it must be *seene*, *felt*, and *understood*.

Charity is a *beautiful* *lady*, which desires to be *seene*; she is no *Nun*; she is not of the *religion*: she is *conversant* abroad, doing good to her neighbours.

Faith *always* keeps *within* to defend the *conscience*; but *charity* is *always* *without*, *feeding*

the poore, visiting the sicke, &c. The proper *act* of *faith*, is to receive; of *love*, to give and distribute; of *faith*, to doe our selves good; of love to doe good to our neighbour; and this is the fulfilling of the law.

1st 4.

1 Cor. 12.

31.

Cant. 2. 5.

As the Moone among the lesser starres, so is charity among the graces, called a more excellent way, than things greatly exceeding. I would we were sicke of love, as the Church in the Canticles: and yet love is not a sickness, but the sanity of the soule.

What is love more than other vertues?

Love is the comfort of life. If a poore man live in a towne where love is, he cannot want; for love will undoe all locks; and if a rich man want love towards his poore neighbor, he is as if he had lost the key of his money cupboard.

If a wicked man dwell where love is, hee shall have good counsell, good admonition, good examples, good prayers, &c.

If a man be rich, and not beloved, his life is miserable, &c.

Love is the spirit of peace and good life: *Non faciunt bonos aut malos mores, nisi boni vel mali amores*; as our love is, so are our manners, said Augustine.

Love is the life of faith, 1st Jam. 2. 17. He that doth any hurt to his neighbour, though he be not a fraticide, yet is *fideicida*, a killer of faith, said Saint Bernard.

Love is the strength of the Common-wealth: A City divided cannot stand, *Mat. 12.* as stones without mortar in a building, so are men without love in a Common-wealth.

Love is the Nurse of the Church. *Eph. 4. 16.* So Tertullian, *Corpus Ecclesie, fibula charitatis connexum crescit in deum*. The body of the Church being buttoned and knit together in love, groweth up in God.

Love is the soule of the law. Where there is love, there needs no law, but where there is law, there needs love, as Heathen wise men have observed.

Nay, love can doe more than all lawes. There are good lawes against theft, murder, drunkenesse, whoredome, &c. and yet there are many offenders: but if there were love, none of these evils would be done to our neighbours: Will a man take away his life, whom he loves? and for the saving of whose life, he will venture his owne? it cannot be; and so of the rest.

Thus, and much more excellent is love: as the tongue of Angels is nothing without love, so it is not sufficient to commend love: The law therefore, *non dispensandum sed compendium consecuta est*, hath not lost but gotten, by being reduced into one precept of love.

Let us labour for love: The Corinthians had abundance of knowledge, but they wanted love, and were rent into Schismes: we are sicke of the Corinthian disease; I wish wee were truly humbled for it, that we might be healed.

If thou wishest well to the Church of England, live in love.

If thou wishest well to thine owne soule, and desirest to keepe the law, love thy neighbour, *Magnus Doctor charitas*, said Saint Chrysostome: Love is a great Doctor. It will teach us to obey the Magistrate, to reverence the Minister, to relieve the poore, to doe good to all, and hurt to none: and to doe these things willingly, and freely: Therefore

1st Jam. 2. 8, 12.

Gal. 5. 13.

called a royall law, and of liberty, by Saint James: yea, it makes us very servants to our neighbours, as Saint Paul affirms: The Lord give us this love.

VERSE II. *And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer, than when we believed.*

Here begins the third and last part of this Chapter, which sheweth our duty toward our selves, as Temperance.

This part contains two Exhortations: The first, concerning the manner of performing the duty required, in this verse. The second concerning the things themselves, about which this duty is conversant, in the rest of the verses.

The manner is, that it be done, not sleepily and negligently, but strenuously, cheerefully, and watchfully.

In setting downe whereof, there are two things: first, A Transition: secondly, An Exhortation.

The Transition: *And that*, not Beza's *Idq*, nor Chrysostoms *Præsertim*: referring it to the eight verse of this Chapter, as an enforcing of the duty of love to our neighbour, as *Piscator*: but rather the ancient *Et hoc*: so that we doe not with Aquinas construe it with

simpliciter;

temptus; or M. Calvins *Hoc etiam*, supplying *Edica*, out of the third verse of the twelfth Chapter: or *Parvus* his *Insuper*; or if you will, *Ad hac*, *Præterea*; in English, *Moreover*, or *Besides*, or *Furthermore*, I say, that now it is high time to awake out of sleepe.

I take this verse then, to be as a Preface to that which followes, though it may also be a conclusion of all that is before from the beginning of the twelfth Chapter: for watchfulness is necessary to the duties precedent, and that which followes is referred upon occasion of these words. So that this verse may be likened to *Noah*, who saw the old and new world; or to *Janus*, whose two faces beholds the old and new year, or to *Christ*, who is the end of the law, and the beginning of the Gospel.

In the Exhortation we have two parts: the Duty exhorted unto, and the Reason.

The Duty, *It is now high time to awake out of sleepe.*

High time: *æst*, the houre of waking, a short part of time being named, to signifie that we must speedily awake, and not lose a minute.

To awake: The Greeke word signifies more, namely, to arise, which is best here, and to be necessarily understood, if we translate awake, for many awake, who rise not.

The Drunkard, common Swearer, &c. are awake sometime; they know they doe evil, and understand admonitions, but they lye still in their finnes, and arise not: now the intent of *Paul* is, that we should awake, and arise too; that is, to stand up from the dead, as Eph. 5. 14. he speaketh elsewhere.

Out of sleepe: Sleepe is two-fold; so properly called, and Metaphoricall: the first is of the body onely, for the soule sleepeth not; and it is that naturall rest, which God hath appointed for the refreshing of the dissipated spirits, & the preservation of wearied nature.

Metaphoricall sleepe, is either of the body, or of the soule.

That of the body is *Death*, often called in the Scripture *Sleepe*, *Iron sleepe*, as the Poet called it.

That of the Soule: and it is either the *Sleepe of sinne*, noting an unregenerate estate, or *somnus inertia*, the sleepe of sloath; when having received grace, wee begin to drowse in the duties of godlinesse: this last is here meant; for he writeth to beleevers, who somewhat began to be remisse in holy duties. So is it said of the mighty men of the host of the Ammonites and Moabites, in the dayes of *Ieboshaphat*, or of the host of *Sennacherib*, in the dayes of *Hezekiah*; *They have slept their sleepe*; that is, they have languished and fainted, not having any heart to repell dangers, *Psal.* 76. 5.

The Reason is from the consideration of the time: *knowing the time.*

Time; that is, opportunity of time, fit and seasonable time. As men when they call up their servants, urge them because the *Sunne is up*: so *Paul* requires that we should, considering the season, the more earnestly apply our selves to our duties.

This time is set forth by a comparison, the time of faith received and begunne, compared with the time of faith continued and increased. *Now is our salvation nearer than when we beleaved.*

Salvation: Not *Christ* incarnate, nor salvation begunne in the remission of finnes, but eternall life, which is the reward of faith, unto the which we are now nearer, than when we first beleaved, and therefore should be the more lively in pressing toward the same.

The longer we professe the Gospel, the more strong in faith, and zealous in godlinesse we ought to be, *Heb.* 5. 12. *Paul* reproves the Hebrewes, because they profited not according to their standing; and *Heb.* 11. 32. he urgeth them to constant enduring, and patient suffering of persecution, from the remembrance of their courage in the dayes of their first Illumination: then they endured a great fight; it were a shame now to faint, and play the cowards.

The time of grace is no time of sleeping, but of waking and labour: *Now lay hold; now, if ever, get some thing for hereafter, some faith and grace which may helpe, and stand us in stead, in the evill day.*

The Merchant observes carefully the best time of buying in his fraught, and then bestirres him: The Husbandman, in harvest time, riseth early, calleth his people together, and away; for it is good to take faire weather while it lasts. Now is our harvest, let us be pleasing something.

The Shepherd in Lambing time watcheth his flocke, as *Jacob* did *Lubans*, let us now watch to save our soules.

Many when they come to heare the Word, and to prayers, then begin to nod; Is this a time of sleeping? for shame, awake; Canst thou not watch one houre?

Loſe not the precious time of Repentance; *Non enim in tempore utiliter vivitur, nisi ad comparandum meritum quo in eternitate vivatur*: He spends his time unprofitably, who gets not some grace, whereby he may live in eternity, said *Augustine*.

Aug. Probz
Ep. 121. c. 7

Our Adversary, the Devil, sleepes not: The souldier that is asleepe, when the enemy is come, hath his throat cut.

*Vt ingulenti homines surgunt de nocte latrones;
Vt reipsum servos non expetisceris? —*

If the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged thorow, *Mat. 24. 43.*

Besides, our time is short: all the time of grace is but an houre, and an houre is soone out; cito pede praterit *Mat.*, said the Poet; *Qui bodie habemus horam, nescimus an cras habuerimus vitam*: We which have an houre to day, know not whether we shall have a life to morrow, said *Anselme*.

Anselm. in
loc.

Seven times passed over *Nebuchadnezzar*, *Dan. 4. 25.* that is, he lived seven yeares like a beast: but many among us have lived seven yeares twice or thrice told, like beasts, and yet remember not to make use of the time that remaines, to turne unto the Lord.

Many of us have but a minute or two remaining; let us vow not to give sleepe to our eyes, nor slumber to our lids, till wee have found favour with the Lord, and grace to helpe in the time of need.

Use 2.

Here is a commendation of godlinesse: He that beleeves, his salvation is every day neerer than other, as a wicked mans damnation is neerer and neerer; let this encourage us: Thou meetest with many discouragements, but behold the kingdom of heaven is at hand.

Use 3.

This reproves them which begin well, but after grow sleepey and sluggish: Hony at the first tasteth liketh well, but a little cloyes us; so the beginnings of many have beene fervent, but their latter end drowfie and cold.

This was the disease of *Ephesus*, *Rev. 2.* and we are dangerously sicke of it.

Many trees are very forward in the Spring, but a little frost nips the buds, & then there is no fruit for that yeare; so it is with us: The forwardnesse of many have come to nothing.

Leo Mag.
ser. 8. de
Passione, in
fine.

Take heed of falling from thy first love, of growing cold, of going backward. *Qui non proficit, deficit, Et qui nihil acquirit, non nihil perdit*: He that proceedeth not, decayeth, and he that getteth nothing, loseth something, said *Leo*.

Naturall motions grow stronger at the last; a stone that falleth from a high place, the neerer it comes to the proper place, the faster it moves: so the neerer we come to heaven, the more zealous we should be in godlinesse.

What a thing were it, if after ten or twenty yeares profession, a man should fall asleepe at the coming of the Bridegrome; or walke so, as if he regarded not whether he came at heaven or no.

A man, though weary of his journey, yet if he be within sight of the towne where his dwelling is, he puts on cheerily; yea, the beast coming neere home, goeth freely, though dull and halfe tyred before.

Take courage, proceed on livelily; Behold the tops of those holy mountaines; within lesse than an houre thou shalt be in heaven: A foule thing were it to faint in the sight of our Countrey, and in the very Havens mouth to be sluggish and negligent.

VERSE 12. *The night is farre spent, the day is at hand: Let us therefore cast off the workes of darkenesse, and let us put on the armour of light. —*

IN the eleventh verse was the Preface, containing an Exhortation to the diligent and studious performing our duty, (as in things going before, so) in things following.

The thing it selfe *Paul* exhorts unto, is a temperate and sober walking; and this, in this verse generally, with a Reason: and in the two next verses repeated, with a speciall and particular Exposition.

In this verse, are an Exhortation, and a Reason.

The Reason set before the Exhortation, and is laid downe as a foundation: and the Exhortation raised out of it, and built upon the same

The

The Night is farre spent, the Day is at hand : In these words is the Reason, which is taken from a comparison of divers estates, to a divers kinde of life : The same things doe not alwayes become *Old* and *Young*, *Noble* and *Ignoble* persons : Otherwise is the behaviour of them which live in *darkenesse*, than is theirs who dwell in the *lights*.

In the day ought to be done the workes of *lights*.

But the night is farre spent, and the day at hand :

Therefore, cast off the workes of *darkenesse*, and put on the *Armour of lights*.

The *Major* is grounded upon a *Rule*, which is, that our life must be answerable to our condition and state ; our workes to the time.

The *Minor* is in the words of *Paul*.

The Night, the Day : These are taken either properly, or figuratively. Properly, the *Day*, is either *Naturall* or *Artificiall* : Here *such a Day* is considered, which hath a *Night* opposed to it, which the *Artificiall* hath ; not the *Naturall*, being the space of foure and twenty houres, comprehending in it *Night* and *Day*.

The *Hebrewes* began the *Naturall* day at *Even* ; the *Grecians* at *Sun-rise*, the *Romans* as we, at *Midnight* ; the *Arabians* at *Noone* : All begin the *Artificiall* day at the *Rising*, and end it at the *Setting* of the *Sunne*.

The Day is in *Greece*, *ἡμέρα* of *ἡμέρα*, gentle, or tame ; because it is appointed for tame creatures : or of *ἡμερο*, I desire, because it is to bee desired ; or as *ἡλίου ἡμέρα*, the daughter of the *Sunne*.

In *Latine*, it is *Dies*, à *Deo*, of *God*, as a divine thing, as some also have derived the *Hebrew* word, it being the measure which *God* hath given for the world.

Night is the absence of the *Sunne*, when there is nothing but *darknesse*, which is the privation of *light*.

It is called *Nūx* of *Nūx*, to strike, as in *Latine*, *Nox*, à *nocendo*, of *Hurting*, because, though there be singular use of it, yet in comparison of the day, it is not so comfortable.

Day and *Night* are not here taken properly, but *Metaphorically* : and so, 1. *Day* is taken for *Prosperity*, *Night* for *Adversity*, and not unfitly ; for as in the *Night*, a man meeting with his friend, neither knowes nor salutes him ; so is it in *Adversity*. Thus *Heavens* blisse is called *Light* ; and the Paines of *Hell*, *Darknesse*. Esa. 9. 1.
Col. 1. 12.
Mat. 25. 30
Iohn. 9. 4.

2. *Day* also is taken for *Life*, and *Night* for *Death*, as the Poet :

*Soles occidere & redire possunt,
Nobis cum semel occidat brevis lux,
Nox est perpetua una dormienda.*

3. *Night*, is taken sometimes for *this life*, and *Day* for the *life to come*, as *Psal. 49. 14* though wicked men prosper here, yet, *illomane*, in that morning, the upright shall have the upper hand of them : In that morning, that is, in the day of the *Resurrection*, which shall never have a *Night*.

4. Sometimes also *Night* is taken for the time of the law, and *Day* for the time of the Gospel ; so is the law called the time of shadows, *Hib. 10. 1.* and the time of the Gospel the day of salvation, *2 Cor. 6. 2.* as *Christ* is some where called the *Sunne of righteousness* : and *Saint Ambrose* expounds that of the *Psalme*, *Day unto day uttereth speech, and nights unto night sheweth knowledge*, thus ; *Day*, that is, one *Christian* teacheth another *Christian* : and *night*, that is, one *Jew* teacheth another *Jew*. Mal. 4. 2.
Ambr. tom.
1. 4. exhor.
ad virg. non
procul ab
initio.

5. And sometimes these termes are thus taken, namely, the *night* for the time of our unregenerate estate, when we were without faith, repentance, &c. and *Day* for the time of our regeneration, and conversion to *God* : as is manifest in these places : *2 Cor. 4. 6.* *1 Tbes. 5. 5.* *2 Pet. 1. 19.* Ignorance and rebellion are called *nights* by the Poet :

*Proh superi, quantum mortalia pectora caca
Noctis habent !*

Ovid. 6.
Metam.

The question is, how *Day* and *Night* are taken here by our Apostles, for interpreters judge diversly :

But not the first way, though to be without grace, be the greatest *adversity* can befall us : and on the contrary.

Nor the second, though indeed onely beleivers *live*, and unbeleivers are *dead* in sinne.

Nor the third, because the Resurrection is not our morning, our morning is in this life: for here we have some light of Grace.

Nor the fourth, which interpreters ancient and later have much stood upon; For first, the *night* of Iewish ceremonies, is not onely *farre passed*, but *cleane gone* and ended. Secondly, *Paul* wrote principally to the Gentiles, who had *no night* of ceremonies: Thirdly, *Paul* sets downe, verl. 13. what be the workes of the night he meanes, *viz. Chambering and wantonnesse, gluttony and drunkennesse, &c.*

We therefore take the fifth and last to be the true meaning of this place.

The Night is farre spent, the Day is at hand: The Apostle so speakes to note the goodnesse, and yet the imperfection of our estate.

It is not *so Day* with us, but that wee have *much darkenesse*, nor *so Night*, but that, blessed be God, we have *some light*, some knowledge, some Faith, some power against sinne, &c.

Our estate is excellently called by the Fathers, *Crepusculum*, which is a middle time, betwene darknesse and light: it is as the *grey morning* with us, betwene the *darkenesse* of sinne, and the *light* of the vision and glory of God.

Infidelity is *midnight*. Faith is the *morning*. The vision of God is as *High noone*. If we looke upon Infidelity, *it is day* with us: If to the blessed vision of God, it is *as night*. The Angels have *a day*, which we have not yet; and we have *a day*, which *Turkes* and *Infidels* have not yet. Infidels see *nothing*: We see *in part*: The blessed in heaven, see *all things*.

Doctr.

The time of Infidelity, is darke night: and the time of grace, as the comfortable day. *Alc. 16. 18. Paul* is sent to the Gentiles, that they may turne from *darkenesse to light*, *Eph. 5. 8. I* was sometime *darkenesse*, but now am *ye light in the Lord*.

Use 1.

As the evening was before the morning; so first it is *night* with us, through our corruption, before it be *day* with us by grace. No man is borne in this day: but as, *when darknesse was upon the face of the deep*, God made the light by his Word: so by the preaching of his Word, hath he turned our *spirituall darkenesse* into *light*, according to that comfortable saying: *God, who commanded the light to shine out of darkenesse, hath shined in our hearts, to give the light of the knowledge of God in the face of Iesus Christ.*

2 Cor. 4. 6.

The Creation of light, no greater worke than thy conversion; Be thankfull to him whoby his word hath brought thee, which satest in *darkenesse*, and in the *shadow of death*, into the *comfortable light* of saving grace.

Use 2.

Happy are beleivers, unbeleivers and wicked men are most miserable: when these with the *Egyptians* are under darknesse which may be felt; then are the children of God with the *Israelites*, in the blessed light of *Goshen*.

Ecc. 11. 7.

Truly the *light is sweet*, and a pleasant thing is it for the eyes to behold the *Sunne*: but *darknesse* is hideous.

How tedious to a sicke man is the *night*! how desires hee, and longs for the *Day*; for light of it selfe cheareth, and mitigates griefe; so is the time of grace most comfortable.

As is he who lyeth in the bottome of a darke stinking dungeon; so is the man who hath a conscience *without the light* of grace.

There is nothing more pure, more precious, more delightfull, more powerfull than the light: it is *pulchritudo et ornamentum omnis visibilis creaturae*, the beauty and ornament of every visible creature, said *Damasce.*

Damasce.

Or. fid. l. 2. c. 7.

The best things are called *light*: *God* dwels in the light; *Christ* is the light of the world: The good *Angels* are Angels of light, the *Word* is light, *Saints* are light, *Baptisme* is light, &c. and the night, or darkenesse, is contrary.

To be *bodily blind*, is a great misery, but to be *spirituall blind*, is an excessse of misery. As it is easie to make the blind fall into the ditch, so, if our eyes spirituall be darkened, how great is the darkenesse, how easly can Satan lead such men into the very pit of hell!

1 Pet. 2. 9.

If thou hast received grace, *shew forth his praises who hath called thee out of darkenesse into his marvellous light.*

Use 3.

Night and *Day* are two contrary states: It is not possible to bring *mid-night* and *mid-day* together: so impossible, that a man being in the state of sin and infidelity, should be a good Christian.

Examine

Examine thy estate, whether it be *night* with thee, or *day*, thou shalt know this by thy *inward affections*, and by thy *outward actions*.

1 Thou readest in the Psalmes, that *God makes darknesse*, and it is *night*, and then all the beasts of the forest creepe forth; the Lyons seek after their prey, &c. But when the Sunne ariseth, they lay them downe in their denues; and then man goeth forth to his worke, and to his labour till the evening.

Looke now to thy heart: is *pride* there, *malice*, *covetousnesse*, &c. Surely if these beasts be abroad, it is *night* with thee: these are not to be seene in the light of grace, but are hunted out to Hell (the Divels den) from whence they came.

2 Thou readest in S. Paul, *Let us watch and be sober, for they that sleepe, sleepe in the night*, 1 Thes. 5. 6, 7. they that are drunken, are drunken in the night.

Looke now to thy life; Every one that doth evil, hateth the light, saith our Saviour, and the theefe, the murderer, the Adulterer wait for the twilight, saith Iob, and the morning is to them as the shadow of death: If therefore, whoredome, drunkennesse, theft, &c. bee thy practices, then certainly it is *mid-night* with thee: stand up from these dead works, that Christ may give thee light.

The Night is farre spent, the Day is at hand. Though we have some light, yet we have some darknesse, which the Regenerate see, and bitterly complaine of. O the dulnesse, ignorance, rebellious corruptions that yet remaine, we are not perfectly renewed in every degree: let it admonish us to proceed in faith, and the daily practice of repentance, that the Day-Starre may more and more dawne in our hearts. Heare the Word, and pray that thy light may increase.

Democritus the Philosopher put out the eyes of his body, perswading himselfe, that the cogitations, and commentations of his minde, in the contemplation of nature, would be the more lively, and exact thereby: so, one way, doubtlesse, to further the light of the soule, is to plucke off the scales of worldlinesse, and voluptuousnesse, and to put out the carnall eye, wherewith with so much doting we behold the things of this world.

Every day dresse thine eyes, that thou maist see more and more. He that is righteous let him be more righteous, that he may be like the morning light which shineth more and more unto perfect day. Pro. 4. 18.

VERSE 12. — Let us therefore cast off the workes of darknesse, and let us put on the Armour of light.

IN these words are the generall Exhortation, issuing out of the Reason contained in the first words of this verse, of which before.

This Exhortation hath two branches, according to the two parts of the Reason; *The night is farre spent; therefore cast off the workes of darknesse: The day is at hand, therefore put on the armour of light*: In each of these are two things: The Act: the Object.

In the first branch, the Act is, *Cast off*: the Object, *the workes of darknesse*.

Darknesse is the privation of light, caused by the absence of the Sunne, when the body of the Earth is interposed betweene us and it: here translated to signifie an unregenerate estate, when the cogitation is darkened, and the soule destitute of the light of grace: and there is an excellent Analogie and similitude betweene bodily and spiritual darknesse, and that in five things.

1 *Tenebra est visus impeditiva*, darknesse hindereth sight: and therefore *tenebra, à te- uendo*, because our eyes are as holden that we cannot see to reade, to distinguish colours, &c. In the Night, *Color omnibus unus*: So an unregenerate man is blind, hee sees not the foulness of sinne, the danger of his soule, &c. Johan. 2. 8. Geminiano, l. 1. de calo & elem. cap. 39.

2 It is *graffus prohibitiva*, it hinders a mans going and travell: when the plague of thick darknesse was upon Egypt, it is said that no man rose from his place for three dayes; they might have candle and fire, yet the darknesse was so thicke, that the light of these could not pierce it: it was a darknesse that might have beene felt. Ezo. 10. 23

So the unregenerate, in regard of their blindness, lye and dye in their sinnes, if God mercifully enlighten them not.

3 Darknesse is *casus inductiva*, causeth a man dangerously to fall: He that walkes in the night, here runnes against a poste, there tumbler into a ditch.

So the way of the wicked is as darknesse, they know not at what they stumble, as Salomon saith. Pro. 4. 19.

4 It is *timoris incussiva*, darkenesse strikes a feare into a man. In the darke night a little noyse, any unexpected thing in our way, yea, sometimes a mans owne imaginatio will make him afraid, though otherwise of good courage.

So the darkenesse of the unregenerate makes them feare, where no feare is; as in the superstition of the Heathen is manifest. So the Papists are afraid of eating an egge in Lent, and thinke the Divell would fetch them away, if they should eat flesh upon fasting-day; but it is their darkenesse, for if they had light, they would discern, this not for these things, but for their idolatries, cruelties, blaiphemies, &c. they had cause to feare. Peter was afraid to eat out of the sheet, but it was his ignorance.

A. 13. 10.

5 Darkenesse is *Verecundia diminutiva*, it diminisheth shamefastnesse, and makes men bold to doe that then, of which they should be ashamed in the day-light: *Nox & Amor vincunt, nihil moderabile suadent.*

So the unregenerate, because of their darknesse, are not ashamed of drunkennesse, whoredome, (swearing, lying, &c. they are impudent as an harlot, they have a whores forehead, and refuse to be ashamed.

But a regenerate man, if he be by infirmity overtaken with a fault; how is he ashamed of himselfe, and to shew his head before God or men? If a man doe ill, and be not ashamed, it is his darkenesse.

Workes of darkenesse. By workes are meant all such practices and courses which come from an unregenerate estate, which are called *of darkenesse* in three respects.

1 Because they *issue* from the *darkenesse of the minde*, for it is that which bringeth forth drunkennesse, &c. All sinnes come from our corruption, and from Satan the *Prince of darkenesse*.

2 Because they *are done* in darknesse, 1 *Thes.* 5. 5.

3 Because they *lead us to* darknesse, for such workers are sentenced to *utter darkenesse*.

Cast off: as a man when he begins to rise, casteth off his blankets and bed-clothes; but because a man that doth so, at night returneth thither againe to be covered with such things: therefore rather *so to cast off*, as a man that hath so long worn a suit, that now it beginneth to doe him discredit to weare it; or yet rather, as a man coming out of prison, having filthy ragges about him, and full of vermine; goeth aside, putteth them off, and hurleth them away upon some dunghill, or into some ditch, and never purposeth to touch them more: so are we to *cast off the workes of darkenesse*, as whoredome, drunkennesse, &c. these *nasty rags*, with indignation, throwing them into Hell, their proper place, from whence they came.

And let us put on the Armour of light. The Action here, is *putting on*: the Object, *the Armour of light*.

1 *Light*, in opposition to *Darkenesse*, implying a holy and sanctified estate, being renewed by the Spirit of God.

1am. 1. 17.
Mal. 4. 2.

Grace of sanctification is called *light*: because, as the light, it comes from heaven, from the *Father of lights*, and from Iesus Christ the *Sunne of righteousness*. An estate of Grace, is a *heavenly estate*.

2 Because as light *manifesteth* dangers and snares, so the minde being renewed and enlightened with grace, discerneth betweene good and bad, truth and falshood, and seeth that the end of evill wayes is assured destruction, &c.

3 Because as light is comfortable, so the *conscience is cheered* by grace.

4 Because he that *liveth holily* is a *light* to others, who by the shine of his good works glorifieth God.

Armour of light: *ἵματιον τῆς χάριτος*, *Beza* translateth with a circumstance of words, *Indumentum habitus qui luci conveniat*; put on a habit suitable to the light: but the word *ἵματιον*, properly signifieth *Armour*, and it is so proper to *Paul* to speake after this manner, that I wonder *M. Beza* would not retaine the ancient and proper translation herein.

Rom. 6. 13. We read of *Instruments*, or *weapons of unrighteousnesse*, and righteousness: and when *Paul* reckoneth up the particular graces of Sanctification, he doth it under the termes of such *parcels of armour*, which are used in the warre. So *Ephes.* 6. 11. put on, saith he, *πανοπλίαν τοῦ Θεοῦ*, the *whole armour of God*, the parcels whereof follow in that place. So 1 *Thes.* 5. 8. faith and love are called a *breast-plate*; and hope, a *helmet of salvation*,

Workes

Workes of light are called *Armour*, because of their *defensive*, and *offensive* property: they helpe to defend our consciences against Satan, and they offend Satan; nothing almost vexeth the soule spirit more, than our conscionable and upright proceeding in godlinesse.

Put on: a metaphor taken from the putting on of apparell, familiar with Paul, of which more, verſ. 14.

M. Beza tranſlateth it in the paſſive, *Induamur*, let us bee put on, because this armour is beſtowed upon us *from above*, it is the holy Spirit which *fashioneth* it, and *girdeth* it to us.

The conſideration of our holy calling to the ſtate of grace, ought to teach us to hate and abhorre *Doctr.* evil workes, and to doe the good, Ephes. 5. 8. Ye were ſometimes darkeneſſe, but now ye are light in the Lord; walke as children of light. 1 Theſ. 5. 8. Let us, who are of the day, be like unto the day. Tit. 2. 11, 12. The grace of God hath appeared, teaching us to deny ungodlineſſe, &c. 1 Ioh. 2. 8.

Every man ought to manifeſt his regeneration, by the light of his life: nay, it will be ſo, if once enlightened, there will be as much difference from our former eſtate, as betweene light and darkeneſſe; if once grafted into Chriſt, our fruit will be ſo changed, that there will be as much difference from that which was, as betweene the faire and ſweet fruit of Paradiſe; and the moſt bitter Coliquinida.

Every thing doth agree *per formam*, worke according to, and by the forme: fire will heat, if it be fire, and light will diſpell darkeneſſe: if wee have received grace, our converſation and whole behaviour will be gracefull: If we ſay that we have fellowſhip with him, (who is the light) and walke in darkeneſſe, we lye, and doe not the truth.

If thou beſt ordinarily drunke, if thou delighteſt in vanity, art a common blaſphemer, &c. there is no light, no grace. To the Law, and to the teſtimony; if they ſpeake, (and doe) Eſay 8. 20. not according to this word, it is becauſe there is no light in them.

We muſt caſt off evil with hatred to it, and put on goodneſſe with delight in it. Vſe 2. Many will ſpet at the naming of the Divell, and ſay, they deſie him; but haſt thou caſt him out of thy heart? Many will ſay they cannot abide hypocriſie, diſſembling, malice, ſlandering, pride, &c. which yet continually praſtiſe ſuch things: when thou heareſt or ſeeſt ſuch evil, as wearing, drunkenneſſe, &c. doth thy heart riſe againſt ſuch evils, for the true hatred thou beareſt to them, and in this hatred doſt thou abandon the workes and workers of ſuch darkeneſſe? If ſo, this is a good ſigne.

Many will commend the Word, but if the Preacher come home to their conſcience, and tell them of their beloved ſinne, they will ſtorme and rage: many will commend ſobriety, chaſtity, humility, patience, but put thou them on, and we are them.

Put on the Armour of light. Where there is uſe of armour, there is ſome feare of danger; yet if there come danger, bleſſed be God that we have Armour. Vſe 3.

A godly man is armed from top to toe, Satan may buſſet him, but deſtroy him he cannot, for he is armed in prooſe.

Miſerable is the unregenerate man, for he is both blind and naked: how eaſily are ſuch aſſaulted, wounded, and in body and ſoule deſtroyed by Satan.

Let us put on the armour of light: and for as much as Chriſt hath ſuffered for us in the fleſh, the world in our ſinfull ſin, arme your ſelves with the ſame minde, namely, to ceaſe from ſinne, and to live the reſt of our time, not to the luſts of men, in laſciviousneſſe, exceſſe of wine, &c. but to the will of God. 1 Pet. 4. 1; 2, 3.

VERSE 13. Let us walke honeſtly as in the day; not in rioting and drunkenneſſe, not in chambering and wantonneſſe, nor in ſtriſe and envying.

Let us walke honeſtly as in the day. Concerning the coherence of theſe words with them before, there is ſome difference, without any damage of the ſenſe.

Some make it a new argument, *ab honeſto*, which certainly is of great force with them which have not put off humane ſenſe. Pet. 3. 10. Grynian.

Some from the end of caſting off, and putting on, of which in the twelfth verſe, tranſlating *vs*, by two words, *ſic ut*, in Engliſh, ſo that, thus the vulgar, and our other tranſlations, not well. The trueſt reading is, as it is here, from his Maſteties tranſlation: and ſo the firſt part of the verſe yeeldeth us an exhortation, which is another from that in the twelfth verſe, in words, but not in ſenſe. Sacchini.

The

The duty required in this repeated exhortation, is *Honest walking*, where is the action, *walking*; the manner, *honestly*: and this amplified from the consideration of the time, *as in the day*.

Let us walke: to walke, with the Apostle, is to live; the effect or signe of life, put for life it selfe; and so the Commandements are called *a way*, and our obedience, *a walking* therein: there are divers *Analogies* here, of the which I have written somewhat upon the eight Chapter of this Epistle, vers. 1.

All our thoughts, words, deeds, whole behaviour, must be *honest*; and so to be, must be our delight, and we must daily *goe forward* therein.

Honestly: *honestly* is taken sometimes in our ordinary speech for *chastity*, and so here, but this is but a part of the sense.

Sometimes for *faithfulness*; so we say, an *honest* man, that is, a *faithfull* and just dealing: so here also, but this is but in part, the word is *εὐκρίτως*, that is, *in a good fashion*, implying all comely and commendable carriage.

Acts 13. 50 The *Adjective* is somewhere translated, *Honourable*: The Jewes stirred up many devout women, *καὶ τὰς εὐκρίτας*, and *honourable*, and this excellently fits here: and the Civill Lawyers oppose *honest* to *vile* and *base*: *let us walke honestly, honourably*, according to the credit of our place and calling.

The Syria Translacion reads *modestly*; *Beza*, *composè*, orderly, fitly, as you would say *in print*: The Vulgar and Master *Calvin*, *decently*; and so Saint *Cyril* read this place: *Pareus* expoundeth it by *Pauls* three adverbs, *Tit. 2. 12. soberly, righteousness, and godly*.

As in the day: for our *night* apparell, any thing, though patcht and homely, will serve the turne; but in the *day*, comeliness requireth that we should be more handsomely attired.

When a man is to goe abroad, among his betters especially, hee brusheth and trimmeth up himselfe.

The Husbandman whilest he goeth to plough and cart, is clad, it may be, in lether, but at another time his garments are very neat and trimme; he hath his worke-day, and his holy-day apparell.

So, because it is now *day* with us, and that wee *walke* before men and Angels, wee are *suably* to be fashioned and arrayed: and in as much as *every day* is *holy-day* with a true Christian, and *every place* as the Church to him, therefore hee is to *walke* thereafter.

Doctr. Every Christian must have a speciall care over all his behaviour, that it be *honest*, and such as becometh the Gospel. *Prov. 4. 25. Let thine eyes looke right on, and let thine eye-sides looke straight before thee. 26. Ponder the path of thy feet, and let all thy wayes be stablished, or ordered aright. 27. Turne not to the right hand, nor to the left, remove thy foot from evill. Ephes. See that ye walke circumspectly, accurately. 1 Thes. 4. 14. That ye walke honestly, according to the Word in this place.*

Use 1. A Christian must be *walking*: to stand still and idle, is reprov'd, *Mat. 20. 3. 6. An idle man falls into poverty, and a man that giveth himselfe to ease, into divers diseases: Be walking*, that thou maist expell noxious humours. When *David* began to take his ease, he began to be over-grown with lustfull affections. If the Husbandman be not alwayes fallowing his land with the plough, it will ruane out with weeds, so will our hearts with *noysome lusts*, through want of the daily practice of good duties.

Use 2. Wee must *walke*, that is, *goe forward* in godlinesse, that wee may every day be nearer heaven than other, as hee that walketh, commeth nearer and nearer his journeyes end.

A Nurse delighteth to see her babe battle and thrive; and it is a shame for a scholler to be alwayes in the *lowest* forme. Goe on therefore, and be every day better than thy selfe. *Phil. 3. 13. Not to goe forward, is to goe backward. I forget that which is behind, saith Paul, and reach forth unto that which is before, and I presse toward the mark.*

We are not yet at our journeyes end, we must *walke on*, and there are many impediments, *Et ibi incidimus in deficiendi periculum, ubi proficiscendi desponsimus appetitum*: There we begin to grow worse, where we strive not, and desire to grow better, said *Leo*.

Our walking to heaven, is like the forcing of a Boat against the streame, or a Chariot

riot up a hill; if the oares and horses stand still, they goe *backe* as fast as they went *for-ward*.

As in *walking*, there are *many paces*, so in our life many *passages*, we must carry our selves decently in all.

Let thy speech, gesture, eating, drinking, sleeping, cloathing, recreations, &c. be *honest*, and such as becommeth a Christian.

Be *sober* toward thy selfe, *just* toward thy neighbour, *religious* and devout toward God; joyne them all together, which many doe not.

Saint Paul useth this word, when he giveth warning of our behavior in the Church: *Let all things be done decently*, 1 Cor. 14. 40. When thou comest to Church, let thy behaviour be *venerable*: It is not a prophane Theatre, but *Gods house*. Vncover thy head, bow thy knee, pray, heare, sing with the rest of the Congregation: when they pray, reade not thou; when they kneele, sit not thou: *uniformity* and *order*, is most *honest* and *comely* in the Lords house: otherwise there is not *congruunt*, but *incongruunt*.

Walke honestly: at Church, at Market, at thine owne house.

Have such care of thy living, as thou hast of thy putting on apparell: No man in his right wits will appeare abroad and in publike, either *disguised* or *naked*. *Nature* teacheth us to cover our *uncomely parts*, and *grace* should teach us, that drunkenness, whoredome, &c. agree not with the *honesty* and comeliness of Christians.

A vertuous conversation doth a man a great deale of *benefit* and credit; as a comely garment. Age it selfe without Vertue, is not *honourable*, Prov 16. 31. Follow vertue.

Sinne *disgraces* vs: lusts are called *αἰσχροί*, vile, dishonourable affections, which doe *αἰσχρονομήτι*, dishonour bodies. Hate vice.

VERSE 13. — Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

These words, and the next verse following, containe an exposition of the exhortation, *to walke honestly as in the Day*.

That exhortation is two wayes expounded: First; negatively in these words; then affirmatively in the verse following.

In the negative are divers particular vices enumerated, which are contrary to this *honest walking*.

There are set downe three paire of vices; not that there are *no more*; but these are reckoned up, as the *fewest*, and most common, which *most stain* and dedecorate a Christian; and under these all other to be understood.

The first paire are *rioting* and *drunkenness*. There are two staffes of our bodily life, *meat* and *drinke*: he forbiddeth here *intemperance* in both.

Rioting. The Latine reads, *non in commensationibus*; which comes not of the Latine *comedere*, which signifies to eat, but of the Greeke *κομίζω*, which is the word in this place, and signifies, as Saint Ambrose expounds, luxurious feasting, and banquetting, wherein men take liberty unto all lascivious and riotous behaviour; so called, as some thinke, because such feasting, and riotous feeding brings *κόπια*, *heavy sleepe*, when men are as the Poet speakes, *Somno vinog, or somnog, cibog, sepulsi*, Even buried in sleepe caused by good chere.

And because in such feasting, oftentimes there is Musicke, the Syriack translation (it may be) rendered it, *non in musica*, not in musicke; meaning vaine and filthy songs, and petulant behaviour, according to the rude doings, in many places, at marriages.

From hence the Heathen called their god of wantonness and revelling, *Κόμος*. This was the abominable Idoll of *Moab*, *Chemosh*, so called from some filthy behaviour used or seene in the worship of that Idoll: This was *Priapus*; the Israelites grievously sinned, in joyning themselves to *Baal Peor*, or *Beelphegor*; of which the Prophet *Osee* speaketh, chap. 9. 10. *They went to Baal Peor, and separated themselves unto that shame*.

Nor *feasting*, nor *eating* that which is *dainty*, is here forbidden; but *rioting* in our eating; bringing forth *protrivous* and dissolute behaviour.

Drunkenness. When this odious sinne is named, we conceive a man vomiting, reeling and staggering, not being able to speake, nor able to goe: we thinke of the *deformity* of his visage, the *inordinate* and uncomely motion of his body, his *demonstration*, or alienation of mind.

But

Use 3.

Use 4.

1 Cor. 12.

23.

τα ἀσχη-

ρα καὶ ἀσχη-

μεν.

Use 5.

Rom. 1. 26.

Rom. 1. 24.

Virgil.

1 Kin. 11. 7.

Num. 25. 1.

23.

Idolum Tar-

tanthe

consula Mi-

eron, in lot.

Hes.

But drunkenness properly is not in these; These are the effects of it, or as the Schoolemen say well, rather *pœna*, than *culpa ebrietatis*, the punishment, than the fault of drunkenness.

Drunkenness is manifold: there is *uivros uidu*: as the Prophet *Esay* speaketh to the Jewes: thou afflicted, and drunken, but not with wine, with sinne then, or with plagues, for they were opprest with both.

There is *Punaria ebrietas*, and drunkenness with bread, proverbially used in the Dutch language, as the learned Dutch-man of *Rotterdam* saith in his *Adagies*, noting petulant and impudent manners.

There is also *guldineste* by Tobacco: the immoderate and unreasonable use whereof, is so much the more to be damned, because it is the nurse of this brutish drunkenness, we have to intreat of.

The drunkenness here meant, is an immoderate drinking of any liquor, which may inebriate.

The very forme of this sinne, is in the terme *Immoderate*: now that is *immoderate* in drinking, which is beyond the necessity of nature, the good health and strength of the body, and the reasonable refreshing of the spirits: whether alienation of minde follow or not.

For whatsoever, in the excess in drinking, is contrary to *Sobriety*, is *ebriety*: But all *Immoderate* drinking is contrary to *sobriety*: and therefore Saint *Peter* doth not onely forbid walking *in uivros*, in drunkenness, but *in dissipationis, et potius*, in any excess of wine when we begin to be hot with it, and in drinkings and unnecessary *hiccuping* and *quaffing*.

Thy conscience tels thee that drunkenness is a sinne: deceive not thy selfe, as to thinke thou art not guilty, unless thou make thy selfe a beast; to be deprived of the use of reason, is the highest degree of this sinne, but to drinke *immoderately*, is drunkenness in some degree.

If by thy constitution, and strength of thy braine, thou beest able to beare as much drinke as two or three men, without the alienation of thy minde; yet know that thou art not the lesse, but the more culpable thereby. Remember what the Prophet saith,

Woe to them that are mighty to drinke wine, and men of strength to mingle strong drinke.

Gluttony and Drunkenness disgrace the persons and profession of Christians. *Prov.* 23. 10. We must not be amongst wine-bibbers, and riotous eaters of flesh; much lesse may wee doe such things. *Luk.* 21. 34. Take heed lest your hearts be over-charged with surfeiting and drunkenness: *1 Pet.* 4. 3. *1 Cor.* 6. 10. *Gal.* 5. 21.

We may not, *genio indulgere*, be greedy of dainty cates, like the rich glutton who fared deliciously every day.

It is lawfull, upon occasion, to exceed in provision; but never lawfull to exceed the bounds of moderate eating, nor without feare to feed ourselves.

The Romans were greatly faulty herein; also the Jewes, in the dayes of *Esay* and *Amos*. These are belly-gods, of whom *Paul*, *Phil.* 3. 19. *Epicuri de grege porci*, Swinish Epicures; which know nothing, nor intend, but *curare eentem*, to pamper themselves with dainty fare.

And surely so exceedingly are wee of this Nation peccant this way, that, that scotte may be returned upon us which was cast upon the *Agrigentines*, or men of *Mayara*. They bid us as if they were to live ever, they provide for their bellies as if they were to dye tomorrow.

But *venter parvo contentus, si das quod debes, non quod potes*;

The belly is content with a little, if you give it so much as you owe, not so much as you can.

Rich *Alcarnenes*, provided, and fed sparingly: being asked the reason, hee answered, that it became *multa possidentem, pro ratione, non pro libidine vivere*.

Plato invited to supper, *Timothy*, the Athenian Duke, and entertained him with a rooster, and a fallet, but with *Philosophicall discourses* also; for which, *Timothy* gave thanks to *Plato* the next day, on this manner; They which sup with *Plato*, feele themselves the better for it the next day: for indeed many through *gurmundizing* feele themselves the worse many dayes after: it hath bene observed and affirmed, that more perish by *surfeiting* than by the sword.

These

These examples of the Heathens should admonish us to beware of *excesse*, whereby we dull our apprehension, and unfit our selves for our duties to God and man.

The *frugality* and moderation of the Patriarchs, and holy Kings, is remarkable; and also of the Christians of former times, One instance for many.

In the dayes of *Tertullian*, it was imputed to the Christians, that they were prodigall and given to belly-cheere, because of their *love-feasts*, which therefore *Tertullian* describes thus; *Non prius discumbitur, &c.* Wee sit not downe, till an assay be taken by prayer to God. We eat so much as may stay hunger, and drinke so much as is profitable for the chaste and shamefast. We are filled so, as that we remember that we must worship God in the night: we discourse so, as they who know that God heares them. *Pest aquam manualet*, after water and lights, every man is provoked to sing unto God something out of the Scriptures, or out of his owne invention, by which a trial is made; how hee hath eaten and drunke: Also Grace and prayer takes away, and ends the feast: and from thence we depart, not to any wanton, riotous, or lascivious practices; but to the same care of modesty and chastity, *ſe qui non tam cenam cenaverint, quam disciplinam*, so that you might thinke that they had beene rather at a Sermon, or at some Lecture of sobriety, than at a Supper.

Abhorre *Drunkennesse*, and be *sober*: The fearefull effects of Drunkennesse are manifold.

1 It *wasts* our *Substance*, it hath brought many families to lesse than a morsell of bread, and hath clothed men of some nore, with ragges. *Diogenes* seeing a bill fastened upon a drunkards doore, signifying that the house was to be sold; I thought, said he, that hee would at last *vomit his house also*.

2 It *overthrowes* health, causing Palsies, Apoplexies, and divers other diseases, as the Physicians witness.

3 It *takes away* a mans good name: *Scurrarum est*, saith a Father, It was wont to be the beggars sinne, according to the Proverbe, *As drunke as a beggar*; but now many that are no beggars are grievously faulty in this brutishnesse.

4 It *extinguisheth* the light of reason, and robs us of that precious Jewell. *Anima sicca* / *aspiensissima*, the dry soule is the wise soule: Many seeme to have *animam pro sale*, a soule they have, but as *salt*, onely to keepe their bodies from rotting above ground. They drowne their wits, that as the earth oppressed with water, is unfruitfull; so they are altogether unprofitable. *Nebuchodonosor* was not more a beast, than is a drunkard.

5 It is the *fountaine* of all *luxurious* and filthy doings, and the cause of much sinne. In it is *excesse of riot*, saith Saint *Paul*, *Ephes. 5. 18*. Drunkards are many of them of the principallest factors for the Divell; for having beene overtaken themselves, they never cease labouring to make others the children of hell, like themselves; and therein, after a hellish manner, rejoyce. These are they which know no way to honour their friends, but by drinking their *healths*; against which, *Ambrose* declaims: and this, forsooth, is to be done by *threes*, which Saint *Austine* calls a filthy custome, the *posson* of the Divell, and the unhappy use of the *Pagans*: he saith farther, *Quicumq; hoc in suo convivio aut alieno fieri acquirerit, diabolo se sacrificasse non dubitaverit*: that is, whosoever shall consent to such healths-drinking by *threes*, at his owne, or at any other mans table, let him not doubt, but that hee hath, by so doing, sacrificed to the Divell: and therefore he adjureth his hearers by the dreadfull day of judgement, that they banish this *heathenish custome*.

It damnes the soule, 1 Cor. 6. 10. Gal. 5. 20.

Howe therefore, you drunkards, for the misery which shall come upon you, when every drop of wine or beere *immoderately* taken, shall be recompenced with a sea of wrath.

If thou desirest to be able to serve God in prayer and faith, abhorre drunkennesse, for a drunkard is a *very Atheist*; these are they which in *Ezraes* and *Pauls* time denied the providence of God; and the resurrection. *Let us eat and drinke, say they, for to morrow we shall die*.

Salomon thought to give himselfe to wine, and yet to have acquainted his heart with wisdom, but he found it impossible.

Not possible to be a drunkard and religious.

Abhor drunkennesse in thy selfe, reforme it also in others, to thy uttermost ability; that for the safety of thine owne soule, and other mens also, thou maist have a double reward.

Take heed thou hast no hand in setting up unnecessary Ale-houses, the very Temples of Satan.

In as much as it is now become *vitium Gentis*, a sinne of our Nation, and committed in that, which Nature cannot want, be the more carefull.

If thou hast beene preserved in these dangerous times, give humble thanks to God : if thou hast beene guilty, repent of this thy wickednesse, and pray, that, if it be possible, it may be forgiven thee. It is hard for a drunkard to repent.

VERSE 13. — Not in chambering and wantonnesse. —

These are the second paire of vices, contrary to temperance, and honest walking.

Aquinas.

T Chambering, the Greeke word signifies a bed, or bed-chamber ; and some have interpreted it *superfluous sleepe*, which followes gluttony and drunkennesse ; and then wantonnesse followes such sleepe. Good David at Evening-tide rose from his bed : this was not well to rise from his bed at Evening ; and what wantonnesse followed, the story declares.

The Syrian Translator reads, *Non in dormitorio immundo*, not in a filthy sleeping place ; if it should be taken for a place, I would thinke the *fewest* to be forbidden.

Here these are, doubtlesse, meant ; and also all preparation and provision made for inticing and nourishing our lusts, as the Harlot is described in the Proverbs, to have *Dish*

Pro 7. 16.

her bed, and persumed her Chamber, &c.
17. But principally fornication and whoredome it selfe, by a metonymie, calling it by a modest terme : so is the word used, *Heb. 13. 4. Marriage is honourable, and the Bed undefiled* ; and *καὶ τὸ ἐχέναι*, is translated *to conceive*, *Rom. 9. 10.*

καὶ τὸ ἐχέναι
καὶ τὸ ἐχέναι.

Wantonnesse : *Ἀσέλγεια*, signifies, a monstrous profusion, and pouring out, and spending ones selfe without measure, in, and unto all lasciviousnesse : The word is thought to be compounded of *α*, and *σέλην* ; *Selge*, they say, was a city betwene Galatia, and Cappadocia, the inhabitants whereof, were most modest and temperate, and then *α* is privative, as noting one, in whom there is no modesty at all ; others affirme that people to have beene most dissolute and lewd, and then *α* to be *ἐνταῦθα*, intensive, dilating, and increasing the sense. *Pliny* makes mention of the oyle of *Selge*, *Selgiscum*, which is good for the sinewes, thought to be found out and used by that people, to confirme and strengthen them, having spent themselves in mutuall and abominable filthinesse.

Ἀσέλγεια
ἄσέλγεια
ἄσέλγεια, Fel-
lator.

By these two words, are not forbidden, either a bed, or a bed-chamber, or the lawfull use of them ; nor marriage, nor the sporting of *Isaac* and *Rebecca*, nor friendly salutations, but all uncleannesse, and unlawfull copulation, either according, or contrary to kind, with all immodest and filthy behaviour.

Doftr.

All sodety, obscene and filthy behaviour is contrary to that honest walking which is injoyed Christians. *Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3. 4. 1 Pet. 4. 3.*

V/c 1.

The Holy Spirit calls uncleane actions by the name of Chambering, to reach us to abhorre even uncomely words : Many lewd persons account it no mirth, if their tongues must bee bound to the law of grace, and may not runne riot in all filthy and broad language.

Sermo character mentis : out of the abundance of the heart, the mouth speaketh : An uncleane mouth, comes from an uncleane heart, and ends in uncleane actions.

V/c 2.

Here married couples are to be admonished, to possesse their vessels in sanctification and honour, and to keepe the marriage-bed undefiled.

Their bed-chamber must not be a shop of intemperance, but of modesty ; not a place of lust, but as a temple consecrated to chastity, and shamefastnesse ; as accustomed to prayer, holy conferences, and meditations ; as to pleasure.

The bed and bed-chamber are so to be used, that wee may not be ashamed shew to call upon God : In no place take liberty of immodest and uncomely behaviour, for God seeth in secret ; in no time, not in the darkenesse of the night, *Deorum immortalium etiam noctes sunt*, said the Poet ; The Nights are the Lords, as well as the Dayes.

Hesiodus.

V/c 3.

Note the order of these : After rioting and drunkennesse, follow Chambering and wantonnesse : As they are here joyned together, so a Prophet said, *Wine and whoredoms take away the heart* : where drunkennesse goes before, there whoredome soone followes after.

Tertul. Læ.
spectat. tin.
de Theatro.

Tertullian saith thus, *Libero & Veneri convenit ; Duo ista Damonia conspirata & coniurata inter se sunt, ebrietatis & libidinis. Bacchus and Venus agree, and goe together* : These are two

two foule fiends which conspire and are conjured together for the destruction of Mankind: Hierome affirmeth that he will never beleeeve that a drunkard is chaste.

Exod. 32. 6. The people sate downe to eat and drinke, and rose up to play; that is, to all manner of filthy practises usuall amongst Idolaters; as they did, *Numb. 25.*

He which is a riotous feeder, and given to drunkenness, and saith he will live chaste, is like unto him who saith, he will set stubble on fire, and quench it when he list: As fire in stubble cannot be quenched easily, so nor uncleane lusts in riotous persons and drunkards.

Abhorre fornication, whoredome, and all filthinesse.

Though the world will not take knowledge of the hainousnesse of the sinne of uncleannesse; yet it is a transcendent sinne: witnesse the old world, the filthy brood whereof, were washed away with a flood.

Sodom also, and the twenty three thousand in *Numb. 25.* and, *1 Cor. 10. 8.*

It breeds such foule diseases, the naming of which could not but bee offensive to mens stomacks and eares.

It shuts out of the kingdome of heaven, *1 Cor. 6. 9, 10. Heb. 13. 4. Gal. 5. 19. 21. Rev. 21. 8. 27. and 22. 15.*

Helpes against uncleannesse are divers, especially these following:

1 Remember such Scriptures as speake against it, and among the rest, this in hand; by which, Saint *Augustine* was helped, and obtained an end of his uncleane lusts: For, as himselfe reports, with many teares begging power, and an end of his incontinencie, he heard a voyce from the next house, as of some boy or girle singing, and often repeating these words, *Tolle lege, tolle lege*, whereupon he presently fetched *codicem Apostoli*, *S. Pauli* Epistles, and the first place he lighted on, was this, *Not in chambering and wantonnesse*; and by the power of th s word, his bands were released.

2 Consider thy *Resurrection*: Thy body must rise againe; wilt thou have a filthy polluted body to appeare before the Iudge?

3 Hate *Idleness*, and walke diligently in thy calling: *Otia si tollas, &c.* Take Idleness away, and *Cupids* bow will soone decay.

— *Quis finem queris amoris,
Cedit amor Rebus; Res age, tutus eris.*

4 *Faſt and pray*: *Faſt*, for *ſine Cerere & Baccho friget Venus*: and *pray*, for Chastity and continency are Gods gifts: These finnes are of those kindes, which goe not out but by prayer and fasting.

If thou beest guilty, use these helpes, and repent betimes, lest thou be eternally damned: If Saint *Paul* lived in these dayes, and beheld the *goats* behaviour, and horrible uncleannesse committed, not onely with impunity, but with boasting, how would he thunder the judgements of God, both against the *guiltie*, and against *Magistrates*, which cause not such things to bee severely punished. Surely God will be avenged of both.

VERSE 13. — *Not in strife and envying.*

THIS is the third paire: as the second followeth the first as the cause and breeder of it, so this paire followeth both the first, and the second. These all are *vicia connata*, twiſted together. *Drunkennesse* begetteth *Whoredome*, and each of them beget *strife*.

That drunkenness begetteth strife, *Salomon* witnesseth: *Who hath contensions? Pro. 13. 12* who hath wounds without cause? They that tarry long at the wine, &c. They have stricken mee, shalt thou say, &c. Experience also sheweth the same, in the quarrels, pot-fights, Alehouse-fraies, stabbings, blood-draughts, &c. rise in every place.

Alexander the great was much given to drunkenness: when hee was sober, he overcame his enemies; but when he was in drinke, he embroued his owne hands in the blood of his worthy Captaines, and dearest friends.

That whoredome begetteth strife; the Name of *Troy* will alwayes testifie; and the many combats and duels which are by godlesse men fought for their *Mistresses* and *Harlots*.

Many interpreters referre the two first couples to the body, this to the mind, taking their hint from *Iam. 3. 14.* But they also are finnes of the mind; for a drunkard and adulter

erer have a *carriſon heart*, before they have a *dunghill life* : and there is *outward ſtriſe*, as well as *inward*.

Ees, ſtriſe ; evill ſtriſe, in affections, words, ſcolding, brawling, &c. yea, all unjuſt ſuing, quarrelling, &c.

Here is not forbidden *ſtriving* to enter in at the ſtrait gate, nor *ſtriving* againſt corrup- tions ; but *corrupt ſtriſe*, proceeding from an *envious* heart ; as the Apoſtle here completh the daughter and mother together.

Envy : זְנִיאָה, Zeale, which is in generall, an earneſt affection to a thing : a thing in- different, and good or bad, according as is the object whereunto it is referred.

When it reſpecteth the ſetting forth of Gods glory, it is a *virtue*, for the which, *Phi- meas* and *David* are commended : for this was one of the Apoſtles called *Zelotes*, *Simon*

Zelotes, the zealous, to diſtinguiſh him from *Simon Peter* ; and he was ſo called, becauſe of his earneſtneſſe and zeale for the Goſpell. He is called by *Matthew*, *Simon the Cananite*, not of the *Land of Canaan*, called ſo from the Nephew of *Noah* by *Cham*, which is writ- ten with *Caph*, and comes from a root, which ſignifieth, He made vile and abject, but

written with *Kaph*, and coming from a root in *Pheh* *Kimme*, which ſignifieth, He was

moved with zeale ; unto this was the Church of *Laodicea* exhorted.

When it reſpects our neighbours hurt, then it is a *vice*, whereby men grieve at the good of their neighbours.

Jam 3. 14 *James* calleth it *bitter zeale* : ſweet zeale is good ; but *Paul* meaneth here, that which is *bitter* ; a miſchievous thing it is, *viz.* to be grieved at my neighbours chriſt.

The Latine word is *Invidia*, of *Invidere* ; *videre* is good, but *Invidere* is to ſee with an e- vill eye, and a naughty minde.

When a man ſeeth his neighbours come to proſper better than his, then for a man to grieve and fret at it, this is *envy*.

Invidus alterius rebus macreſcit opimis.

An envious man growes leane, and pines away to ſee his neighbour fat : he rejoy- ceth in nothing, but in the hurt of his neighbour.

Envy is compared to the *Baſilike*, which is called *Rex Inuidorum*, the King of the *En- vious*, becauſe the ſtrength of his poiſon is conveyed by his eyes.

Doctr. *Strife and Envy are contrary to honeſt walking* : So *Paul*, *Gal. 5. 20.* telleth us with one breath, of divers fruits of the fleſh, among which, theſe two are reckoned : *Phil. 2. 3.* *Let nothing be done through ſtriſe or vaine-glory.* Vaine-glory, the mother of ſtriſe and envy ; for, *only by pride cometh contention*, *Pro. 13. 10.* If you ſee two men ſtriſe, either *one* or *both* are proud.

Uſe 1. *Strive not needleſſy* : The godly ſhall have many opposites, who will quarrell with them, but we muſt be *quiet*, we are called to peace.

It is reported, that *Salamandar* is ſo cold, that it can live in the fire : Surely, wee have many of this complexion ; who account it no life, if they have no ſuits and brabbings on foot ; then are they aſleepe in the chimneys end : but, if they be engaged in ſome con- tention, then are they *lively* and merry.

Theſe are to be reprov'd, together with the *Barretter*, *Make baſe*, *Carry tale*, and ſuch like.

You ſhall come into few townes, where there are not ſome of theſe *unquiet* ſpirits, ſtri- ving about the *Aſſes ſhadow*, or the *wool of a dog*, as a man might ſay : ſuing for the chiefe and higheſt places in the Church, more then to be *religious* ; for taking the wall, and go- ing out of the doore firſt : who, if God be diſhonoured, can be quiet enough, but for eve- ry triſle concerning themſelves, will ſeeke the benefit of the law.

Contention in the Common-wealth is *evill*, but in the Church, moſt *odious* : Woe to our times ; he is now *no body*, that hath not a faculty to quarrell at the governement of the Church, raiſing up new and ſtrange opinions, and *doſing* about unneceſſary queſtions.

Aug in E- vang queſt. ex Matth. It is lawfull to aſke queſtions for the ſatisfying of conſcience ; but ſo, that we keepe the peace. *Boni Catholiceſi quod ad ſaci doctrinam pertinet ita querunt, ut abſis decretatio periculosa :* Good Catholikes ſo queſtion, as that they avoyd dangerous contending, ſaith *Auguſtine*. *Aug lib. de doct. chriſt.* But men of corrupt mindes, and deſtitute of the love of the truth, contend, not *4. 6. 28.* that *error* might be overcome of the truth, but that their ſayings may goe for currant, and

and other mens be put downe, saith the same Father. Thus many, like little children, begin to play with their meat, bringing forth such ill fruit of our *so long peace, and liberty* of the *Gospel*.

Strive not. For this is the way to *ruinate* the Church. A house divided, cannot stand; so, nor a Church. If Altar be against Altar, Pulpit against Pulpit, Minister against Minister, Professour against Professour, who getteth thereby? Not *wee*, but *Satan*; but the *Papists*, to whom wee have given this *staffe* to smite us with, namely, our *Contention*.

Strive not: for this were to sinne grievously, as we may see by the companions of strife here, which are of the *blackest* iniquities.

Strive not: for that sheweth thee to be a *carnall man*, 1 Cor. 3. 3. yea, if thou gloriest that thou be *cewest*, *thou lovest against the truth*, saith Saint *James*. Iam. 3. 14.

If thou wilt needs *strive*, *strive* to doe good, to enter in at the strait gate, to master thy corruptions, &c.

Abhorre Envy.

It is a *diuellsish sinne*, and commeth from hell: The *Deuill* is called the *Envious man*, *Mat. 13. 28* he *envied* our first parents, and so brought them under the power of death. *Through envy of the Diuill came death into the world*, saith the Author of the booke of *Wild. 2. ult* *Wildome*: and Saint *James* saith, That the *wildome* which sheweth it selfe in strife and *envy*, is *earthly, sensuall and diuellsish*. Iam. 3. 15.

It is one of the torments of hell; *There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of heauen, and your selves thrust out*, saith Christ to the *Iewes*; now gnashing of teeth is a token of *envy*. Luk. 13. 28

It is to be hated because it is the *fore-runner of blood*; witnesse *Abel*, and *Ioseph* also, whom the *envy* of his brethren had murdered, had not God specially hindered it; witnesse our *blesse*d Saviour, whom the *Iewes* *delivered for envy*, as *Pilate* knew very well. Mat. 27. 18

Envy opposeth the Providence of God, grieving that God should dispose of his blessings, as he doth.

Envy is contrary to such things which most commend a man: as *Mercy* and *Charity*.

It is a most *unjust sinne*, for it is offended with nothing but that which is good; and the more it is, the greater is the *envy*, and the offence; as the brighter the *Sunne* shineth, the more are weake and sore eyes offended.

And it is a most *rust sinne*, because it excruciateth and gnaweth upon the heart of him that envieth, as a moth breeding in the garment consumeth it, and as rust eateth and fretteth the yron, so *Envy is the rottenness of the bones*. *Socrates* said, it was *ferra anima*, a saw to torment the soule. Iustini. vidia nihil est. Horat. Cypr. serm. de Leuora. 110. 14. 30

An *envious man* is *more unhappy* than other sinners; for in other sinnes there is some pleasure, though carnall; in *envy*, nothing but *griefe* and torment. Hee is *doubly miserable* more than others, for other men are troubled onely for *their owne evils*, the *envious man* is also vexed for *other mens good things*.

It is a *generall sinne*, reigning among Souldiers, Courtiers, Schollers, Citizens, Tradesmen, Country-men, among all.

It discovereth the *envious man* to be in goodnesse farre *inferior* to him which is *envied*. It *destroyleth friendship*, the comfort of mans life, and therefore a wise man was wont thus to advise, to take heed of the *traps of enemies*, and of the *envy of friends*. Cleobulus. Basil. ser. de Inuidia. Greg. Mag. 1. 6. Moral. in fine.

The most effectuall *remedy* which the Fathers have observed of this foule euill, are the *contempt* of the glory of this world, and of all earthly things, and the *love* of the glory of God, and of heavenly things.

For *pride* breedeth *envy*, if *pride* therefore were mortified, *envy* would vanish; and he that contemneth all earthly things, cannot for them *envy* his neighbour, no more than we *envy* a begger for his rugges, or a *Lazar* for his sores: *Envy* is for things at least deemed excellent, and worth the having, by which we thinke our neighbour *advanced*, and our selves *disgraced*.

And he that seeketh Gods glory and heavenly things, will rejoyce when God is honoured in his neighbour, as well as in himselfe, desiring that he may be glorified in all.

Let us bewaile the want of goodnesse, which we see to be in others, and strive to attain it, and to imitate them.

VERSE 14. *But put ye on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.*

IN these words is the affirmative part of the Exposition of *Honest walking*.

To walke honestly, is to put on the Lord Iesus Christ. Under which phrase is emphatically comprehended, sobriety, temperance, chastity, continencie, peace, love, and whatsoever vertue is requisite to a Christian conversation.

Neither doth he follow his former manner of speaking, saying, *Not in rioting*, &c. but in putting on the Lord Iesus; but delivereth this part in the manner of an Exhortation, for more force.

In this we have two parts: First the duty exhorted unto, in the first part of the verse: Secondly, an Amplification in the last.

But put ye on the Lord Iesus Christ.

In these words is the Duty; wherein are considerable, The Act, *Put on*; the Object, *The Lord Iesus Christ*.

The Lord Iesus Christ: These titles describing the second Person in the most sacred Trinity, who was appointed to be our Saviour, redeeming us by his blood, and therefore of right, our Lord and Master; are expounded in the Catechisme, and therefore I passe them over here.

Put ye on, This phrase is figurative, wherein Christ is compared to a *Vesture*, and our obedience to the putting of it on.

Christ is our *Vesture* two wayes, as our *Satisfaction*, and as our *Sanctification*, as the Cause of our Salvation, and as the *pastorne* of our life.

We put him on, as our satisfaction, when we beleeve, of which principally is that Scripture, *Gal. 3. 27. As many as have bene baptized into Christ, have put on Christ.*

As our Sanctification, when we follow his example, resemble him, and are conformable to his holy life: and this is chiefly meant here, though the other not excluded: As it was Iohn 4. 34. meat and drinke to him to doe his Fathers will, so ought it to be to us.

This phrase is frequent in *Paul*, and he is much delighted with it: commending Love and other vertues, under such manner of speaking unto us; as *Col. 3. 12. & seq.*

For the graces of Gods Spirit, will beautifie us more, and set us forth, than Jewels, chaines of gold, or any rich garments: As all *Samsons* strength was in his haire, so our strength is in Faith, but our beauty is in holinesse, and in vertue.

Put on Christ, so put on the new man, *Ephes. 4. 24.* a kind of speaking taken from a rite or ceremony anciently, even in Saint Pauls time used in Baptisme; as M. Beza acknowledgeth, when persons baptized by dipping, or putting their bodies under the water, did either put on new garments, or their owne, *quasi novis*, as new, as he speaketh.

But all Antiquitie witnesseth, that such garments were white: so doe these verses signifie:

*Candidus egreditur nivis exercitus undis,
Atque vetus vitium purgat in anne novo:
Fulgentes animas vestis quoq; candida signat,
Et græge de novo gaudia pastor habet.*

And these,

*Inde parens sacro ducit de fonte sacerdos,
Infantes niveis corpore, corde, babin.*

And Saint Ambrose speaketh of it as of a Ceremony generally received and used in his time, which was about some 370. yeares after Christ: and therefore M. Zanchy might well say of the white vesture, *Credo fuisse in illa verisissima Ecclesia usitatum*, I beleeve that it was ordinarily used in that most ancient Church, meaning the time next after the Apostles.

The manner was this: so soone as any was baptized, he received of the hands of the Priest a white vestiment: where such Ceremony is yet used, the Priest saith thus at the delivery of the white garment: *Accipe vestem candidam, sanctam, immaculatam, quam proferas sine macula ante tribunal domini nostri Iesu Christi, &c.* Receive this white, holy, immaculate vestment, which thou maist bring forth without spot, at the judgement seat of our Lord Iesus Christ.

This

Bez. chot in
c. 3. epist ad
Gal. v. 27.

Laet in car.
posital.

Paulinus.

Amb. tom. 4
lib de iis
qui in iustan-
tur mysteri-
is, cap. 7.
Zanchius in
explic. cp. ad
Eph. c. 5.

This garment he was to wear a whole weeke, at the end whereof, he came and rendered it to the Priest: and in ancient time, Baptisme was administered but at two times in the yeare, unless there were necessity; namely, at Easter, and at Whitsontide; and therefore was the weeke after Easter called *Dominica in albis*, as wee yet call the feast of Pentecost from this ceremony, Whitsontide, as I take it.

This was the ancient order, so inoffensive was a *white garment*, even at the Sacrament of Baptisme, being there a *significant Ceremony*: and it signified notably three things.

1 *Liberty*, that the parties so indued were set free from sinne and Satan by Iesus Christ: as the *Romans* when they manumitted their bondmen, among other tokens thereof, they put them on a *white garment*: of which *Tertullian* makes mention.

2 *Joy*, for the grace and victory by the holy Sacrament: for of both, is *white* a token: of *joy*, where the Scripture saith, *Let all thy garments be white*: of *victory*, so saith Christ to the Angell of the Church of *Sardis*, *He that overcometh, the same shall be clothed in white raiment*. Text. de re-
surrectione
carnis
Eccles 9. 8
Rev 3. 3.

3 *Innocency and purity* of life, that they which were baptized should live *candidly*, fairly, not defiling themselves with sinne, but hating the *very garment spotted with the flesh*.

To put on *Christ* then, is abundantly to expresse him, following in all things the holy rules and patterne which he hath left in his Word. *Constancy* also may be here implied, for we are to put him on as our garments, which we tye fast and button to us.

Dolline, in the words of Saint *Chrysostome*; *Qui Christum induit, omnem simul in unum virtutem habet*: He that hath put on Christ, hath together all vertue: or, *To walke honestly, is to put on Christ*; that is, to follow his example, 1 *Ioh. 2. 6*. He that, saith he, abideth in him, that is, Christ, ought himselfe also to walke even as he walked. So when Saint *Paul* dehorts the *Ephesians* from their Heathenish conversation, he saith, *But ye have not so learned Christ*, in sense the same with our *Put on*, in this place.

Dollr.

Christ is all good things to us: He is our King, Priest, and Prophet; our Advocate, our Lord, our friend, our brother, our husband, our way, our life, our meat, our apparell, as here.

Obfer. 1.

Christ an *absolute example*; no man may be so unto us: not *Paul* himselfe, for we are to be followers of him, onely as he is of Christ.

Obfer. 2.

Here we are taught how to use Christ, so as wee may be the better for him. If a man have *mony* and use it not, or a workeman *toolles*, or a scholler *bookes*, and know not how to use them, what profit are they? If thou wouldest use Christ aright, *put him on*. It is not enough to *heare him preach*, for so did many of the Scribes and Pharisees: nor to be in his company, for so was *Iudas*: nor to eat at his table, for so did the man that had not put him on as his *wedding garment*, and was throwne for it into utter *darkeness*.

1 *Cor. 11. 1*

Use 1.

He must be *put on* as our *iustification*, and *Sanctification*, as was said before.

Mat. 22. 11

12. 13.

He hath *set us* in the way, and hath *gone before us* in it, and, as I may say, *chalked* it out for us, shewing us by his owne example how we should walke.

Many can be content to *put him on* as their *Iesus*, but not as their *Lord*, like naughty servants letting their Master walke all alone: they will not follow him in humility, patience, sobriety, &c. But wee are in vaine called *Christians*, if wee doe not *imitate Christ*, who therefore called himselfe *The way*, ut *conversatio* *Magistri forma esset discipuli*; that the conversation of the Master might be the fashion of the disciple, said *Leo*. *Veni hominibus in magisterium & adiutorium*: Christ came to men to helpe and rescue them as a Redeemer, and to teach them obedience as a Master, said *Augustine*.

Leo Mag. Ser. 9. in Nativ. Domi in ipso sue. Aug. Volu- sano, Ep. 3.

He that walketh in *drunkenesse*, *chambering*, *wantonnesse*, &c. hath put on the *Devill*, and not Christ; for he nor *did*, nor *taught* so. No marvell if the *Heathens* committed whoredomes, robberies, drunkenesse, &c. for such things are reported of their gods whom they worshipped: For which cause, said *Menippus* in *Lucian*, I approved and followed such things, for I thought the gods wou d never have done such things, if they had not judged them to be good.

But in as much as the God whom we serve, is of *pure eyes*, and cannot behold iniquity; and the Master whom wee follow, is an *unspotted Lamb*, in whose mouth is no *guile*, who is *holy*, *harmlesse*, and *undefiled*; we must needs be damned, if wee walke *contrary* unto him.

*1 *Cor. 15. 33.*
1 *Cor. 15. 33.*
1 *Cor. 15. 33.**

Here

Vse 2.

Here are two sorts of men to be reprov'd. First, they which put him not on at all; of whom in the former Vse.

Secondly, they which *put him on*, but so *slowly*, as I may say, and unhanfomely, that they have no benefit by him.

Of these, *some* put him on as a *cloak* or loose garment, which they may *cast off* at their pleasure: these are *holy-day Christians*, who at good times, or when they goe abroad into some company will walke soberly, but at other times, and in other companies, are of another straine. But Christ must be a *close well-girt* garment to us, never to be put off, by day or by night.

Some put him *on their heads*, and no farther, having *knowledge*, but being altogether without the *power* of godlinesse.

Some put him *on their tongues* a so, they will *talke* well, but their *hands* and *feet* are foule and naked.

Some are clad *halfe way*, as the messengers of David to Hanun; in *some* things they are carefull, but in *other* they take liberty. But we must be clothed with Christ *from top to toe*, that no part of our owne *filthy rags* may be seene, nor our *nakednesse*; but that whatsoever is heard or seene in us, may be of Christ. As a man is contained in his garments, and seene in their colour, so in him who imitates Christ, must nothing be seene but the workes of Christ.

Aquila in
105.

Christ is a neat, hanfome, straight garment, it is not easie to put him on. He that hath a *bunch* of pride, drunkennesse, can never get him over: all such things must be pared off, before it will fit us.

In other garments, if they be too short, or too strait, they may be *pieced* or *eked out*; or if too wide or long, they may be *cut lesse*, or shorter, till they be fit to our bodies: but our *Garment* we speake of, may not be *parched* nor *curtailed*, nor *fitted to us*, but we must be *fitted to that*.

The Taylor fits our garments to our bodies, but wee must be fitted to this garment. Christs will may not submit to ours, but ours to Christ.

Vse 3.

Labour to *put on Christ*. It is horrible to see what monstrous attires for *fashion*, and unreasonable for *charge*, men and women daily invent and weare beyond their *ability* and *ranke*, and contrary to their *sexes*: but the *best* and *seemelyest* garment, which is *Christ*, is not regarded or *put on*.

Men and women seeke for rich cloathing for their *body*, but esteeme not the nakednesse of their *soules*.

The reason of this strange negligence is this; Every one would be esteemed and taken forth: they cannot for their *vertue* and *honesty*; and therefore they thinke to carry it away with their *fine clothes*: these are they which lay their whole substance on their backs: these are they which bestow so much time in trimming and trussing, and cutting and powdering, &c. that *betweene the combe and the glasse*, as they say, they can never finde leisure to *serve God*. These are they, who had rather the *Common-wealth* should be out of order, than their *perruques* and disordered apparell.

Apelles his prentice, not doing his part in the face of *Hellen*, whom hee was to draw; all to bedawbed her apparell with *gold*, and *garish* colours: to whom *Apelles*, O *adulescens*, cum non posses pingere pulchram, pinxisti divitem; O young man, seeing thou couldest not paint her *beautiful*, thou hast painted her *rich*. So, many, their *lives* be not *faire*, therefore their *clothes* are *rich*.

Notes Cle-
mens Alex.
3. 6. 34.
c. 10.

Iam. 2. 2.

Mat. 6. 25.

It is our folly to esteeme of men, more for a *gold ring*, as *S. Iames* speaketh, than for *vertue*: which hath caused this madnesse in many, more to seeke gay and costly garments, than to *put on Christ*.

Our Saviour said, that the *body* is *more than the raiment*: but I verily thinke, that there are some so befotted, who, if a *rich suit* of apparell, and *vertue*, nay, Christ himselfe were set to sale, would rather give a *hundred pounds* for the gay clothes, than a *hundred pence* for Christ.

Let us not esteeme of men but for their vertues, and let us seeke to put on Christ, rather than outward apparell.

In the morning when thou dressest thy selfe, examine whether thou have put on Christ.

Thou

Thou art ashamed of a *soule garment*; and art thou not ashamed of drunkenness, whoredome, &c.

If thy *garments* need mending, doth not thy *life* much more?

Thou art ashamed of the *nakedness of the body*, and therefore thou puttest on apparell. Oh consider if the *wildness of thy heart*, and thy wicked thoughts and desires were knowne, or it may be, if that which thou didst this last night were knowne, what great cause shouldst thou have to be ashamed? God knowes it; *put on* therefore the Lord Jesus Christ by faith and repentance, that thy *spirituall nakedness* may be covered from the sight of God and men.

Hast thou *put on Christ*? weare him *honestly* and *carefully*: if thou puttest on thy body a new garment, thou keepest it from the dust and spots: so having put on Christ in thy baptism, suffer not that *white garment* to be spotted: otherwise, how wilt thou be able to bring it forth at the last day.

Murina, a Deacon, baptized one *Elpidophorus*, who afterward persecuted *Murina* and others: but the Deacon brought out his *white garment*, and held it up, and shooke it against him; saying, These linnen garments, *Elpidophorus*, shall accuse thee at the coming of the Judge of all, which I have kept by mee as a *witnesse* of thy Apostasie, &c.

Have a care then that thou *staine* not thy *profession*, and dishonour his name after which thou art called. If thou hast *put on Christ*, wallow not with that *precious garment* in the mire of thy former finnes.

VERSE 14. ——— And make not provision for the flesh, to fulfill the lusts thereof.

THe exhortation to put on Christ, in the former part of the verse, is here amplified from the Effect of such *putting on*; which is, that we dote not on the things of this life; and that our care for worldly things abates: He that putteth on Christ, is rid of a great deal of care and thought for the flesh.

This effect is brought in by an *Occupation*: of which, after the exposition of the words.

These words containe two parts: a Prohibition, *Make not provision for the flesh*: and a Limitation, *to fulfill the lusts thereof*: which limitation is added, because that which is forbidden, is not simply evil.

Flesh: This word is of divers significations; here it either signifies our *corrupt nature*, or the *body*.

If you take it for *nature corrupt*; then the second part is an exposition of the first.

But it is best to take it for the *body*, as the very words must needs import.

Make not provision: that is, with care, as it was formerly translated, which must also be here understood, according to that of our Saviour, *Take no thought for your life, what you shall eat, &c.* Mat. 6. 25.

To fulfill the lusts. *To fulfill*, is added to fill the sence.

Lusts: Lust, or concupiscence, is a naturall faculty of the soule, desiring objects convenient to nature, and abhorring the contrary.

That which *opposes*, is in *insensible* things, in *sensible* and *reasonable* creatures, is *indominable*.

This *concupiscence*, or *lust*, in entire and pure nature, was every way ordinate.

In *corrupt nature*, the faculty it selfe, as it is *naturall*, is to be reckoned among *naturall good things*, put into us by God; and the *motions* of it unto things naturall, as desiring of meat, drinke, sleepe, apparell, &c. are indifferent: but by *pravity* adherent, they are *evil* three wayes:

1 In regard of the *object*, when that is desired and coveted which is forbidden; as in the tenth commandment that which is our neighbours.

2 In regard of the *measure*, as when we *immoderately* desire that which is lawfull to be desired: when there is no *measure* of our study for riches, meat and drinke, house and land, &c. as indeed it is very hard to *bound* our concupiscence in such things.

3 In regard of the *end*, when we desire such things, to *wrong ends*, and not the *glory of God*, in the preservation of nature, for the service of God, and of our neighbour, and the furthering of our owne salvation.

This *exorbitant*, and *inordinate* concupiscence, or lust, is understood in this place.

The

The meaning then is, Provide not so for the body, that thereby the lusts thereof should be fulfilled and satisfied.

This is brought in by way of preventing an Objection.

Some might say, from the prohibition of drunkenness, and wantonness, &c. What? must we cast away the care of bodies? is nothing to be granted to our fragility and infirmity? may we not eat, and drinke, and be merry?

Paul answereth: you may make provision for the body, but with limitation, that you fulfill not the lusts of the body, which will easily, upon a small occasion, grow unruly; as we may discern in our selves, how soone, in the putting on of a new garment, &c. Corruption will discover it selfe.

There ought to be a care had of health, and state; of wholesome meat, competent medicines, comely apparell; but excess is to be taken heed of.

Eat and drinke, but not to enflame thy lusts: a little is enough for nature, but nothing for our lusts.

Make not provision for the body. If Paul had stayed here, he had writ no good Divinity: therefore he addeth, to fulfill the lusts thereof; warning us to keepe downe concupiscence, and not to set her on cockhorse, as they say.

Doctr. The body is not so to be tended and provided for, that the lusts thereof should be fulfilled, or strengthened. *Mat. 6. 25. Take no thought for your life, what you shall eat, &c.* We must not have an immoderate care for necessaries, much lesse for superfluities, to the fulfilling of our lusts, *Gal. 5. 13. Use not liberty for an occasion to the flesh.* Saint Paul there spake of Legall ceremonies, and it is true, in all matters of like nature, God hath given us liberty to eat and drinke, &c. this liberty is not to be used to nourish lust. *1 Pet. 2. 11. As Pilgrims abstaine from fleshly lusts which fight against the soule, Pilgrims cumber not themselves with unnecessary things.*

Use 1. Here we may discern whether we have put on Christ or no: namely, if wee provide not for the body so as to fulfill our lusts: this is to follow Christs example.

Christ did eat and drinke, but his fare was meane, and moderate; after forty dayes fast, he being hungry, would not turne stones into bread, the most ordinary refection to retaine nature, but stayed for an ordinary provision.

Ioh. 4. 6, 7. When he was weary, how did he provide for his body? did he take up his *Inne*, call for dainty chere, and a soft bed? no; but rested himselfe upon a Well, and asked a little water, though there was a good towne hard by,

For his sleepe: his body had need of it as well as ours: and besides, his nature was most pure, and without the danger of inordinate lusting: and yet he would not follow *innocent nature* herein, but broke himselfe of his sleepe, to spend whole nights in prayer to his Father. It may be thou wilt sleepe at a Sermon ordinarily, and at prayer. This is not to bee like Christ, to put him on.

Use 2. It is not unlawfull to provide for the body: Religion requireth not that a man should not give nature her due; or cleere his forehead, as they say, and be merry; in which *moralities*, hypocrites faine perfection. Yea, to neglect the body, is a sinne; if it be not provided for, and nourished, how shall it bee a fit instrument of the soule for good? To deny food and raiment convenient to the necessity of nature, to our callings and estate, is ostentation and rigidity, rather than true vertue. Our Saviour furnished the feast with excellent and neat wine, which God created to make the heart of man glad: and S. Paul reproves such neglecting of the body, *Col. 2. 23.*

Aug. Prike sp. 121. Saint Augustine writing to Proba, a rich Widow, who had a great retinue, and provision for her body, and for her table sumptuous; willeth her not to cease to bee so attended and served, as was fit for her estate and place; but that shee should temper and moderate her selfe in the use of them, and to seeke nothing therein, but *integram valetudinem, qua non contemnenda propter necessarios usus huius vite*, good health, which is not to be contemned for the necessary uses of this life; and he alleageth this place.

Also he alleageth Pauls advice to Timothy, *1 Tim. 5. 23. Drinke no longer water, but use a little wine*: It was so, that Timothy, to give an example of sobriety to the riotous and dissolute Ephesians, over whom he was Bishop; did so take downe his body with unreasonable abstinence from wine, and continuall drinking of water; that Paul was faine to write to him; and charge him for his stomacke sake, and often infirmities, to drinke wine.

For

For such abstaining, Saint *Augustine* giveth the holy Bishop this censure, that hee was *nimius corporis castigat*, too great a chastiser of his body; for his very studying and contemplation, with his continuall preaching, were sufficient to weaken his body, though he had not used such abstinence; and for this is *wine necessary* for *Timothy*, for the preferuation of his health.

Philosophers affirme, that there is but *one soule* in man, which is both *vegetative*, *sensitive*, and *rationall*, which *cogether* intendeth to *vegetation*, *sensation*, and *understanding*: when therefore the soule is wholly busie in the *brains* about *contemplation*, it must needs follow, that: shee cannot attend in the *stomacke*, at the same time, to *concoction*; and so the stomacke being destitute of convenient heat and spirit, and the influence of the soule, must needs abound with *crudities*: and for this cause, Physicians give this rule, *to be mer-ry as meat*, that through such remission of study, the soule may attend unto *necessary nutrition*; and hence also it commeth ordinarily, that *great Students* have *weake stomacks*. Hee therefore who is *weary* with labour or study, the spirits languishing thereby, may with a good conscience *drinke wine*, and use other comforts of Nature, especially if hee *beleve* and *repent*; for God hath created such good things principally for such: That therefore which Saint *Bernard* saith of *Timothy*, wee may say of every *Saint*: Give mee a Bishop or Preacher like to *Timothy*, or a holy man like him, and hee shall *eat gold*, and *drinke Hyocra*.

Serm. 30.
in Cant.

Though wee may serve the *necessitie* of the body, yet wee may not the *lusts*: *Deum prudenter vult sibi servir*; God will have us prudent in serving him: nor by *intimacy of fasting*, nor of feeding, so to *oppress* the body, that wee must alwayes have a *Physician* at our elbow.

Use 3.
Ambrosius.

We must doe *wisely*: The body is to be served, not the *Concupiscence*. This is difficult: if you *neglect* the body, you weaken it to the exercises of godliness; if you *cherish* it, you *maintaine* your enemy, which is, *lust*.

The body is a *garment*, the lusts are *Movables*: kill the *Movables*, and save the *garment*.

The body is a *Castle*, the lusts an *enemy* or rebell within the castle: it were easie to blow up castle and rebell and all: but thou hast no authority to *raz*e the castle; thou must *save* the Castle, and *destroy* the Rebell.

They are to be reprov'd, which either so *nourish* the body, that they withall *maintaine* their *lusts*: or so *extinguish* the provocations to sinne, that withall they *destroy* the body.

Be content with that which is *sufficient*, and under a pretence of *necessity*, runne not to *excesse*.

As he is a foole which will have no fire in his house, because his neighbours house was consumed with fire; so is hee a foole, who, because fire is necessary, will make so great a fire as which may burne downe his house.

Too much ballast, or *too little*, are alike hurtfull to a ship; so too much, or too little provender for thy beast: too much, or too little straining of the string of thy instrument.

There is use of *Hagar* the bondmaid; but *cock*er her a little, and she will grow *insolent* toward her dame *Sara*.

Amata *tanquam* *ofurnus*; love thy body, but so, that if need require, thou canst *bate* it: for the *compassion* of nature, it is to be *loved*; but for the *restraining* of vice, it is to be *bated*: keepe it *from* the fire, and yet in some cases yeeld it to be burnt *in* the fire.

Be not thy *bodies* slave. *Vivendum non propter corpus, sed tanquam non sine corpore*: Wee *Seneca* must live, not for the body, but as not without the body.

David is a notable example herein; he longs for water which the Philistines had in their possession; His *Worthies* breake through and fetch him some of it; when he had it, he would not *please* his *lusts*, but powres it out as an *offering* to God. See how he *curbed* his lusts: The three *Worthies* did a great exploit, but *David* a greater, in *conquering* his *concupiscence*.

Concupiscence is not *fulfilled* without a great deal of *care* in providing here, and a great deal of *torment* hereafter.

Esaie is *wearie* in following his pleasure, and to *satisfie* his *lust* with *red pottage*, hee sells the *richest* thing in the world, even his *birth-right*.

Dost thou lust after dainty, faire? It is not gotten without great charge, nor made

made ready without great labour, nor devoured without great discommodity.

But if *Christ* be thy *meat*, hee *refresheth* without *satietie*, *filleth* without *loathing*, costs thee no money, breeds no diseases, but *healeth* thy *infirmities*.

Dost thou desire *gorgeous apparell*? It *costeth* thee *deare*, it requireth much *care* in the wearing, and occasioneth much danger; but if thou *put on Christ*, it *costeth* thee not *deare*; *great care*, indeed, must be in the *wearing*, but then it *dischargeth* us of all other *unnecessary cares*, and it so *becommeth* us, and *setteth* us forth, that *God himselfe* taketh *pleasure* in us.

It requireth *labour* and *care* to serve our lusts, and afterwards cometh *damnation*: but though it require *care* to *serve* God, yet afterwards it bringeth *everlasting life*.

Verse 5.

Most men are *over carefull* for their bodies, and *carelesse* for their soules: *Nimia corporis cura, nimia animae incuria*: where there is so much study for dainty fare, and gay apparell, for house and land, &c. there is little study and care for grace, and a better life; and so on the contrary.

When *Peter* saw the heavenly sights in the Mount at *Christs* transfiguration, hee forgot his nets; so they which set their mind too much upon their nets, forget the *heavenly things* in the mountaine.

Abate the *care* for thy *body*, and encrease thy *care* for thy *soule*. Doe here, as thou dost in a paire of *scales*: If the body weigh downe thy soule, take from the body, and add to the soule, and then shall it come to passe, that thy soule shall *lift up* thy body to heaven, otherwise, thy body will *sink* thy soule to hell.

God hath committed to our keeping, a *body* and a *soule*; the soule as a *sonne*, to be *delicately* brought up, to be fed with the daintiest, and to be clothed with the richest: the *body* as a *slave*, to be brought up to *labour*, and to be fed with *bread* and *water*, to be *chastised* also, and *kept under*: but we, contrarily, *cocker* the *slave* till he rebell; and make the *sonne* a *slave*.

But let our bodies serve, lest our concupiscence grow strong to our condemnation, and whatsoever befall the body, let us take care for salvation of our soules.

AN



AN EXPOSITION VPON THE FOVRTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



IN this Chapter, and part of the next, the Apostle intreateth of the use of things *Indifferent*, and of *Christian liberty*; and how Christians, *strong* and *weak*, are to carry themselves therein one to another, that God may have *glory*, the Church *peace*, and themselves *mutuall comfort*.

As there was great need to write of these things in *Pauls* time; so now also, because our Church hath of late yeeres suffered more about these things, than about the Articles of the Faith.

The occasion of this passage was this: By reason of the dispersion of the Jewes, the Churches almost in all places consisted of Jewes & Gentiles: The Jewes could hardly be brought from the observation of *Leuiticall Ceremonies*, being brought up in them from their cradle, as in Ordinances coming from God himselfe: and therefore though they entertained the Gospel, yet they held difference of dayes and meates, of conscience still necessary to be observed: The Gentiles were easily perswaded of the *Christian liberty* from such things purchased by Christ, and lived without making difference.

Hence grew *hot* disputations, *eager* contentions and dissention almost *irreconcilable*; the Gentile holding the Jew as *superstitious*; the Jew the Gentile as *profane*.

Paul commeth with his bucket to quench this flame, which burnt vehemently in the Church at *Rome*, and endevoureth here as an *Vmpire* to arbitrate the matter, and to make a pacification. Although he instanceth in *Jewish Ceremonies*, yet in proportion here are *Rules* concerning all *Indifferent* things.

VERSE I. *Him that is weak in the faith, receive you, but not to doubtfull disputations.*

HERE begin *Pauls Hieraticks*; or having before written of things commanded and forbidden; here he writeth of things of a *middle nature*: or before of *charity* to our friends, our brethren, our enemies, the Magistrate, our neighbors, our selves; here of *charity* toward the *weak*. The particular and immediate coherence, is with the last verse of the 13 Chapter, for having there forbidden *satisfaction* to be given to the *flesh*, lest either the *weak* should thinke themselves neglected, or the *strong* take occasion to contemne them, because *weaknesse* is attributed to the *flesh*; therefore he falleth here to direct both the one and the other, how they should *lovingly* and *charitably* converse together.

Chrysost. in loc.

*Mat. 23. 41
Rom. 6. 19.*

Pauls Method is this: first, he setteth downe a *generall Precept* in this verse: then an *Explication* of it in all the verses following to the fourteenth verse of the fifteenth Chapter.

In this generall Precept, are the Duty: to receive him that is weak in the faith; and the Amplification, from the persons who are to performe the Duty; implied in the Greeke, unfolded in the English, *You*; and from the end, Negatively set downe by way of correction, *but not to doubtfull Disputations*.

Receive you: *You*, that is, you that are *strong*, or *stronger*, Chap. 15. vers. 1. which have more able knowledge.

Receive, that is, joyne unto you, take and entertaine unto your company, as a friend, as a brother. When a friend commeth to our houses, we use not to chide him away, but receive him with all courtesie; so would *Paul* have the *strong* to receive the *weake* in all love, cherishing them, and bearing with their *weaknesse*, Cap. 15. 1.

προσλαβέ.
Philem. 12

The same word is used by *S. Paul*, when he intreats *Philemon* to receive *Onesimus*, in his owne bowels: so the *strong* must receive the *weake* as their owne bowels. Him that is *weake* in the faith, not *weake* in body: yet such are to be received; but in the faith, not insisting faith, though such are especially to be tendred: but in the doctrine of faith: not *weake* in regard of the power of faith to apply the promise of mercy, in Christ, to the conscience; but here *weake* to apprehend the doctrine of *Christian liberty*, in things indifferent.

Weake: that is, sicke and queasie stomachs, which cannot brooke strong meat; such as
1 Cor. 3. 1. *Paul* calls babes in Christ: opposed to them which are strong, and of full age, who by reason of use, have their senses exercised to discern good and evil.

14.
But not to doubtfull disputations: *μὴ εἰς διωπολοὺς διαλογισμῶν*, signifies many things; here ambiguity, and doubting, as the verbe is used before in this Epistle; *Hesitated* not at the promise through unbelief. Receive the *weake*, but not quarrell and contend with him in his opinions, as the vulgar reading is expounded: nor to judge him for his opinions, knowing not his heart, as *Augustine*; nor to fill his head full of curious and intricate questions, and doubtfull disputations.

The Affirmative end: to receive him to edification, Chap. 15. 2.

Doct.

Those which are *weake*, are not to be troubled with doubtfull disputations, but friendly to be instructed, Rom. 15. 1, 2. The *strong* are to beare the infirmities of the *weake*, and to please them for their good to edification, Gal. 6. 1. If any be over-taken with a fault in regard of manners, or (by proportion) of opinion, restore him in the spirit of meeknesse, 1 Thes. 5. 14. Support the *weake*.

Use 1.

Ministers ought to preach to the capacity of their hearers; if they be of the *weaker* sort, not to trouble them with profound matters which they are not able to understand, much lesse with conceits and subtilties which profit nor; but rather to teach such things which maybe understood, and may breed godly edifying. Our Saviour is an example, who would not trouble his Disciples heads with that which they could not then beare, Job. 16. 12. Also *Paul* in his preaching had regard to his hearers, whether *milk* or *stronger meat* were to be given them, 1 Cor. 3. 1, 2.

Use 2.

The *strong* must sweetly, friendly, and brotherly converse with the *weake*, they must joyne him to them, that by their wise and gentle courses, they may winne him to the truth: they must not separate from them either in affection, or conversation.

Hence it may appeare, that the practice of our *Brownists* is cleane contrary to the precept of *Paul*. They suppose themselves to be *strong*, and us to be *weake*; and because wee presently receive not their conceits, they separate from us, as from *Heathens* and *Publicans*: for which, we may justly suspect their charity: for if we be *weake*, here is *Pauls* direction how we are to be dealt withall before a separation; they must take us to them, beare with our infirmities, and teach us soundly from the Word.

But alas, they are *weake* themselves, I would they were not wayward. For even as a forward or fullen childe, if it may not have the will, refuseth the meat, and strikes the spoone out of the Nurses hand; so these, because they may not have their will, and their new devised and groundlesse discipline, they will have nothing; no preaching, no Sacraments, no spirituall communion with us.

Use 3.

If the *strong* must gently take the *weake* unto them, then the *weake* must be admonished not to be wilful, but docible and tractable.

What if thou hast spoken the word? stubbornly persist not therefore, in thy opinion, against Gods word. Many, doubtlesse, would have long agoe submitted themselves in the Church of England, to orders imposed, had they not held the contrary: and now the Church must be troubled, lest they should be thought to have erred.

O *Germany*! famous for the reformation of religion, how hast thou beene torne with dissentions, wasted with miseries, plowed with the sword, and watered with blood, through the *weaknesse* of even *Luther* himselfe, who having once affirmed it to *Carlostantinus* for his credit may not publicly recant, and revert his word.

chrysost. in
loc.

Be not stubborn in thy *weaknesse*, and because *Paul* commands that thou must be gently

gently used, account not thy *weakness* a *verine*; for here is a *secret* reproofs of thee, as one observes, when thou art called *weak*.

Charity must be used toward thee, that thou maist not forsake the faith; but *discretion* also, that thou maist grow unto *strength*. Wee would wonder to see a child hang five or six, or ten yeares at the brest. If thou wert *weak* foure or ten yeares agoe, and yet art *weak*, surely there is some defect; either thou *prayest not*, or thou art *stubborne*, or *proud*, or there is some *secret sinne* that keeps thee from growing.

Disputations: not fit for *weak* Christians: *Disputations* are not to be disallowed; for as the whetting of a knife forward and backward scoures it bright, and begets an edge: so *truth* is cleared and fortified by *disputations*: but it is not for the *weak* and unlearned to dispute.

The *liberty* that all sorts of men (and women also) take to dispute of curious points, and to question every thing, is a great hinderance to the peace of the Church. In *Turkie* it is deadly to question the generall received religion, whereby, in a *liberty* of all religions, they enjoy *pace invidenda, & nobis pudenda*, such a peace which wee may envy, and have just cause to be ashamed of, as a learned man speaks.

1. Lips. lib.
adactum
dialogum

Our Saviour oft disputed with the Scribes and Pharisees, but hee would not turne his *Disciples* to them: and Saint Paul, a great learned Apostle, disputed daily in the schoole of *Tyrannus*.

Act 19.9

It is not for *simple* men, and *ignorant* women, to dispute of points of religion, nor to enter combat with the cunning *Brownists*. It is not for every Protestant, no not for every Minister or Preacher to dispute with learned *lesuits*, that have Schoole distinctions at their fingers ends, and travell in nothing else but controversies.

What if thou hast a good wit, and a great and strong apprehension, praise God for it, and so use it, that the Church may be the better, not the worse for thee.

I read of a Philosopher among the *Lacedemonians*, who boasted that he could hold argument, and dispute of any position, true or false, a whole day: but the Magistrates considering that such a fellow might be dangerous among the common people, to disturb the peace of the state, banish him for it.

Children delight in knives, which will hurt them; and, for the most part, the *weakest* are *busiest* in questioning the *laudable* customes and orders of the Church.

Study rather to live well than to dispute: and when thou meetest with thy neighbour, spend thy time in confessing, not of controversies, or of things which concerne thee not, or be above thy capacity, but of obedience, repentance, mortification, preparation for death, and such like.

VERSE 2. For one beleeves hee may eat of all things, another, who is weak, eats herbs.

IN this verse begins the *Explication* of the generall precept; of which there are three parts. A direction to the strong and weak. A speciall debatement to the strong: and a repetition of the precept.

The Direction is from the beginning of this verse to the 13,

The Effect of it is, to remedy the offence betweene them, by teaching them how to carry themselves one toward another.

They were both faulty: but in this part principally the weak one is taxed. In the debatement, the strong.

In the Direction are two things. 1. The cause of their dissention, which was the diversity of their opinions in things indifferent. 2. The remedy or direction it selfe.

Both these are propounded in two cases: the one of meats, the other of dayes. Of meats, in the 2. 3. and 4. verses: of dayes in the rest.

In that of meats, we have the case, and the remedy.

The case, vers. 2. The remedy, vers. 3, 4.

In the case are set downe the parties dissenting, and their opinions concerning meats.

The parties, are the strong and the weak Christian.

The opinion of the strong, that he may eat of all things: the opinion of the weak, that hee ought not to eat of some meats.

One, that is, the strong, who for the most part was a Gentile.

Believerb; it is not onely his opinion, but his faith; that is, he certainly knowes, and is fully perswaded upon good ground.

He may eat of all things; hee hath liberty by Christ to eat of all things whole some to mans body, without scruple or hurt to his conscience.

But he that is weak; for the most part, the *few weak* in knowledge.

Eateth herbs. Not, Let him eat herbs, as the vulgar Latine; upon which, the ordinary glosse makes Paul as a Physician directing dyet for the repressing of lust.

But eateth herbs, as being of opinion that some meats were unclean, and therefore not to be eaten.

Some thinke that these weak ones ate no flesh at all, but onely herbs; some, which is likelier, that when they could come by no meat but that which was forbidden by Moses, that then they chose to eat of herbs, which we read not to be forbidden.

They abstained not, as Pythagoreans, holding the passing of mens soules into beasts sometimes; of which opinion Herod smelt of, when hee thought that Christ had become John: nor as Marcionites and Manichees, who held flesh to be unlawfull, and to have come from an ill beginning; whom Augustine confutes in his bookes against Faustus: but they abstained for the reverence of Moses law.

Some hold opinion, that the Fathers had no liberty to eat flesh before the flood: and some, that no beast was actually carnivorous before that time: But it is manifest, that after the flood, liberty to eat of every moving thing that liveth was granted unto them.

Afterwards, when God chose the people of Israel to be a peculiar people to himselfe, he forbade them certaine beasts, and fowles, both for sacrifice, and (with certaine fishes) for meat; of which, Levit. 11. Deut. 14.

There are foure reasons alleged, why God forbade some fowles, beasts, and fishes to be eaten of the Iewes. First, to acknowledge Gods Dominion. Secondly, to inure them to obedience. Thirdly, to teach them to live holily, since their dyet must be so choyce, much more must their lives. Fourthly, to distinguish them from other people, and that they might abhorre the fashions of the nations.

This difference of meats was taken away by Christ, and the liberty granted to Noah, renewed; as appeares in the New Testament.

But the Iew did not well understand that point, and so the Church of Rome, and others also, were exceedingly troubled.

Doctr. In the Church of God upon earth, there are alwayes some which thinke one thing, and some another. So was it in Pauls time at Rome, as appeares in this place: and at Corinth what differences of opinions were about things offered to idols, and some maine fundamental points as may appeare in Pauls first Epistle to the Corinthians.

And after this, before two hundred yeeres were expired after the Incarnation of Christ, what variance in opinions concerning the time of keeping the feast of Easter was in the Church, with the arrogancy of Vistor Bishop of Rome about the same, Eusebius makes mention. It were infinite to reckon the sundry opinions which haue at all times bene in the Church.

In Germanie to this day, there is irreconcilable difference of opinions concerning the presence of Christ in the Sacrament; and concerning the breaking of the bread, which is doubtlesse of the integrity of the Sacrament.

And at this very time, none can be ignorant, of the difference of opinions in the Low-countries, about the doctrine of Arminians, and in our owne Church about Church-discipline and ceremonies; though through the great blessing of God, the vigilant care of our gracious Lord King Charles, and the worthy diligence of our Reverend Bishops, and other learned men, both these places are notably quietted and established.

1 Cor. 11. But thus it must be to the end, for Pauls reason, viz. That they which are approved may be made manifest.

Vse. Saint Paul attributes faith to the strong: he takes it not away from the weak though he mention it not. There was faith in them, though ioyned with ignorance and doubting: Not to beleue and understand euery thing inferreth not a nullity of faith.

Total ignorance and doubting destroyes faith; if it be not total, yet it manifesteth infirmities.

To deny a truth in things indifferent, breeds a tolerable error; in points necessary, an intolerable

De utroque
consilio Pe-
terium in
Ganym. li.
4. de creat.
hom. num.
256 & li. 4
de. ar. esu.
nu. 9 ad
num. 26.
Gen. 9. 3.

Mat. 15. 17
Act. 10. 11.
1 Tim. 4. 4.

Ensch. hist.
eccles. 5. ca.
21. 22. 23.

intolerable, *Obstinately* to defend an error in things *indifferent*, makes a man a *Schismaticke*; and in points *necessary* and *fundamentall*, an *Heretike*.

For every doubting or ignorance, say not, an *Infidell*; nor for every error, cry out an *Heretike*: Let us all resolve with the holy Father, *Errare potero, hereticus non ero*: I may *Augustinus* erre, but I will be no *Hereticke*.

Such is the condition of the Church upon earth, that there will be alwayes *some strong* *V/s 2.* in the faith, and *some weak* in it. As among men, some are *tall*, some of *low stature*; some *healby*, some *sickly*; as in our houses some are *growne up*, some are *babes* hanging on the breast, so is it in the Church, and will be to the end. For,

1 Some are *more antient*, some *later* in the faith.

2 Some have *better capacity* than others.

3 Some are *more diligent* to heare, read, pray, meditate, practise; and therefore though *standing* and *capacity* be *equall*, yet the *diligent* outstrips the other.

4 God, in his wisdom, gives *more talents* unto one, than to another.

Art thou *strong*? be *thankfull* to God, it is his *gift*; be not *proud*, despise not thy *inferiours*; thou wast a *babe* sometime, hadst *lesse knowledge*, *lesse grace*, yea, there was a *time* when thou wast *out* of Christ.

Art thou *weak*? take heed thy *weakness* continue not through thy *negligence* and *default*: pray for *strength*, and be *diligent* in hearing the Word, as a *new borne babe*, desiring the *sincere milke* of the Word, that thou mayst grow thereby.

1 Pet. 2.

In these *weak* ones, as *something* is to be *discommended*, so *something* is to be *commended*. *Use 3.*

Their *weakness* is a fault, and to be *discommended*: but their *care* not to offend their *consciences*, is truly to be *praised*: It is alwayes *commendable*, whether in *weak* or *strong*, rather to *abridge* our selves of our *liberty*, than to *offend* the *conscience*: and to be *chosen*, rather to be thought *undiscreet* than *impious*.

O that we had more *care* of our *consciences*; for if *conscience* be put away, *shipwracke* of *faith* will soone be made.

If these *Jewes* and *weak* Christians will rather live *hardly*, *eating herbs*, than *defile* their *consciences*; what shall become of them which daily *defile* themselves in things *manifestly forbidden*, wallowing in the *mire* of *drunkenness*, *whoredome*, and other *abominable finnes*?

VERSE 3. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him which eateth:—

THE cause of the dissention betweene the beleivers at Rome, was their *difference* in *opinion*, of which, in the verse next before: Now in this verse is the *remedy*; For here Saint *Paul* *interposeth* himselfe, and *directeth* both parts how to carry themselves each to other in these things.

Here are two parts: 1. A *Direction*; 2. A *Reason*.

The *Direction* in the words set downe of the 3. verse.

As the parties are twofold, so is the *direction* to the *strong*, to the *weak*: both tending to the same purpose, namely, to *preserve peace* and *charity* betwixt them; and to *prevent* separation.

The *strong* Christian *contemned* the *weak* for his *abstinence*, as a *phantasticall* fellow and *superstitious*: his *direction* is, not to *despise* the *weak*.

The *weak* Christian, which yet *understood* not the *Doctrine* of *Christian liberty*, *indged* and *censured* the *strong*, as *profane*, because he made no difference of meats: his *direction* is, not to *indge* the *strong*.

Both their *directions* are *Negative*, as secretly finding fault with *both sides*, for their *intemperate* carriage one to another.

Despise. The Greeke word is full of sense: to esteeme a man to be *unlike* *presij*, to have *nothing* no worth in him, to *disdaine*, to *vilifie*, to *nullifie* a man, to *set at naught*, and *basely* to c. so.

The *Septuagint* doe use the word in the text, to render an Hebrew root, *Maw*, which signifies to *reject*, to *disdaine*, to *cast off*, to *contemne*: as *Psal.* 53. 5. God hath *despised* the wicked: and *Psal.* 58. 7. Let them melt away as waters, or, let them come to nothing.

So also they render another root: *Bazab*, *Ezay* 53. 3. *Nibzeth*, He is *despised*, meaning

ning Christ: and Luke 23. 11. it is said, that *Herod with his men of warre, set Christ at naught.*

Judge: that is, condemne; the simple verbe for the compound, which is not unusuall with Saint Paul.

By these two words, *despise* and *judge*, it appeares that they differed not only in opinion, but also in affection.

Doctr.

For difference of opinion, and practice in things indifferent, there ought to be no breach of charity, or separation among Christians: Phil. 3. 15, 16. *Let us therefore, as many as be perfect, be thus minded, and if in any thing ye be otherwise minded, God shall reveale even this unto you. Nevertheless, whereto wee have already attained, let us walke by the same rule.* Also all such places which command unity and charity.

Quest.

But what are things indifferent?

Ans.

Things are called indifferent two wayes, either as they are opposed to perfection of goodness, or to necessity.

For the first way; we say a thing is indifferent when it is in some degree good, but not so good but that it may be amended; so we say of health, that we are indifferently well, when we are able to walke abroad, but not without some weakenesse or paine.

This is not meant in this businesse, but the other, where indifferent is opposed to necessity, or to a necessary duty, namely, A thing that may be done, or left undone without any sin.

Some things are commanded to be done, some things are forbidden: some things are neither commanded, nor forbidden: These are indifferent.

The ground of this is, that howsoever the Law commands the reasonable creature to doe nothing but that which is good, and at all times, yet not to doe every good thing at all times.

A man hath two suits of apparell, he may indifferently weare which he pleaseth. A man hath meat set before him, he may indifferently eat or abstaine: these, and the like, are indifferent: neither good nor bad in themselves, nor commanded nor forbidden.

For although every action, considered as clothed with its circumstances (as they say) proceeding from the reason of a reasonable creature, be or good or evill, yet being considered naked, and in regard of the substance of the worke, is not presently necessary to be done.

ad id est.

ad id est.

ad id est.

ad id est.

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ad id est.

The things called indifferent, are also by the Antient called things in our power and liberty: and, things lying in the midst, betweene, commanded and forbidden.

In the time of S. Paul, the Jewish ceremonies were things indifferent, which might be used or not used, as they saw it tend to Gods glory, and the good of the Church: otherwise Paul would have written in another manner of straine. And this is profitable to know, for the understanding of the History of the Acts, where we shall finde Paul using Circumcision, making vowes, and purifying himselfe, and yet writeth against such things in his Epistles.

Before the death of Christ, the use of such Ceremonies was not indifferent, but necessary, as being commanded of God.

Aug. Hieron. Ep. 19.

After the death of Christ, their use was indifferent for a time, I say, for a time, which S. Austine elegantly expresseth by a similitude: A mans friend dyes, he doth not so soone as the breath is out of his body take him by the heeles, and drag him out of the doores, and cast him upon the dunghill; but hee keepes him a certaine time, wraps him in faire clothes, and so with honour accompanies him to the grave: So these ceremonies were alive till Christ; when he dyed, they also gave up the ghost, and the vail of the Temple rent in twaine: and because they had beene, even by divine ordinance, of great use in Gods worship, they remained, for a time, indifferent; that so they might bee laid downe in an honourable manner.

This time was till the doctrine of Christian liberty might be fully made knowne to the world, which could not be done on a sudden: even as Acts of Parliament have a day set downe when they shall be in force, that so all the subjects of the Land may have time convenient to take knowledge of them.

But now they are not necessary, nor indifferent to Jew or Gentile, but absolutely forbidden. After the passion of Christ, the Jewish Ceremonies were *moriosa*, saith a learned man, that is, dead: but after the divulgation of the Gospell, they became *morifera*, that is, deadly.

Aquinas in 2^o.

Paul

Paul found fault with *Peter*, and with the Galathians; for the *use* of legall Ceremonies: not *simply* because they *used* them, but because they taught and conceived a necessity of using them for justification and salvation.

From *small* beginnings great schismes and mischiefs have growne. For a little *meat*, and for *dayes*, the Church of Rome was grievously distracted. Great contentions have beene formerly betweene the *East* and *West* Churches for trifles: so in *Germany*, so in *England*. So of a little sparke many times ariseth a *great* fire, and of the *pricke* of a thorne, a deadly fore.

O how it grieves my soule to read our divisions about *blacke* and *white*, *sitting* and *kneeling*, and such like, to be cast in our teeth by the Papists; as an argument that we have not the *truth* on our *side*: and also that among Protestant writers, when occasion is given them to speake of *schismes* and *diffension* for discipline and order, then that the Church of *England* should be brought upon the *stage* for an example.

If there be any *love* in us to the Church wherein wee have beene brought forth unto Christ, and *nourished* up in the *faith*, let us agree, imbracing *unity*, let us all be of *one* opinion: but howsoever our opinions differ, yet let not our *affections*. *Hierome* and *Augustine* differed in opinion in some things, but neither did they trouble Church, nor *breake* charity betweene themselves; but thought *reverently* one of another.

Here is our *fault*; wee hate, despise, and condemne them who will not condescend to us in our *singular* opinions.

But *Paul* commands the *strong* not to despise the *weak*: This is indeed the *fault* of the *strong*, but they ought to instruct them rather.

He commands the *weak* also, not to censure the *strong*: this is the proper fault of the *weak*; to be *forward* in *censuring*, is not *strength* but *weaknesse*; not a *gracious* and *wise*, but an *intemperate* zeale: which *censuring*, and over-forward zeale, if it be taken from many who glory to be accounted *Professours*, there would *nothing* remaine to shew them religious.

It is a *disgrace* to our Church, that the *plough* and *rocke-saffe* dare (and that without punishment) censure *Magistrates*, *Ministers*, this thing as *superfluous*, that as *Antichristian*, &c. *profaning* religion by their ignorant and sottish discourses.

Thus was it in *Greece*: but when? even a little before it came to ruine.

If we wish the *Churches* *safety*, let us *amend* this, if wee have beene faulty: and also let us be *carefull* so to doe, as we love our owne *safety*; for, many times, God suffers such *rash* censurers of orders established, to runne into *divers* *pernicious* errors, as a punishment of their rash judgement, as we have experience in our *Brownists*, who first *censured*, and then *separated*, wilfully cutting themselves from the Church of God: who, if they had obeyed *Pauls* precept, forbidding to *judge* any for things *indifferent*, they had never separated.

Ulp. refert. lib. advers. Dialog. Nam: ex Niceph. hist. lib. 6. c. 11

We must not *judge* or *censure* our brethren: but for what? for things *indifferent*: for these things, as for *meat*, for *dayes*, for *apparell*, in regard of the *colour* or *fashion* (if modest,) the conscience of thy brother is to be left *free*, and not to be *troubled*. But for drunkenesse, blasphemy, whoredome, &c. we have warrant to *censure* men and women, and to *trouble* their consciences, for the *Spirit* *reproves* the world of *sinne*.

Ioh. 16. 8;

A conscience *stirring* in sinne, is to be *roused* and *troubled*, that it may come to *repentance*; for so long as it *sleeps* in *sinne*, it *lies* in death.

For *peaceable* living in a Church, the doctrine of *Christian liberty* is to be made knowne; *Ulp. 3.* of the which afterwards, *vers. 20. 21.*

VERSE 3. ——— For God hath received him.

IN these words, and in the next verse, are two reasons to perswade to the direction.

There is some question to *which* *part* this reason should serve; and *who* should be meant by *him*.

Him: that is, the *weak* one, say some: others by *him* understand the *strong* Christian.

Some make this argument to be on the *behalf* of the *weak*, and the other of the *strong*: some affirme contrarily: and some that *both* the reasons belong to *both*.

Doubt-

Chrys. Theo.
Al. vi. &
alijs.

Doubtlesse both the reasons are brought to the same thing, and rather in the behalfe of the strong Christian, who is the Gentile, against the Jew, than otherwise.

1 For first, it is most naturall and orderly, that him should bee preferred to the next before spoken of: *Let not him which eateth not, iudge him which eats, for God hath received him.*

2 The Word *received*, properly belongs to the Gentiles, as it is an attribute to God; for the Jewes were received before, and thought more contemptuously of the Gentiles, and highly of themselves.

3 In the next verse, *Who art thou that iudgest?* to iudge was the fault of the weak Christian.

Doth Paul then let the strong alone? No: but first he dealeth against the weak, because he is most guilty. They both sinned in practice; but the weak in opinion also, maintaining an intolerable error, and they took offence at that which the strong lawfully might doe, and therefore were the cause of all the broyles.

Afterwards he deales against them both, vers. 10. and principally against the strong, vers. 13. and so to the end of the Chapter.

The weak then may not iudge the strong for eating: The reason is taken from the dignity of the strong: *God hath received him.* Those whom God hath received, men may not censure as profane.

But God hath received the Gentile, called strong, by reason of his knowledge of Christian liberty. Therefore, &c.

In this argument are two things: The thing, to receive; and the persons receiving, God received the strong.

God hath received him: wee had the word before, vers. 1. but as Gods love is greater than ours, so the sense of this word here is accordingly extended.

Isidore.
Ambrosius.
Tolius.
Calvinus.
2 Pet. 1. 4.

Received; that is, lovingly, to the good of the received, *ut suus esset*, that he might be his owne: *ut membrum Christi esset*, that he might be a member of Christ: *ad gratiam*, to grace: *ad gratiam Evangelij*, to the grace of the Gospell. He suffered them not to remaine in their sinnes, but to received them, as to adopt them, that they might be partakers of the divine nature, as S. Peter speaketh.

It may be noted, that whereas David saith, *Blessed is the man whom thou choosest, and causest to approach unto thee*, Psal. 65. 4. The Septuaginta translate, *ὃς προσελάμβανεν*, according to Pauls word here: which in Hebrew is *usbekereb*, of *karab*: from which root comes *Korban*, an offering: and *Kereb*, bowels or inward parts, that are nearest and dearest to us: and so the meaning, that God doth so receive us Gentiles, as to esteeme us as an acceptable oblation, even as his owne heart, or bowels.

There is a double receiving: to the visible Church; to inward and invisible grace: to the meanes of the promises, and to their possession: here Paul speakes generally, presupposing both.

Doct.

They are not rashly to be iudged and condemned, whom God hath received to grace, Rom. 8. 33, 34. *Who shall lay any thing to the charge of Gods elect? It is God that iustificeth: who is he that condemneth?* &c.

Use 1.

We are to be admonished to beware of censuring our brethren for using their Christian liberty in apparell, dyer, &c. especially for their obedience to the Magistrates, and the Church, in such orders which in their conscience they know to bee lawfull: for a man for such things to be condemned, as a time-server, a man-pleaser, of no conscience, profane, &c. is most horrible.

This is to reproach Gods favourite; this is to condemne them whom God approveth, and hath received: yea, this is to reproach God himselfe for receiving such.

Nay: thou wilt say, I finde no fault with the Lord, and if I knew that God had received him, I would not iudge him. Dost thou know the contrary? till then thou must in charity iudge thy brother received of God: so doth Paul here, he saith, *God hath received him thou eatest*. How did Paul know it? in charity he so judgeth: Be thou, in like manner, charitable toward thy brethren, toward thy teachers, and give them not profane, unconscionable, damned, for every fancy of thine owne braine.

Calv. in loc.

When thou seest a man enlightened with the knowledge of God, *satis testimonij habes*, saith one, thou hast testimony sufficient, that God hath received him.

Things

Things censured, are either words and deeds, or opinions.

If it be doubtfull whether a thing were spoken or done, or no; or being certaine to be done, whether well or ill: in *charity* take things at the fairest, and judge the best. There is a notable instance hereof in *Deuteronomy*; If a man lie with a maid betrothed to a husband, in the towne, she also shall dye, because she cryed not out when violence was offered to her: but if it be in the fields, then the man onely shall dye, for the Damsell cryed, and there was none to save her. How did they know she cryed? In *charity* it is so to be supposed, and the best to be judged in a thing doubtfull.

Deu. 22. 23, 24, 25, 26, 27.

If the thing be certainly spoken or done, and good, commend it. If evill, judge the fact, but not the person. Be not, saith *Bernard*, either a busie and curious examiner, or a rash ludge of another mans conversation. If any thing be ill done, excuse the intention, seeing thou canst not the fact. Puta ignorantiam, thinke it might be ignorance, chance, or some grievous temptation.

Bern. ser. 40. in Cant.

In matter of opinion, if it be controverted, and uncertaine whether an error or no, suspend thy judgement till thou know more certainty, and leave thy brother to his Conscience, and Christian liberty: and so much the more, if hee be more learned than thy selfe; why shouldst thou not thinke that he may see as much as thy selfe into that which is in question.

If it be certaine that the opinion be erroneous; yet thy brother is not presently to be cast away: wilt thou be more iust than God? We are men, and therefore may, yea, must erre, as said a witty man*.

And hence the *Lutherans* are to be reproved, who condemne us for our opinions about the Sacrament, thinking we erre; when a man may be a *Christian* without the Sacrament, but not without *Charity*: So the *Brownists*, and other among us, who judge us, though unjustly, in matters of discipline, when a true Church may be without the same which they devise.

* Ego me
labi & er-
rare men
posse solum
fateor, sed
debere: Lips.
monit. ad
Lect. in lib.
politie.

We all erre; if thy brother be otherwise faithfull, and conscionable, it is cruell uncharitableness to condemne him for his opinion of things indifferent, as the lawfulnessse of a garment, or gesture, though he should erre.

Saint *Augustine* is a sweet example of *Charity* this way: when the *Donatists* objected for themselves the opinion of *Cyprian* concerning rebaptization; Saint *Augustine* answers for him; that either he did not, in every respect, hold it as the *Donatists* alleaged him; or if he did, that afterward he retracted it; or that, hunc quasi novum candidissimipelloris coopernis ubera Charitatis, he covered this blemish of his most faire brest, with the brest of charity; while he did maintaine the unity of the Church, and firmly retaine the bond of peace.

Aug. Vin-
centio con-
tra Donat.
& Rogat. de
vi corrig.
Haret.
epist. 48.

Gods receiving should be a Protection against unjust taxing and censuring: But yet men will censure such; what then is to be done? Comfort thy selfe that God hath received thee. If not God, nor thy Conscience condemne thee, esteeme the perverse censures of captious controllers no more than the barking of dogs against the Moone. What if men prayse, if God dispraise? and contrarily: Feare not, saith the Lord, the reproach of men, Esay 51. 7. neither be afraid of their revilings.

Use 1.

Yet this is our great fault, to esteeme the prayse or dispraise of men, yea, of the multitude, more than of the Magistrate, or of God himselfe; which hath deprived the Church of England of many an able Teacher.

* Sicut in qua-
meri qui se
applaudant,
nihil tamen
illi omnes à
graculū de
super gervi-
entibus dis-
ferent. Im-
mo si Ange-
lorum iube-
trum, &c.
Chrysost.
hom. 17. in
Rom. in Mo-
ral.

Let us put a case. The Magistrate, and the Church command certaine orders for comeliness in the service of God: the Minister knowes that hee may lawfully use them. If hee refuse to use them, the people will prayse him; if he use them, they will dispraise him.

What shall he doe? In any case let him obey, but if he doe not obey, the people will commend him. But what is that to the cause, or to his conscience? Can they discharge a man before the Iudgement seat of God, for not obeying the Church and Magistrate?

Regard not the prayses of the multitude, though there were ten thousand of them, no more than thou wouldst the chattering of Pyes, saith an ancient Father*: nay, the commendation of Angels is too infirme to rest upon; but if God, the Church, and thine owne conscience approve thee, rejoyce.

Use 3.
Psal. 118.

Great is the dignity of a believer, hee is received of God: Gods people are a people

people, *Prope, neare unto him*, even neare unto his heart.

Woe be then to the wicked, for they are rejected : If thou beeſt a drunkard, a blaſphemer, &c. and repentſt not, God will never receive thee : and not being received, thou art left to thy ſelfe, to the Divell ; barred from Paradiſe, and from the entrance into glory.

VERSE 4. *Who art thou that judgeſt another mans ſervant?* —

IN this Verſe is the ſecond Reaſon, bred out of the former : If the Gentiles be Gods ſervants, and received into his family, what have we to doe to iudge them?

Here we have the Argument, and the Amplification.

The Argument is taken from the *common right*, or equity ; which is, that every man hath the rule and ordering of his *owne* family ; and that none ought to be ſo *polypragmaticall*, as to iudge other mens ſervants.

He which arrogateth right over other mens ſervants, is unjuſt :

But he that judgeth another mans ſervant, arrogateth to himſelfe ſuch right :

Therefore he is unjuſt.

The *ſtrong* Chriſtian is Gods ſervant, who hath received him.

The Amplification is double : 1. from the manner of ſetting downe the Argument : 2. from an Occupation, in the reſt of the words of this verſe.

In ſetting downe the Argument, the Apoſtle uſeth an *Objurgatory Apoſtrophe* to the *weake* one : *Who art thou which judgeſt?* &c.

PARUM.

Hee doth more grievouſly taxe the *weake* ones, *ne ſibi blandiamur*, ſaith one, leſt they ſhould flatter themſelves. Thus ſeverity was neceſſary that they might underſtand they were in an error.

Who art thou? as if hee ſaid : *Thou?* *Who art thou?* art not thou *weake*? and ſo much the *weaker*, that being *weake*, thou preſumeſt to iudge the *ſtrong* : why doſt not keep thy ſelfe within thy compaſſe? Conſider what thou art, and be not ſo *raſh*. The like ſpeech, Rom. 9. 20.

Which judgeth : that is, condemneſt : as before.

Another mans ſervant. The word is not *δούλος*, but *οἰκίτης*, which ſignifieth a domeſticall ſervant, which alwayes waiteth upon his maſter in ſuch ſervices as are neareſt to his perſon.

The Gentile is taken into Gods family, not as a *ſlave*, but as a *free ſervant*; and therefore ſuch, in old time, were called *familiares*, noting their *liberty* : and indeed, *Gods ſervice is perfect freedome*.

The Gentiles are received into Gods family with the *Jewes*, not to be their *underlings*, but their *fellow ſervants*, enjoying all the privileges of the houſe, as well as themſelves.

He ſaith not, *Who art thou* which giveth good counſell, but *judgeſt*; nor thine *owne* ſervant, for that is lawfull ; but *another*, this is unlawfull.

DOCTR.

It is againſt right, that one Chriſtian ſhould iudge another : Mat. 7. 1, 2. *Iudge not, that ye be not iudged; For with what iudgement ye iudge, ye ſhall be iudged, &c.* Iam. 4. 11, 12. *Hee that iudgeth his brother, iudgeth the Law; but who iudgeth the Law, thou art not a doer of the Law, but a Judge. There is one Lawgiver, who is able to ſave, and to deſtroy : who art thou which judgeth another?*

Uſe 1.

It is a great ſinne for a *weake* Chriſtian to iudge another for matters *indifferent* : it can be no ſmall offence, as appeares by Pauls manner of ſpeaking, *Who art thou, &c.* he ſpeaketh with much indignation and heat : No Apoſtle ſo full of bowels, ſo piouſfull and tender towards the *weake*, as Paul, yet if they fall to *conſuring* and iudging, hee cannot forbear; but takes them up as ſhort as he did the *cauſiller* at Gods predeſtination, Cap. 9. 20. So that as the fault is great, ſo *weake* Chriſtians are not to be ſoothed herein, but ſeverely and with ſome acrimony to be reproved that they may amend.

Uſe 2.

Indian the Apoſtata, taxed Chriſtianity, as if it rooke away Magiſtracy, from this and the like places : So the *Anabaptiſts* alſo from ſuch places conclude, that it is not lawfull for a Chriſtian to be a Magiſtrate, becauſe he is forbidden to iudge.

But they take things which are ſpoken *ſecundum quid*, after a ſort, as if they had beene ſpoken *ſimply*.

Neither is Iudgement forbidden to *Magiſtrates*, but to *private* men; nor *all* Iudgement to *private* men, but *raſh*. Iudgements

Judgement may be either of persons or their deeds.

In *persons*; their *present* or their *future* estate to be considered: To judge *finally* of mens *future* estate meddle not; for God may call thy neighbour as he hath called thee;

For his *present* estate: If I see a man walke in drunkenness, common swearing, whoredome, &c. I may *judge* him to be a wicked man in this estate: and that he shall be damned if he repent not: I may *judge* the tree by the fruit: and this is not *rash* judgement, because it is *not mine*, but the *judgement* of the word of God.

Deeds are either good, or bad, or indifferent, or doubtfull. Of good and bad deeds, there ought to be judgement in the Common-wealth, Church, private Family.

And that censure should passe upon mens *vertues*, *arts*, *faculties*, *offices*, *religion*, *words*, *deeds*, *gestures*, and *whole behaviour*, is of singular use.

Most well governed States have had officers for the purpose: The Grecians had such, whom they called *Noμoφύλακας*, Lawkeepers; The Egyptians had their *Νομοφύλακες*, Presidents of the Law: The Romans had their Censors, censurers of manners, who examined and punished all disorders: *If a man tilled not his land, dress'd not his vine: If a Knight kept not his horse serviceable, &c.*

It were to be wished that we had such Officers created among vs, or that such Officers as we have already, would more carefully see to their Offices.

We ought to commend good deeds, and to reprove bad; to call a mattocke a mattock, with *Alexanders* Souldiers, we need not feare.

But things doubtfull and indifferent are to be free from our censure: *Charity* authorizeth thee from the first; and *Christian liberty* thy neighbour from the second: and in *these* hath the Apostles objurgation place: *Who art thou that judgest such things?*

A beleever is *Gods servant*: To be a *servant* seemes to imply some *baseness*, but indeed *vs 3*: there is nothing more *honorable* then to be Gods servant: A mortall Kings servant is honoured; much more is Gods.

David gloried in that title, and so did the Apostles: *Paul* a servant, *Peter* a servant, *James* a servant of God, as may be seene in their Epistles. *Iustinian* the Emperour, being the greatest and first on earth, yet was wont to stile himselfe in his Letters thus, *Vltimus Dei servus*, the lowest or last servant of God. Psa. 116. 16

Thou wert the *slave* of Satan, thou art now by *faith* become the servant of God: Thou hast a *good Master*, be thou a good servant, heare his Word, attend upon him, obey him, and that cheerefully in *this honour*, who didst cheerefully obey Satan in *that baseness*.

We cannot adde to the honour of our Master: let us not dishonour him, by causing his Gospel to be ill spoken of by our lewd conversation.

We are fellow servants, serving *one Master*; let us not judge one another; but referre *vs 4*: all judgement to the Master: let us live in unity and peace.

No man will endure a *finde-fault* in his house, much lesse will God: Thou art but a servant, and, it may be, a weak one, the Masters house is not to be ordered by thy will, but by the Masters; If he blame not things done, why shouldest thou? If the Master give me liberty, why shouldest thou restraints?

If thou wilt be judging and censuring, shake thine owne bosome; looke to thy owne servants: looke to, and judge thy selfe.

Judas judged the *waste*, but not his owne covetousnesse; the Pharisees judged their neighbours *motes*, but not their owne *beames*: First, judge thy selfe, and then either thou wilt have no leisure, or be the fitter to judge thy neighbour.

Why beholdest thou the *mote* in thy brothers eye, and considerest not the *beam* in thine owne eye? *Thou Hypocrite, first cast out the beam out of thine owne eye, &c.* Mat. 7. 3, 4.

Heare O thou that judgest, and consider *strange* things:

It is strange that thou shouldest have a *beam* in thine eye:

It is strange, that a *mote* should hurt thy neighbours eye, and not a *beam* thine owne.

Also strange, that having a *beam* in thine owne eye, thou shouldest discern the *mote* in thy neighbours eye: But indeed, onely such doe spy *motes*: for hee that hath not a *beam* in his eye, hath *Charity* there, and *Charity* covereth a multitude of sinnes.

The eye seeth not it selfe, but the eye of a righteous man, being cured, seeth and considereth himselfe *more* than others.

Aulus Gellius
lib. 10. lib. 4.
Attic. lib. 4.
c. 12. & 10.

A just man is the severest Judge of himselfe.
Pray for thy brother, Judge thy selfe.

VERSE 4. — *To his owne Master he standeth or falleth: yea, he shall be holden up, For God is able to make him stand.*

IN these words is the second Amplification of the second Argument: and it is the preventing of an Objection, which weake Christians might, or did make, in defence of their judging their Brethren.

For this is our corruption, that though we be *weake*, yet wee are loth to bee so accounted, thinking it a discredit to acknowledge that wee have erred, though by our errors the whole Church be troubled; when as the most glorious victory, in this kinde, is, to suffer our selves to be overcome of the Truth.

In this occupation, are, the Objection, the Answer.

The Objection not set downe, but understood, and easily gathered.

The *weake* Christian would justify his *Conjuring* of the *strong*, from the *benefit* of his brother, thus:

It is profitable for my brother, that his fault should be corrected, and taken away; and it is for his advantage to stand, and not to fall: Therefore, &c.

To this, *Paul* answereth: of which answer there are two parts; a Concession, and a Correction.

The Concession gathered, as if he should say; I confesse it is a great blessing for a servant to stand, and not to fall.

The Correction plainly set downe; but *he standeth or falleth*, not to thee, but to his *owne Master*: Thou hast nothing to doe with it, looke thou to thine *owne* standing: Art thou more carefull of his standing than his *Master*.

Servus est veluti pars domini sui, sed à corpore seivncta: The servant is a part of his master: it is his part to oversee him, and to judge as he pleaseth.

To stand or fall: is to doe well, or otherwise: to stand or fall to his master, is to please or displease: To the master belongeth either the advantage or the dammage of that which the servant doth.

To his *owne master*: to his proper master, not onely as opposed to one who is not his master, but to note also that God is properly our Master, by creation, preservation, redemption.

Now this Answer is amplified in the words following:

Yea, he shall be holden up, For God is able to make him stand.

These words are a Correction of the *falling* mentioned; *Hee falleth to his owne Master*.

As if he should say; Did I say, *he falleth*? Nay, *he shall be holden up, for God is able*, &c.

In which words is an Affirmation; *He shall be holden up*, and a Confirmation from the power of God: *God is able to make him stand*.

The Jew seeing the Gentile use his *Christian liberty* in meats and dayes, judged him prophane, and began to feare his Apostasie: Now the Apostle saith, he shall be established even herein: *For God is able to doe it*.

Yea, *Able*; but *à posse ad esse*, is no sound Collection: yes, if wee be certaine of Gods will withall; which here appeareth, for *God hath received him*.

In all promises and threatnings, the will of God is to be *supposed*: as if I say to a penitent sinner: Thou shalt be forgiven, for God is able to forgive thee; or if I say to a Drunkard, if thou repent not, thou shalt be damned, for God is able to damne thee, the Consequence holdeth, because God hath revealed his will in these things.

But if, I say, God can make many worlds, therefore there are many, or God can transubstantiate the bread in the Lords Supper, and turne it into the very flesh of Christ, really and corporally. therefore it is so turned, this holdeth not, because God hath no where revealed that so he will doe.

He shall be established, *for God is able*, &c. not that every one which is called, and understandeth the Doctrine of Christian liberty, shall be saved, but it is spoken, either in regard of the *Gentiles* in generall, or onely of the *predestinate*, or, not of that which God will doe, but of that which we are *to hope*, and pray for in every singular, whom wee see to have received the beginnings of grace: or not of final perseverance, but of *standing* in some particular thing.

Aquinas.

Pareus.

TL

The censure and iudgement of mens deeds and behaviour, pertaineth to God: This is proved *Doctr.* by the two parables, *Matth. 18. 23.* and *Mat. 25. 19.* where the King or Lord is brought in, taking account of his servants; for as it appeareth in that of the *Talents*, the diligence or negligence of the servants, is to the Masters either benefit or losse.

This Doctrine taketh not away charitable reproofe of my brother, if he offend, doing that which is evidently contrary to Gods word; but it taketh away rash judgement concerning things *indifferent*, which are not commanded or forbidden in Gods word.

Condemne no man for the lawfull use of things *indifferent*, for such shall be stablished: *Use 1.* but rather judge *charitably*: If thou seest thy brother *standing*, with his establishing; if *falling*, pray for him, and despaire not of his *rising* againe; considering not his *Humane* condition, but the *Divine* vertue.

It was an excellent speech of *M. Calvin: Semper bene speremus de eo in quo cernimus aliquid Dei*: Let us alwayes hope well of him, in whom wee see any grace of God, though the least tokens of adoption: It is our fault to require that every man by and by should be as *Paul*, or *Abraham*; but God accepteth of the *least* grace, if it be in *truth*: Let us therefore be charitable.

Our deeds belong to God; not that *we* receiveth either profit or damage by them, but *we* *ourselves*. *Use 2.*

Not as *we* are benefited or hindered by our servants, so is God by us; godlineffe is *gratefull* to him, but not *profitable*: as on the contrary, sinne is *hatefull*, but not *hurtfull* to him. *Plat. in Eu-
thyphron.
to Socr. 24.
248. 249.
250.
251.
252.
253.
254.
255.
256.
257.
258.
259.
260.*

Ille servitus nostra non indiget, nos vero dominatione illius indigemus, saith Saint *Augustine*, we need such a Master, he needeth not such servants. To this purpose also *Irenaeus* in a certaine chapter, shewing that God commandeth that we should love him, not that hee wanteth our love, *sed homini deest gloria Dei*, &c. but we want his glory, which we by no meanes can be partakers of, but by loving and obeying him; and a little after, that God commanded sacrifices, not for *his* *gaine*, but to *honour* us, and to have occasion to bestow his benefits upon us. *Irenaeus ad-
vers. Hae-
res. 1. 4. c. 31.
Ibid. cap. 32.
Iob 22. 2, 3*

So *Eliphaz* to *Iob*: Can a man be profitable to God, as he that is wise may be profitable to him- selfe? Is it any pleasure to the Almighty, that thou art righteous? or gaine to him, that thou make thy wayes perfect? *Iob 22. 2, 3*

And thus *Elihu* also to him: If thou sinnest, what doest thou against him? &c. If thou be righteous, what givest thou him? &c. Thy wickednesse may hurt a man as thou art, &c. but not God. *Iob 35. 6, 7, 8.*

If thou doest well, God will blesse thee: if ill, he will slay thee, not as a King doth a traytor, because he feareth him, but to manifest his justice.

Doe well, because God acknowledgeth it: Doe not ill, because thou *fallest* to God. Remember, thou wretch, when thou art drunke, blasphemest, &c. to whom thou *fallest*; even to thine *owne* Master, to whom thou art bound a thousand wayes; to such a Master, as is able to kill body and soule, and throw them into hell; to such an one, as hath, and is ready to offer grace if thou repentest, seeking *thy* good thereby, not his *owne*.

O how this wounded *Dauids* heart, when he fell, he fell to God: *Against thee, O Lord, have I sinned*, &c. So this broke the *Prodigals* heart, it was his *Father* whom he had offended. *Psal. 51. 4.*

We have a Lord, who standeth not for a *Cypbar*, but who will call us to account.

Let us so live, as remembering we must give up an account, and that to God.

Here is comfort; he that *standeth*, shall be stablished: *To him that hath, shall be given.* *Use 3.*

We have a loving and bountifull Master, who is able and willing to promote us in the grace he hath bestowed.

He is not *so* able, but we stand in *as much* need: wee are *weak*, wee cannot beare a crosse word, every little temptation foyleth us; pray to him who is able, and hath promised: *He is able to keepe that which thou hast committed unto him unto that day.*

God is *only* able to make us *stand*, without whom we have no more power, than an infant of a day old. *1 Tim. 1. 12 Use 4.*

Man falleth by his *owne* will and weakenesse, but he standeth by the will and power of God.

If God forsake, they which *stand* must *fall*, and they which *fall* must perish for ever.

If Christ had not held *Peter*, he had sunke to the bottome; and if God had not raised *David*, he had layne in his sinne to this day.

1 Cor. 10. Let him that thinketh he standeth, take heed lest he fall.

12. It is fearefull to be without grace, but to fall from grace much more.

This was
preached a
few dayes
before a
Communion.

Cyp. l. 4.
Epist. ep. 6.

What is then to be done? Pray, heare the Word, come to the Lords Table and receive his holy Supper: for this especially was instituted, for our establishing and confirmation. If thou comest to the holy Communion with faith and repentance, thou shalt receive strength against Satan, against sinne, against thy corruptions.

Feelest thou thy selfe *weake*? come that thou maist be strengthened: Art thou afraid of persecution? consider, *Te calicem sanguinis Christi bibere, ut possis et ipse propter Christum sanguinem fundere*, That thou drinke of the Chalice of Christs blood, that thou thy selfe mightest be able to shed thy blood for Christ, saith *Cyprian*.

Chrys. hom.
61. ad pop.
Antioch.
Mat. 9. 21.

Wouldst thou that the Divell should be more afraid of thee, than thou of him? Come to that holy Sacrament in faith and repentance, and it shall so come to passe: For, *Quasi leones ignem spirantes ab illa mensa recedimus Demonibus terribiles*: As Lyons breathing fire, we goe from that Table, terrible even to the Divells themselves, saith *Chrysostome*.

If the woman which touched the *Hemme* of Christs garment, was made whole of her infirmity; much more they which touch, and eat the *very body* of Christ by faith, shall be confirmed in spirituall health.

VERSE 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully perswaded in his owne minde.

Here is the second instance of *Dayes*; where we have the Case, and the Remedy, or Direction.

In the case we have two things: First, what dayes are meant. Second, what was the opinion of each part, concerning such dayes.

Concerning the first; neither is here meant an observation of *fasting* dayes appointed by the Church.

Nor the *Civill* difference of dayes, when some are set apart, for trading, proceeding in law, &c.

Nor *Natural*, observed by the husbandman, for plowing, and sowing his corne, planting, grafting.

Nor *Medicall*, for opening a veine, purging, &c.

Nor *Astrological*, whereby some are fained to be good and fortunate, some to be evil and unfortunate.

But such an Observation is here meant, whose end is reputed to be the worship of God; yea, where the very observation of the Day is so esteemed.

For the second, some have applyed the first point of the case to the *strong*, understanding it of our Sabbath, the proper feast of Christians; One man, that is, say they, the strong, esteemeth the Lords day to be precisely kept above others. Others apply the same to the *weake*, concluding therefrom the abrogation of the Sabbath.

But the first, to esteeme one day above another, is the opinion of the *weake* one, and to esteeme every day alike, the opinion of the *strong*. And the dayes here spoken of, are the *Jewish ceremoniall* holy dayes, appointed to be kept over and above the Sabbath, prescribed in the fourth Commandement.

Now the *Jewes*, being trained up in the observation of such solemne feasts, ordained of God, thought reverently and holily of them: not understanding that they were as *shadomes* now abrogated; and therefore they censured all them which did not observe them.

But on the other side, the *strong* Christian knowing that such differences had an end in Christ, for observation of them, despised the *Jewes*.

Enseb. hist.
eccl. lib. 3.
cap. 24.

The *Ethiopes* both observed the Jewish holy dayes, and our Sunday, so also doe the *Aethiopsians* at this day.

The same Doctrine ariseth from hence, which we had, verse 2.

The direction followes, which is double; First, how each of them should carry themselves toward themselves in particular. Secondly, how each to other.

The first is in these words: Let every man be fully perswaded in his own mind: which is a caution

tion to each severally, wherein we have the the Thing, *full persuasion*; amplified, by the subject, *in his owne minde*. The Persons, *every one*.

Be fully persuaded in his owne minde: The vulgar read it, *abound in his owne sense*; which a *libertine* might lay hold on, to be of any, or no religion. But neither are the words so rendered, nor the sense: To abound in ones owne sense, is the part of one addicted to his owne conceit, or much affected to an unlimited liberty. Wee may not abound in a *false sense*: it is not to be permitted in points of doctrine; though in things *indifferent* some such thing be implied in the next verse.

To be fully persuaded, is by good arguments out of the word to bee assured, that that which we doe, is neither displeasing to God, nor contrary to his Word: It is not enough if the conscience doe not checke us, but the conscience must be certainly grounded and informed by the Word, that a man may be able to say, as verse 14. *I know and am persuaded by the Lord Iesus*. This is the *plerophory* or *full persuasion* he speaketh of; not *I thinke*, but *I know*, upon certaine and infallible arguments.

In his owne minde; not to walke by *another mans* conceit, but *himselfe* to understand what he doth.

Let every man be fully persuaded: the *strong*, and the *weake*.

But how can there be a warrantable persuasion in both, that they please God, when their opinions are *contrary*?

In things commanded and forbidden, both cannot have such persuasion; but in things *indifferent* they may.

And yet the Apostle saith not thus, as though the *weake* had a warrantable persuasion of his courses, but that he might have it.

A Christian ought to be able to warrant his opinion and particular actions by the Word. Esa. 8. *Doctr.* 20. *To the Law, and to the Testimony*; if they *speake* not according to this word, it is because there is no light in them. Rom. 14. 23. *Whatsoever is not of faith, is sinne*.

Be fully persuaded in his owne minde. Then good meanings, if groundlesse, will not serve the turne; nor the *implicit*, and *colliarlike* faith of the Papists; which beleeveth as the Church beleeveth, not knowing what the Church beleeveth. Use 1.

In things *indifferent*, a man must have *full persuasion*, much more in the point of his justification before God,

To the welfare of a good conscience, a *full persuasion* is necessary from the Word, about Use 2. our doing, or leaving undone things *indifferent*.

In deed herein differ things *necessary* from those of a *middle nature*; those are mentioned in the Word, by precept or prohibition: these are not.

For these, it is enough to faith, if they be not *forbidden*, for then they are *not* reprov'd.

For the understanding of the simple; A thing is lawfull: where the Word hath not determined the *manner*, and the circumstances, there it is lawfull for a Christian man to doe; and for the Magistrate to command *that*, which agrees with *nature* and *reason*, so that it contrary not the *generall rules* of that thing in the Word: But where the Word hath determined, there onely such determinations are lawfull.

For instance: It is lawfull to weare apparell: now for the *stuffe*, the *colour*, the *fashion*, because they are *not determined* in the Word, a man hath *liberty* to use any he likes, so be, they agree with the *generall rules* of apparell in the Word: Also the Magistrate hath power to prescribe lawes for apparell, and then the use of our *liberty* is restrained and limited thereby.

So prayer is lawfull, nay, commanded: but in as much as the Scriptures determine *not*, whether on a *booke*, or *presently conceived*: a Christian hath *liberty*, and the Magistrate *authority*.

So in gestures: wee are commanded by our Saviour to receive the Holy Sacrament: now because our Saviour hath not determined the *gesture*, *sitting*, or *kneeling*, the Christian hath *liberty*, and the Magistrate *authority*; who, if he determine the gesture, the use of a mans *liberty* is also thereby determined.

So in all other *indifferent* things, *Civill* or *Ecclesiasticall*; and then are such our actions according to the Scriptures, when they are not determined by the Scriptures, as aforesaid.

Whereas therefore many will say, where doe you read *kneeling* at the *Communion*, or the *Surplice*, &c. commanded in the Bible; it is no good reasoning.

*Tertul. l. de
monogamia.*

In matters of faith, and of the substance of Gods worship, it is true which *Tertullian* faith, *Negat Scriptura quod non notat*; The Scripture denies that which it noteth not: and it followes well, to say: The Scripture mentioneth it not, therefore it is not a matter of faith. But in matters of fact not so. It is not mentioned, therefore it was not done; it followes not. Or, from a denyall of fact, to a denyall of right; As, *Paul* lead not about a sister, a wife, as did other Apostles: therefore it was unlawfull for him so to have done, it followes not: He tooke no maintenance of the Corinthians, therefore he had no right so to have done: It is no good consequence.

Wisely apply this to all other things Ecclesiasticall and civill of this kind, the ignorance whereof, hath much troubled the minds of many people.

Know also that the scope of the word, is not to set downe all particulars, in things Civill or Ecclesiasticall: but onely the generall rules of such things: The principall office of the Gospell, being to declare the way of justification in the sight of God, by Iesus Christ.

*Tertul. de
Corona mi-
litiæ.*

It is most found which *Tertullian* affirms about things of this nature: *Consuetudo in civilibus rebus, pro lege suscipitur, cum deficit lex: nec differt, Scripturâ an ratione constet, quando & legem ratio commendat. Porro si lex ratione constat, lex erit omne id quod ratione constiterit*; That is, Custome in civill things, is taken for law, where law faileth: neither skil it whether a thing (of such nature, viz. *indifferent*, for he speaks of such things) consist by Scripture or by reason, in as much as the Law is grounded upon reason: If the Law consist of reason, then whatsoever so doth, is Law.

He that denies these things can never have a quiet conscience in that which he doth, because the Scripture mentioneth not infinite particulars of our life, and many profitable things have beene since invented, and therefore could not be mentioned in the Bible.

Use 3.

See that thou be able to justify thy actions, thy opinions: It shewes but small reverence to the Word, when we are so ready to hold every thing that comes into our head, and to strive with others, and presently to condemne them.

What warrant hath the uncleane person for his uncleannesse? the drunkard for his drunkenesse? No warrant to doe them, but prooffe enough, that they which doe such things, shall be damned, if they repent not.

Use 4.

Let every man be fully persuaded in his owne mind. Be careful for thy selfe, look to thine own conscience, let other men alone. Let it not trouble thee that another man doth thus or thus, but looke thou that thy conscience be well grounded upon the Word: Other mens opinions or doings are not to be the rule of thy walking.

Be certaine, if thou desirest a quiet conscience: to doubt of a thing, and yet to doe it, is a great sinne against the first Commandement: for it takes away *Faith* and *Faith*.

Faith: for if thou thinkest, it may be, to doe this will please God, it may be, it will displease him; doe it not: If thou doest, thou art an open contemner of God; whom if thou hadst feared, thou wouldest have abstained.

Faith: He that doubteth whether he please God, beleeve not that God heares him; therefore he hateth God, and by little and little falls into despair.

Who shall excuse them whom their owne consciences doe accuse? Save thy conscience: Todye in the peace of a good conscience, an unspeakable happinesse.

VERSE 6. *He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

IN these words begins the Direction, how they should carry themselves each to other.

To omit many coniectured expositions: *M. Calvin* takes these words as a precept, or exhortation, rather than an affirmation; and to this, *Parent* seemes also to incline: but the reason alleaged of *Thanks*, noteth a thing done, not a precept of a thing to be done.

Here therefore, I take it the direction ver. 3. and repeated ver. 30. is to be understood: and here a reason thereof brought from the end, which both the strong and weak propound to themselves in their different courses, which is the glory of God, and the pleasing of him: which reason, both the instances being here brought, may be thus formed:

Hee

Hee that doth that which he doth, to the Lord, is not of his brother to be despised or judged :

But he that eateth, or eateth not, observeth a day, or observeth not, doth it to the Lord : Therefore, &c.

To do a thing, or not to do a thing to the Lord ; is so to doe, or not, to the honour of God : or because you are perswaded, that such doing, or not doing, pleaseth God, or at least displeaseth him, not.

The *strong* put no difference in meats, or dayes, because hee knew that God would no longer be worshipped by such ordinances, and that his *Christian liberty* was not *distressing* to God.

The *weake* made difference, because hee thought his *conscience* was still bound by the Law, and that such observations pleased God.

The *weake* erred ; not of malice, but of ignorance and infirmity : his observation of such things was lawfull at *that time*, but not his *opinion*. His *opinion* was superstitious, condemned under the name of *weakness*. Now that he which is holden in such superstition, dare not violate the solemnity of the day, *this pleaseth* God, because he dares not doe against his conscience.

That *both parties* respect the glory of God in those things, is proved by the signe, which is *Thanksgiving*.

The summe is, that the Apostle would have them cease from despising and judging one another for meats, or dayes : seeing neither part doth any thing out of any contempt of God, but to please him : they should therefore friendly take and construe one anothers doings.

In things indifferent (in all things) we are to propound to our selves to glorifie God. 1 Cor. 10. *Doctr.*
31. Whether ye eat or drinke, or whatsoever ye doe, doe all things to the glory of God. Col. 3. 17.
Whatsoever ye doe in word or deed, doe all in the name of the Lord Iesuu, giving thanks to God, and the Father by him.

Cautions, for the meaning of this verse.

1 It favours not *Academicks* that we should *question* every thing, for in the verse before, he required *full persuasion*.

2 Nor *will-worship*, for he speaketh not of our *inventions*, but of things commanded of old.

3 Neither doth he commend the opinion of the *weake*, but would not have him despised for his *fact*. His *opinion* was *intolerable*, because he put religion in such things : his *fact*, or practice *tolerable*, because he obeyed conscience.

4 Neither is every thing that is pretended to be done *to the Lord*, a good worke ; nor doth *giving of thanks* prove a thing to be *done* to the glory of God. For the Jewes, when they set up the golden Calf, *proclaimed a feast to the Lord* ; and if a cheefe should give God thanks that hee met with a rich booty, hee should doe no other but blaspheme. *Exod 32:15*

Therefore it is to be remembred, that Saint *Paul* here speaketh of a *right* intention : and onely of things *indifferent*, not in their *nature* onely, but also so left to us in regard of their *use*.

Out of this verse, and the former : it is lawfull for Christians in the time of the New *Quest.* Testament, to observe *holy dayes* beside the Sabbath day ?

It is lawfull : such indeed are neither *commanded* nor *forbidden*, therefore their appointment and observation is *indifferent* ; and so the Church hath power, and the Christian Magistrate, to constitute them as things serving to the promoting of the worship of God : as that their might be assembling together, for the reading of holy Scripture, for prayer, and preaching of the Word. *Ans.*

Noman will deny but that it is convenient to celebrate the memoriall of the *Passion* and *Resurrection* of our Saviour, on some particular day. But if every man should choose his owne time, there would be confusion : Therefore, for order in the Church, and for *divers benefis* accrewing thereby, it is very fit that there should be some *Holy dayes* appointed to be observed besides the Sabbath. *Conf. Zan. 100. 4. in 4. præceptum pag 668. &c.*

1 Hereby our selves, our servants, our cattell have rest, which is one of the ends of the Sabbath : The *Jewes* had need of such addition of dayes of rest, and therefore *seq.*

God instituted divers holy dayes, and so have wee need also.

Aug. Iann-
ario, Epist.
118, 119.

2 Faith and good manners are furthered hereby: whatsoever is not contrary to Faith and good manners, may be done, saith S. *Augustine*, but hereby they are builded up, by publike prayers, reading, and preaching of the Word.

Hierō. com.
in Epist. ad
Gal. c. 4.

3 Hereby the love and joy of Christians is encreased, through their mutuall beholding one another, as *Hierome* witnesseth.

4 The poore have the more time to be instructed in Religion.

5 Hereby the principall presentations of God, and benefits which he hath bestowed upon us, also the holy vertues of the Saints, are, being upon such dayes inculcated, made the better knowne unto us.

6 Hereby we keepe conformity with the *Primitive Church*, and with the *Fathers*, from whom to dissent, in things *indifferent*, which may be *usefull* unto good life, were *arrogancy* and *indiscretion*.

Obiect.

But some Holy dayes are called by the names of Saints.

Ans.

They are dedicated *not* to them, but to God: they are called after their names, because their *story* is then commended to the Church: and on those dayes we make no supplication to the Saints, but onely prayse God for them, and pray for grace to imitate their vertuous and holy lives, as did the *Antients*.

But here the *error* of the Papiists, and Anabaptists, and Familists, is to be taken heed of: *These* will have no holy and festivall dayes: *They* will have *too many*, troubling the Church with their *single* and *double feasts*, &c. putting Religion in the *day*, and dedicating it *not* to God, but to the *Saint*; yea, sometime to *such* a Saint which never *was* upon earth, or never *shall be* in heaven: also they preferre the reverence of many of their *holy dayes*, before the *Sabbath*.

Ignatius.

Neglect not thou the holy dayes appointed in our Church, but yet make a difference betweene the Lords day and them: For that is called the *Queen of dayes*. And therefore, as is the Virgin *Mary* blessed amongst women, so is the Lords day amongst other holy dayes: for the dignity whereof, the whole weeke, among the Jewes, was called *Sabbatum*, the Sabbath, as some Learned have observed: the dayes of the weeke being thus distinguished, *prima Sabbati, secunda Sabbati, &c.*

Tremel. in
annot ad
suam Sy-
nam trans.
Novi Test.
Mat 28. 1.

It is requisite there should be some holy dayes for *order* sake and government. 1. But not over-many, that the Church be not burdened. 2. Holden indifferent in their owne nature, that Christian liberty be not indangered.

Use 1.

Diversitie of opinion for observation of dayes, and such like indifferent things, ought not to breake *charity* and *unity* among the Brethren, when that we doe is of conscience:

Hereof we have a notable example of *Polycarpus* and *Anicetus*, Bishop of Rome, who differing in opinion, and observation of dayes, and fasting, yet continued in love, and maintained unity, as witnesseth *Irenaeus* in a Letter written to *Victor*, Bishop of Rome; yea, and *Irenaeus* giveth this testimony to the Church then, and before his time, that

Euseb. hist.
eccl. l. 5. c.

all such which held contrary observations, did notwithstanding hold fast the bond of love and unity.

23.
Sacra. schol.
hist. Eccl. 5.
c. 21.

Holy dayes are religiously to be observed, to the Lord, according to the end of their institution. But many make them dayes of vanity and carnall delight, least of all thinking of glorifying God; so that God is more provoked in one of them, nay, on the Lords day it selfe, by some wicked wretches, then all the weeke after.

Use 2.

When a man walks according to the warning of his conscience, although he erre in doing, yet his *religious* and well nurtured conscience pleaseth God.

Use 3.

In things we discern not, nor conceive, it is good for a man to walke according to his conscience, so that he neglect not to be rightly enformed, and be ready to obey, when it shall be otherwist revealed.

The Jew may not use Christian liberty till he may enjoy it with a *good* conscience: For it is better to follow an *erring* conscience, when it cannot be informed and corrected, then to doe against conscience.

Use 4.

1 Tim. 4. 4.

In all things give thanks, without which, all things are impure, both our *meat*, and our *abstinence* also; and *with* is every creature of God *is good* unto us, as the Apostle witnesseth?

Many

Many, *little better* than Atheists, and *like* unto Swine, sit downe to their meat, without any acknowledgement of the giver of it.

Doe thou give thanks : For,

1 Thus they did in old time. *Samuel* must blesse the sacrifice, before the people will eat. Our blessed *Saviour* alwayes gave thanks before meat. The blessed *Apostle Saint Paul* used so to doe, as we reade of him in the Acts. Yea, the *very Gentiles* used not to eat, till they had offered a part, as first fruits unto their gods. And I have read, that the *Turkes* use thanksgiving, or some forme of benediction before they eat.

1 Sam. 9. 13
Mar. 14. 19
Luk. 24. 30
Acts 27. 35
Plutarch in
Symp.

2 *Thereby* thou acknowledgest that God, by his providence, maintaineth and preferreth thee.

Cornel. Cor.
a lap. com. in
1 Tim. c. 4.
Mat. 4. 4.

3 *By this* thy meat becomes *wholesome* and nourishing to thee, which otherwise would be as a stone, For man liveth more by Gods blessing, than by bread.

Chrys. hom.
79. ad pop.
Ant.

4 *Hereby* thou hast alwayes a table prepared : For, as *Chrysostome* saith, *Mensa ab oratione sumens initium, et in orationem desinens, nunquam deficit, &c.* Where men begin and end their refectiōs with prayer, there shall be no want.

5 *By this* our mindes are furthered to some holy meditation while wee are eating and drinking : as of labouring for the meat which perisheth not ; of our mortality ; of eating bread in the Kingdome of Heaven. For which purpose, the Antients used to have a Chapter read out of the Bible, in the time of their meales, as is now used in some Colleges.

Aug. in Regula Monachorum.
Epi. 109.

Hereby also we are kept from surfetting and drunkenesse, and from feeding our selves unto an inflaming to lust : *Saint Chrysostome* speaketh of this excellently, *Opus est, nos & mensam pesentes & desistentes gratias agere, &c.* It is needfull, that sitting downe to meat, and rising from meat, we should give thanks. For he that is prepared hereunto, shall neither fall into drunkenesse or insolence, nor be swollen with gurmundizing : but having the expectation of prayer as a bridle to his senses, he wil with due modesty take of those things which are set before him, and so fill his body and his soule with a plentiful blessing.

Chrys. loco supra citato

Holy Christians eat to the Lord ; but such as give not thanks, but surfet themselves and are drunke, eat and drinke to the Devil.

VERSE 7. For none of us liveth to himselfe, and no man dyeth to himselfe.

THis verse hath another Reason to prove that the beleeving Gentiles and Jewes, the strong and the weak doe eat or not eat to the glory of God.

The reason is taken a *general* instantione *fideliū*, from the generall intencion of the faithfull, which is to consecrate their whole life and death also to God.

Aquinas.
Calvinus.
Pareus.

Or you may say, it is taken a *solo ad partes*, from the whole to the parts, thus :

They who live and dye to the Lord, doe eat or not eat, &c. to the Lord.

But both the strong and weak beleever doe live and dye to the Lord. Therefore, &c.

For all our particular actions and passages, are comprehended under *life* and *death*, and therefore *Peter Martyr* called this Argument a *generall cause* : and *Rollocke*, a *generall reason*, from the end of life and death.

Here are the Thing, *Life* and *Death*, and the Amplification ; first, from the Subject, *None of us* ; secondly, from the End, denied, *Not to our selves*.

Life and *Death* : A living to rightcoufnesse, and dying to sinne, is not here meant, though onely such glorifie God.

Neither is here meant a good life, and a dying in sinne, as *Chrysostome* expoundeth : for this will not agree with that in the next verse, *We are the Lords* ; for they which dye in sinne, are not his children.

But here *Naturall* life and death are meant, comprehending generally all actions and passions, and whatsoever befallerh us in life or death.

None of us : Though all men *live* and *dye*, yet here onely the *faithfull* are understood, which are set downe generally, in respect of themselves, *None*, and restrictively in respect of others, *none of us*.

None live, &c. True of *right*, but not of *sa* : but here of *sa* is to be understood, and therefore he saith, *None of us* : judging charitably, that they were beleevers in truth as himselfe.

Paul

Objer. Paul from their thanksgiving judgeth charitably of them ; so where thou seest any signes of goodnesse, judge the best, if thou knowest not the contrary : The want of this charity is the cause of much contention.

Live to, Dye to, To himselfe : The end is denied, *not to our selves*, and it is affirmed in the next verse, *To the Lord*.

To live and dye to a mans selfe, may be taken *Civilly*, or *Theologically* :

To live to a mans selfe Civilly, hath two Expositions ; First, to be *injur'd*, as they say, to be his *owne man*, not to be subject to the command and direction of others, as a servant and bond men are ; and this is a *Civill good* ; and therefore Paul saith to a bondman, *if thou maist be made free, use it rather*. Secondly, In living, only to care for, and respect a mans selfe, and this is *evill*, for we are not borne for our selves, but partly for our Country, partly for our parents, &c.

To live and dye to our selves, Theologically, both must be denied.

We may not *live to our selves*, for we are *not our owne*, we must live to God, and respect him in all things, preferre his will before *our owne*, to be at his becke, and to referre all things to his glory.

To dye to a *mans selfe*, is to dye so, as that we respect nobody, and no body respecteth or careth for us : No man saith, Ah my brother.

To dye *to the Lord*, is to acknowledge God, to trust in God, to have hope of going to the Lord, to beare our sicknesse and death patiently, and to be content to glorifie God, in any manner of death, which God shall appoint.

Doct. All Christians must live and dye to the Lord, not to themselves. 2 Cor. 5. 9. *Wherefore wee labour, that whether present or absent, we may be accepted of him.* 1 Pet. 4. 2. *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.*

Use 1. Pauls drift is to perswade to unity : whomsoever therefore we see to have a care to please God, and to avoyd the sinnes of the times, we ought not to judge and censure them, and to contend with them, but to love and embrace them ; for with whom should a man live lovingly, if not with them which live to the Lord, ayiming at nothing but how to please him ?

Use 2. Our whole life and death must be to the glory of God : Every thought, every word and deed must be directed to this inaine end, the glory of God : at home, abroad, in the Church, in the market, in prosperity, in adversity.

Many will shew a face of glorifying God, and living to him, while they are taking, and while they thrive ; but if God begin to take, and instead of health and riches, send the Crosse, then they murmur. It was falsely said of Iob, *Dash hee serve God for naught ?* Let us take heed it be not truly said of us, that we serve God onely for our bellies.

Some would be contented to dye to the Lord, but have no care to live in the Lord : It was Balaams wish to dye well, but the onely way to this, is to live well : True Christians both live and dye to the Lord.

Hee that lives to God, shall dye to God ; hee that lives to himselfe, shall dye to himselfe : and it is a thousand to one, but that hee which lives *not to God*, shall dye to the Divell.

Use 3. None of us, as if wicked men had no such care, as indeed they have not : Here we learne that the conversation of beleevers, and the godly, must be otherwise directed than is the conversation of wicked and profane beasts.

Their practices become not us : as they care not how they live, so they care not how they dye, neither doth God care for them, which is fearefull. But all our care ought to be for a good life, and a comfortable death.

Wouldst thou not dye like a drunkard ? nor rise to the last judgement as the Reprobates ? then live not as they live ; to themselves, to Satan, to sinne, to vanity ; but to the Lord.

Use 4. A good death followes a good life ; and to live well, is to live to the Lord ; and the first and hardest step of living to the Lord, is, not to live to our selves : *Dimidium salis qui bene capit habet* ; It is easie to live to God, when wee have once learned not to live to our selves.

If thou hast thoughts of serving God : then thy selfe, that is, thy flesh will say, If thou wilt serve God, then bid adieu to thy pleasures, thy profits ; thou must be hated, scorned,

scorned, and suffer persecution. If thou canst overcome this, and *deny thy selfe*, thou hast wonne the goale; and he that beginnes not *here*, will never prove Christs Disciple, for thus saith our Saviour, *If any man will be my Disciple, let him deny himselfe, and take up his crosse and follow me.* If a man be called in question for the Gospell, and have not learned this lesson, he will *renounce* Christ, before he will *dye for him.* Luk. 9. 23

Pride, covetousnesse, envy, malice, revenge, &c. were easily conquered and banisht, if we could *deny* our selves.

Thou hast *opposed* the Church a long time, refusing to *kneele* at the Sacrament, and to submit to orders established: It appeares that they are lawfull; and thou art not able to gaine-say it; and yet thou yeeldeest not: What is the cause? Thou hast not yet learned to *deny thy selfe*: Thy *heart* tels thee that it is a *disgrace* to be convinced to have *erred* all this while, especially having beene, peradventure, *violent* against the orders.

Now I beseech thee, whosoever thou art that standest out in these things, whether thou be Minister or other, that thou wilt examine thy *heart* *hereupon*: Examine whether thou dost respect thy *credit* before men, more than the *glory* of the *truth*, and the *peace* of the *Church*.

Yea, let us all examine whether we would not sooner, being put to it, offend or deny Christ for our *commodity* sake, than lose our commodity for *Christs sake*.

Paul sometime complained, that *all* *seeke their owne*, and *not the things which are Iesus Christs*. Phil. 2. 21
If we doe so, preferring our *base* dunghill names before the *duty* we owe to God, will not Christ say to us at the last day; Nay, thou preferredst thy profit, pleasure, before me, thine owne will before mine, *thy credit* before the glory of *my name*, thou hast thy reward: what shall become of us if we be so found?

Let us therefore *deny* our selves: let us give our selves to the Lord, and to his Word: and if any motion, thought, inclination, affection, desire, arise in our hearts, *contrary* to Christ and his word, let us kill it, and cast it out, as a most *vile enemy*, confederate with the Divell. 2 Cor. 3. 5

VERSE 8. *For whether we live, we live unto the Lord; or whether we dye, we dye unto the Lord: whether we live therefore, or dye, we are the Lords.*

THe first part of this Verse sets downe the *affirmative end* which true beleivers have in life and death, viz. *to live and dye to the Lord*; of the which hath beene spoken in the seventh verse; to which indeed that part doth specially belong.

The other part of this verse: *Whether we live therefore or dye, we are the Lords*, is a most sweet and comfortable Illation, having the force of a reason to prove that wee should not live and dye *to our selves*, but *to the Lord*.

The reason is taken *à relatis*, from things that have a necessary relation one to another.

They which are the Lords servants, must live and dye to the Lord.

But we are the Lords servants:

Therefore, &c.

Here is an affirmation of a thing, and an amplification of it.

The affirmation is, *We are the Lords*.

The amplification is from the extent of it; which is double; 1. of *State*, 2. of *Time*.

Of *State*, in *life*; and not onely so, but in *death*.

Of *Time*, both in *life* and *death*.

We: that is, which beleeve, not with a temporary or historicall faith onely, but with a true, lively, applying, justifying, saving faith.

The Lords: How? his creatures; it is true, but so are the stones in the street, yea, the devils: how then? not his enemies; though there be many such even in his Church: but his *servants*, bound to doe his will, and to be at his disposition, whether if it be to *live* or *dye*.

He hath created us, and doth daily preserve us; It is equall, that having our being and maintenance from him, we should be subject to his will.

Hee hath *redeemed* us, and so the Father hath given us to him, (which is most proper to this place, as the next verse sheweth) we were in captivity under the divell, bound and holden downe under him; but Christ hath rescued and redeemed

us; and therefore we are his bounden servants in life and death.

Obiect.

But we are brethren with Christ, and co-heires with him.

Ans.

True, as wee are sonnes of God; the Covenant makes us sonnes; but the Redemption, servants.

The Lords: yet we have not all the meaning. We are then the Lords, that is, in subjection to him, and also under his tuition. Our service to him is not onely hereby implied, but, and that principally, his care and protection of us. As, Col. 4. 1. *Masters give to your servants that which is iust and equall. Inst.*, that is, feed them, governe them, protect them, reward them. So wee are the Lords, to receive from him, as well as to performe unto him.

Whether we live or dye: That is, in all estates of health, sicknesse, riches, poverty, prosperity, adversity, life, death: and also at all times, even for ever.

Doct.

All true beleivers are in the Lords service, and under his care and protection. Psal. 55. 22. Cast thy burden upon the Lord, and he shall sustaine thee. 1 Pet. 5. 7. Casting all your care upon him, for he careth for you. 1 Cor. 3. 21, 22, 23. All are yours, whether Paul, or Apollos, or Cepha, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ, and Christ is Gods.

Use 1.

Wee ought not to dissent and wrangle one with another; wee are holden in a common service to one Master, and are entertained of him with an equall care and love.

Wilt thou iudge thy fellow servant? Is it equall that hee should order his life and conscience according to the Rule of thy will, or of the Lords? Workes of servants, in regard of vertue, or faultinesse, are to be measured by the will and law of our absolute Lord and Master.

Use 2.

1 Kin. 10. 8
Ioh. 15. 15
Heb. 1. 11

It is a great dignity to serve King Salomon: but unspeakable honour and happinesse, to be the servant of Christ, a wiser, richer, and more gracious Master than Salomon could be: who useth his servants, not as vassals, but as his deare friends and brethren, protecting them, providing for them, and rewarding them with everlasting life.

Use 3.

1 Sam. 3. 18
Mat. 26. 39

Be patient under the crosse, even in death: for in life and death we are the Lords; be thou in utrumque paratus, live willingly: and, if it be thy Lords will, willingly dye: Be willingly rich, and not unwillingly poore: willingly enjoy thy children, and if thy Lord will have it so, willingly resigne them unto him. Whether the one or the other, it is the Lord, let him doe what seemeth him good, as said old Eli. Not as I will, but as thou wilt, said our blessed Saviour. So Saint Paul; Christ shall be magnified in my body, whether it be by life or by death: If I live by preaching; if I dye by suffering.

Use 4.

A great comfort. If we beleve, we are Christs; He preserves us while we live, and hee takes care for us when we dye.

Not as we doe, doth Christ: we, when a servant growes old, turne him away: But our Master tenderly cares for us, to old age, in death, and after death.

We cannot doe as Christ doth: when our servants dye, it is out of our power both to command them, and to doe for them: But death cannot separate us from Christ; but it even lets us in to our Masters ioy.

O how sweet a thing is it, Christ to be a good Master to us when we are dying! not to be forsaken in death, and left to our selves.

O the miserable estate of an impenitent sinner! As hee hath lived like a wretch and a beast, so he dyes. Thinke of it you drunkards, &c. you may live in some pleasure here for a time, but your death shall bee a very evill death, then you shall bee cast out. The Hawke, while it lives, is in price, and upon the Masters fist sometimes, but when it dies it is cast upon the dunghill: The Partrich is hunted while it lives, but when it dies, it is prepared for the Masters owne Table: such is the difference betweene a wicked man, and a true beleever, in death.

He which hath no care to live to Christ, it is just that in death Christ should take no care for him. It belongs to him to care for us in death, to whom wee have directed our lives. To whom hast thou lived? to Satan? O truly miserable, for whom none takes care in the houre of death but the divell our deadly enemy.

Happy is the man that in the houre of death hath the God of Iacob for his helpe: so have all those which have lived to him: If thou forsakest not God in thy life, hee will never forsake thee in death; thy Master Iesus Christ will then sticke close to thee when thou hast

hast most need, and all the world can doe thee no good: Thou shalt have assurance of the pardon of thy sinnes; Thou shalt tread downe Satan under thy feet; Thou shalt lie downe in the peace, joy, and comfort of a good conscience; For thy blessed Lord and Master Iesus Christ careth for thee, and his honour is great in thy salvation.

VERSE 9. *For to this end, Christ both dyed, and rose, and revived, that he might be Lord both of the dead and living.*

THAT we are the Lords, was concluded in the end of the 8. verse; of which, the reason is in this verse; where we have two parts: 1. who is this our Lord. 2. what is the cause of his Lordship over us.

The person who is our Lord, is *Christ*; a title of the second person in the sacred Trinity, noting both the Divine and Humane nature in one person, being the name of our Mediator declaring his office.

In the cause of his Lordship, are the actions causing; and the effect caused.

The actions are three: 1. *He dyed*: I call this an action, because it was *voluntary*; *Potuit mori*, he could dye if it pleased him: *No man taketh my life from me, but I have power to lay it downe*, saith himselfe. The 2. *He rose*, that is, from death. 3. *He revived*: *Ambrose* inverts the order of these, speaking in the first place of his life, as meaning his naturall life; He lived, he dyed, and rose againe. *Chrysostome* leaves out the second, his resurrection: the Vulgar, which the Papists follow, leaves out the last, *He revived*.

Tolst censures the third to be superfluous, but one of his owne side approves it; noting thereby *such a reviving*, which shall never be subject to death; or one might say, the pretentie is put for the present, *He revived*, that is, he now liveth; or rather, hee revived to a new state of life: not subject to hunger, wearinesse, &c. but free from such things.

The effect caused, or the end: *That hee might be Lord both of the dead, and the living*: where we have the authority, *that he might be Lord*; and the object, *both of the dead and living*.

That he might be Lord: that is, *o Lord*, as to protect and save us, as well as command us; a Lord, not onely over us, but for us, to deliver us from the bondage of other cruell Lords: we have need of *such a Lord* to defend us; he hath no need of *such servants*, as wee are, to serve him.

Both of the dead, and of the living: sometime quicke and dead comprehends all men, both good and bad, as in the Creed: but here it is meant onely of *beleevers*, of whom some bee *dead*, and some are *now living*, and some shall bee living at the coming of Christ.

His *saving* power reacheth to all beleevers: it is *sufficient* for all, but in regard of the Application, the wicked are excluded.

Christ, by dying, rising, and reviving, obtained power over us, to save us, and bring us to heaven. Mat. 28. 18. *All power is given me in heaven and earth*: which words hee spake after his rising and reviving. Job. 17. 2. *Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him.* Ephes. 1. 19. & seq. Phil. 2. 6, 7, 8, 9.

But, God is said, *not to be the God of the dead*: Mat. 22. 32.

The Sadduces denied the resurrection of the body, and the Immortality of the soule, holding that men dyed as doe beasts; now Christ affirmeth, that God is not the God of men *so dying*. Then by *dead*, the Sadduces understood, men ceasing to live at all. Paul here by *dead* understands men ceasing to live *this naturall* and common life.

Did hee *merit* and deserve this Lordship for himselfe, by his death and resurrection, &c.

So say the Schoolemen; but I find no sound ground for it. The Scripture nowhere saith, that he dyed or rose *for himselfe*, but *for us men*, and *for our salvation*, as saith the Nicene Creed. *Si nobis non resurrexit, utiq; non resurrexit, qui cur sibi resurgeret, non habebat*: If he rose not for us, hee rose not at all, who had no cause why hee should rise for himselfe.

Also such power and glory was due to him as he was God, for ever: as he was man, from the time of his Incarnation: by reason his manhood was assumed into the unity of his person. But God appointed and ordained, that hee should *this way* enter upon the execution

execution of his right, and that it should be thus made manifest unto us.

Vse 1. Judge not thy brother; this were to inroach upon *that right* of Christ, for which hee dyed, rose, and revived.

Vse 2. Here is the *universality* of the Church; it comprehends all beleevers, living, dead; and also the *unity*, for these all, living and dead, are servants to one Lord, Iesus Christ.

Vse 3. Here is a threefold comfort.

1 Of assurance of remission of sinnes, and of eternall life; for though hee died, yet he rose againe and revived, which he could not have done, if he had not fully satisfied for all our sinnes: Also he is able to save them to the uttermost, which come to God by him, seeing hee ever liveth to make intercession for them.

2 Of supply of all necessary grace and good things: He is our Lord, and will maintaine his servants, *The Lord is my shepheard, I shall not want*, saith David;

3 Of encouragement, against all opposites; we have many enemies, but our Master is stronger than all. He cannot forsake us now he lives, who loved us so, that for our sakes, he dyed.

Will he suffer that to perish through any tentation, which he purchased at such a price? By no means. *Iudas* makes great account of a gourd, which he laboured not for; and we neglect not a beast which hath cost us money: much more will our Lord care for us, for whom he hath suffered so much, and whom he hath redeemed, not with corruptible things, as gold and silver, but by his owne blood.

Vse 4. If Christ die for all, then were all dead: and he died for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose againe.

2 Cor. 5. 14. 15. Let us therefore sanctifie our bodies and soules to his service, who hath redeemed both our soules and bodies.

1 Cor. 6. 20. *Ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are*
1 Cor. 7. 23 *Gods.*

Ye are bought with a price; be not the servants of men, much lesse the servants of sinne, or of Satan.

Obeys Christ, whatsoever it cost thee: If thou walkest and continuest in drunkenesse, uncleannesse, or any sinne, not repenting, thou art more guilty than the very Devill, for he dyed not for the Divell, nor ever offered him grace; and the Devill never denied the

2 Pet. 2. 1. *Lord that bought him*: which is affirmed of every unrepentant sinner in the time of the Gospell.

Consider, wicked wretch, that thy soule which thou castest away through thy abominable life, was purchased with no meaner price than the blood of the Sonne of God: and therefore thou shalt have the forer damnation if thou repentest not.

VERSE 10. *But why dost thou iudge thy brother? or why dost thou set at naught thy brother? we shall all stand before the iudgement seat of Christ.*

HERE is a new Argument from the last Iudgement. In which we have the Admonition repeated, which we had in the third verse, and the Reason it selfe.

The Repetition is with advantage, having two things which we had not in the third verse. The first, a Reproofe: The second, a Reason.

The Reproofe is in the manner of delivering it, by a chiding *Apostrophe* in an interrogation: *But why dost thou iudge thy brother? or why, &c.* which is a sharpe manner of reprooving, pointing out particulars, and speaking, as it were, face to face. *Why dost thou?*

The Reason is from the condition of both, they are *brethren*: not by blood, nor by nation, but by faith and profession; not by naturall generation, but by supernaturall regeneration: for, for the most part, they were Iewes and Gentiles that so dissented.

Obser. 1. From the Repetition we may observe, that it is a generall corruption of our natures, and hardly to be removed, to censure and contemne one another. If we have a little more knowledge than other men, we are ready to despise them; and if wee have a conceit of our owne hatching, we censure every man that doth not approve it, and dance in our ring.

Obser. 2. From the Objurgation, note that it is no small fault to censure our brethren, because

cause Paul chides so angrily them which are faulty.

From the Reason observe, that we are to be charitable, and studious of unity, because we are brethren. Obcr. 3.

It is of very ill report for brethren to quarrell about trifles: it was *Abrahams* reason to let, for peace. Gen. 13. 8.

Art thou strong, despise not him that is weak; for though he be weak, yet hee is thy brother.

Art thou weak? judge not him that is strong: for he is strong, and also thy brother.

We would be loth that other men should judge or despise us, let not us doe so to others.

The new Argument to enforce this Admonition, is taken, as I said, from the consideration of the judgement day: thus,

They which shall stand before the Iudgement-seat of Christ to bee judged themselves, ought not to judge others.

But all, both strong and weak, must stand before Christ to be judged themselves.

Therefore, &c.

Some apply this Argument onely against the weak; but in as much as S. Paul spake to both in the admonition, therefore I thinke it concerns both; but principally the weak. Cory. 2. 21. Gal. 6. 1.

In this Reason are two things: The thing it selfe spoken of, *standing before the iudgement seat*; and the Amplification.

Standing before the iudgement seat; put, for being judged; by a figure, the *sear* put for the thing signified: a Tribunal, or iudgement seat being attributed to Christ, by a similitude, of the sitting of earthly Iudges: The throne is for the King; the *chaire* for the Doctor; the Tribunal, *Quia*, for the Iudge, which usually is a seat erected on high, whither the Iudge ascendeth, both for the more reverence of his person, and also that he may the better behold the malefactors, the witnesses, &c.

The Amplification is from the persons, judging, to be judged.

The person judging, is Christ; which is the name of our Mediatour, God and man: Christ is our Iudge, and he shall execute his judgement in his humane nature, *He hath appointed a day in which he will iudge the world by that Man, whom he hath ordained, Acts 17. 31.*

The authority to judge, which is in Christ as he is God, by nature; is in Christ as he is man, by grace. But yet he shall not judge as a Delegate, but as the Principall, from whom there is no appeal. And though the pronouncing of sentence shall be by his humane nature, yet the validity and force of it is from the Divine.

The persons to be judged, are set downe two wayes: by their generality, all; and by their manner of appearing, *shall stand before. All*, Angels and men, good and bad, strong and weak, great and small, *shall stand*: The Iudge sitteth, the malefactors to be arraigned must stand. The word is, *mensuris*, and might be rendered, *shall be presented*; though we be unwilling, and hang backe, or would hide our selves, yet *sistemur*, we shall be set, or presented before the Iudge.

The consideration of the last iudgement should perswade us to our duties, and to refraine from that which is evil. *Acts 17. 30, 31.* God commandeth all men every where to repent, because hee hath appointed a day wherein he will iudge the world, &c. *2 Cor. 5. 10, 11.* We must all appeare before the iudgement seat of Christ, that every one may receive, &c. Knowing therefore the terror of the Lord, we perswade men. Doct.

Iudge not thy brother, for thou thy selfe, shalt be judged. Shall the prisoner that stands at the barre for his life, leape up into the seat of the Iudge? *Qui indicat fratrem, tantum criminis elationis incurrit, ut Christi Tribunal sibi videatur assumere, & eius iudicium praesumere.* He which judgeth his brother, shewes to great pride, as if he should advance into Christs Tribunal, and prevent his judgement. Vse 1. Anselm.

Iudge nothing before the time, untill the Lord come, saith Paul elsewhere: Let us not meddle with iudging, we shall have iudging enough at that day; let us rather be careful, that we may stand with boldnesse and confidence before the Iudge. 1 Cor. 4. 5.

Saint Paul giveth us here to understand, that one of the bills of inditement that shall be put in against us, and to be enquired of, is for *Iudging our Brethren*, for which he citeth the Romans to answer it before the great Iudge at that day.

There shall be a day of generall Iudgement, though many scoffers beleeeve it not, of whom Saint Peter speaketh: and though thousands wish it might never be: Oh how

much would the Drunkard, and other abominable sinners give, to buy off that day ! But we must all stand before the Iudgement seat of Christ.

It is most true, that every particular mans soule in death undergoeth a particular judgement, and in the same moment is elevated intellectuallly to heare the Sentence of the Iudge, by an illumination or locution intellectuall, and so knoweth it selfe to be saved or damned by the authority of Christ, by the law appointed by God, and accordingly at that instant goeth unto, or is in joy or torment. But this is but *Particular*, and there must be a *Generall* Iudgement, as the Scripture signifieth, which may also appeare by reason.

1 Many iust persons are here afflicted, and wicked prospered ; there shall be therefore a time wherein *exact* justice shall be manifested.

2 Many wicked men are punished here, and many are not : there must be therefore a time of generall judgement, or else there may seeme to be some inequality.

3 Many iust persons are condemned here to death, as if they were wicked, and many wicked dye with an opinion left of their sanctity.

4 Also in the particular judgement onely the *soule* is judged, but the *body* must also : therefore there must in justice be a *generall* Iudgement.

5 Some affirme, that our good and ill deeds are not finished in death ; but our sinne, or worthinesse encreaseth to the day of Iudgement, as any are bettered or corrupted by our example, speeches, writings, &c. and therefore because every one shall receive according to his workes, that there must be a generall Iudgement, even for this.

It is a great consolation to true Believers, that there shall be a day of Iudgement, and that Christ shall be their Iudge, who dyed for them, who yet maketh intercession for them, who is their Advocate, their Friend, their Brother, whose members they are.

Surely this day will be the happiest day that ever dawned upon us : It shall never repent us, that we have served God, mortified our corruptions, denyed our selves, *refused* the pleasures of sinne, which are but for a season, that wee have fasted, prayed, wept for our sinnes, endured the Crosse, &c. for we shall then receive a *thousand fold* by the sentence of the Iudge.

This day is not so comfortable to the good, as it will be terrible, even a day of blacknesse and confusion to the wicked, when *their* greatest Enemy shall sit upon *his* greatest Enemies.

Oh, how shall *Indas* and *Pilate* tremble and be confounded at that day ! Thinke of it, thou Drunkard, thou blasphemers, &c. *Hee*, whom thou hast condemned, shall bee *thy* Iudge : How darest thou expect pardon and mercy ? *Now* indeed is the time of mercy, but *then* onely of Iudgement.

The remembrance of the day of Iudgement should perswade us to repentance ; for this end, Christ commanded his Apottles especially to testifie this to all men, *that he is ordained Iudge of quicke and dead*. So Saint Paul useth this as the last Argument to draw men from their sinnes. 2 Cor. 5. 11.

And truly who can have any desire or delight in sin, when he shall thinke of *that* Iudge, of *that* indgement, of *that* Sentence, of *that* never dying worme, of *those* unquenchable flames.

Magna est peccati poena, metum & memoriam futuri perdidisse Iudicij : It is a great punishment of sinne, to lose the feare and remembrance of the Iudgement to come, said Saint *Augustine* : But if thou dost remember it, and heare of it, and yet *not* feare, it is a signe of the infinite Anger of God upon thee.

The sound of the last Trumpet was alwayes in the eares of Saint *Hierome*, who, wherefoever he was, thought he heard the voyce of the Arch-angell, *Arise, ye dead, and come to Iudgement*. Yea, *Felix* himselfe trembled to heare *Paul* preach of the Iudgement to come.

Alwayes thinke of this day, and repell the temptations unto sinne, with the remembrance thereof. Consider what it will cost thee. *Now* the Drunkard, the uncleane person, the proud, the covetous, &c. see not the foulness of their fautes, but *then* thou shalt see, and wonder that thou wert to mad to runne into *such* danger, for *such* small and idle satisfactions.

When thou shalt appeare before *that* Iudge, when Satan, and thine own conscience shall accuse thee, when thou shalt behold the frowning and irefull countenance of the Iudge, and *those* fires prepared for thee : What wilt thou doe ? whither wilt thou goe ? nor friends, nor riches, nor promises nor prayers, nor teares can avails. What shall we doe, if that day shall finde us, often forewarned, but unprepared ? How shall wee endure *that* fire, that

Bellarmin.
Explicatio-
ne Symb.
Apostol.
art. 7.
Vse 3.

Vse 4.
Ag. 10. 42.

Aug. ser.
120. de
Temp.

Ag. 24. 25.

that cannot endure the *rough-ake*, the *stone*, a fit of an *Ague*?

Let us use all care, while we live here, so to behave and discharge our selves, that that day may be happy and comfortable unto us, *Amen*.

VERSE II. *For it is written: As I live, saith the Lord, every knee shall bow to mee, and every tongue shall confesse to God.*

IN this verse is proved, that wee shall all stand before the Iudgement-seat of Christ; and in the next verse, the end of such appearance there is declared.

The prooffe, is by a Testimony; In which we may note, the quality of it, and the substance.

The Quality, it is a written Testimony, taken out of *Ezay 45. 23.*

Sinne is to be convinced, *Errors* reprov'd, and *Doctrines* proved by the Scriptures. Yet of points taught, there is difference: Some things are *Substantiall*, some things *Circumstantiall*. The first must have plaine prooffe out of the Scripture: for the second, it is enough if they agree with the generall Rules of such things, delivered in the Word.

In matters of *substance*, that which the Scriptures command not, they forbid; *He that is not with Christ here, is against him.*

In matters of *circumstance* and outward order, that which the Scripture forbiddeth not, it permitteth; *He that is not against Christ here, is with him.*

In the substance of the Testimony, we have the Argument to prove that we must all stand before the Iudgement-seat of Christ; thus,

To whom every knee must bow, and whom every tongue must confesse, before his Tribunal we must stand.

But every knee must bow to Christ, and every tongue confesse him. Therefore, &c.

If any shall take exception to the Argument, because the Prophet *Ezay* speaketh of the vocation of the Gentiles; it may be thus answered: that the Prophecie containeth more, being begun to be fulfilled in the Gentiles, and to be consummate at the last judgement, when all shall submit: and aptly did the Apostle bring such an Allegation, speaking of the Gentiles, because the Jewes thought not so friendly of them as they ought.

Herein we have two things. An Affirmation, and a Confirmation.

The Affirmation is, that all shall acknowledge Christ for their Iudge, and submit unto him.

This is set downe in two phrases:

The first, *Every knee shall bow to me.* Where are the Action, and the Persons.

The Action, *shall bow*, that is, shall submit to mee, shall adore me, shall be subject to my sentence: the *figure* put for the thing signified: for by making a legge, or kneeling, we acknowledge his *Maiority*, towards whom we use such gesture: and therefore among the *Egyptians*, the Elephant, that scarce hath, or boweth the knee joynts, is the *Hieroglyphicke* of *Regall* power.

The Persons, are bowing, or bowed unto.

Bowing, noted generally, *Every knee*, that is, *every man*, noted by the Instrument of bowing: Jew and Gentile; yea, *every reasonable creature*, Angels good and bad, and Men, as one Greeke copy hath it, *Every knee, of things in heaven, of things in earth, of things under the earth*; which our *Beza* thinketh to be added out of *Phil. 2. 10.*

And although the *knee* be a part of the *body*, yet it is translated to the *mind* also, of whose submission, *this* is a signe.

We must bow the knees of *bodies* and *soules* also to Christ.

The Person bowed unto, *Christ*, named in the verse before, to whom *Adoration* is due.

Christ is a name of our Mediator, signifying his whole Person: and therefore this bowing must be to the Humanity with the Deity, to the God-head, *per se*, by it selfe: to the Manhood, in the person of the Sonne of God, and for the God-head.

It is due to the *Person*, and because the *Person* cannot be divided, so neither may the *Adoration*; but as the Person is *one* and the same, so must it be worshipped with *one* and the same Adoration.

But all doe not bow unto him. The Jewes doe not, nor the Turks, nor the wicked.

Obfer.

Mat. 12. 30.

Luk. 9. 30.

Aditio continet plus.

Obfer.

Ans. They *doe not*; but they *ought*: and they *shall* bowe, will they, nill they: That which the righteous doe now, of faith, to salvation; the wicked shall be compelled to doe, against their wils; and though not to their salvation, yet to the Honour of Christ: For at the last judgement, perceiving his Power, Glory, and Godhead, they shall be compelled to acknowledge him for their Lord and Iudge.

The second phraſe: *Every tongue ſhall confeſſe to God*: Here we have alſo,

The Action, and the perſons,

Sacerd. The Action, *confeſſe*. What ſhall they confeſſe? Whatſoever they have done, ſaith one; rather as *Phil. 2. 11. that Ieſus Chriſt is Lord*. In the Prophet *Eſay* it is read, *Every tongue ſhall ſwear*: which is all one in ſenſe. For in every oath there is a confeſſion, and an acknowledgement of a witneſſe, a Iudge, and a revenger of falſhood and injuſtice.

The Confirmation is from the Oath of God: *As I live, ſaith the Lord*: He ſwears by himſelfe, who hath no greater to ſwear by: The manner of this ſwearing, is as if God ſhould have ſaid, It ſhall as ſurely come to paſſe, as it is ſure that I live and am God.

Doct. All men muſt and ſhall ſubmit themſelves to Chriſt as to their Iudge. *Iob. 5. 22. The Faſter hath committed alſudgement unto the Sonne. Phil. 2. 9, 10, 11.* Where are the very words of this Text; declaring that all ſhall bowe at the name of *Ieſus*; this name was contemptible among the Iewes, but it was declared glorious in all the world, by the preaching of the Apoſtles; and ſhall much more be glorified at the laſt day.

Obſer. 1. All knees have not yet bowed to Chriſt, but they ſhall; therefore there muſt needs be, both the reſurrection of the dead, and a day of Iudgement.

Obſer. 2. That which in *Eſay* is attributed to Iehovah, is here attributed to Chriſt, therefore, Chriſt is that Iehovah.

Obſer. 3. We may here note the originall of that *Ancient Ceremony* of putting off the hat, and making a leg at the Name of *Ieſus* in the Congregation, in token of reverence & Adoration: not of the bare Name, as the Papiſts doe ſuperſtitiouſly, attributing force and vertue to the very letters pronounced, written, and worne, making it a part of Gods worſhip, but unto the perſon ſo named.

This Ceremony is not onely of antient praſtice in the Church, but hath approbation of as great, learned, and holy men, as any have written in theſe dayes.

Zanch. com. in Phil. c. 2. v. 10. Maſter Zanchy ſaith, that it is *Conſuetudo non improbanda*, a cuſtome not to be found fault with, if it be uſed without ſuperſtition: For there is no other Name whereby we muſt be ſaved; and therefore it is worthily exalted above every Name, ſhewing that hee which bore that name, being accounted among the Iewes a meere man, a Carpenter, a forcerer, a wine-bibber, is declared to be the very Sonne of the living God, by nature.

Pare. com. in loc. Pareus alſo; *Si utrius indifferens praſtetur externa reverentia, nemo improbat*; No man doth finde fault with bowing the knee at the name of *Ieſus*, if ſuch reverence be uſed, not as a neceſſary part of Gods worſhip, but as an indifferent rite; and I am ſure that it is uſed no other wayes in the Church of England.

The end of this Ceremony was threefold:

1 For confutation of the Arians; being mixt with the Orthodoxall Chriſtians in their aſſemblies: who thereby alſo were diſcovered.

2 For working attention to the holy Scriptures when they are read; for unleſſe they attended, they might eaſily faile in performance of ſuch reverence, and ſo be queſtioned.

3 For teſtifying our duty and ſubmiſſion to Chriſt as our Lord: and mine opinion is, that it were a moſt comely thing, if whenſoever we ſpeake of God, or of our bleſſed and deare Maſter, *Ieſus Chriſt*, we would, by putting off the hat, or bowing of the knee, or both, acknowledge our dutifull reverence.

Sen. ep. 64. Seneca never thought of *Cato, Lelius, Socrates*, and ſuch like famous men, but with great reſpect. *Ego illos veneror, et tantis nominibus ſemper aſſurgo*: I reverence them, quoth hee, and alwayes riſe up at their names.

There is ſmall reaſon then, that any ſhould quarrell with our Church for requiring this antient rite to be praſticed: and, for my part, I endeavour at every mention of Gods mercies, to teſtifie ſome reverence, which I know I can never ſufficiently performe.

Uſe 1. Bowing of the knee is taken for the worſhip of God, and the ſubjection of the Soule and Spirit to God; therefore it is not unlawfull to be uſed in the worſhip of God.

Nay, it is the moſt decent forme of prayer, or receiving the Sacrament, becauſe in the one we

we beg, and in the other we receive the greatest blessing at the hands of God.

It may seeme that God hath made our knees flexible, even for this purpose: So Ambrose of opinion. *Flexibile genu, quo domini mitigatur offensa, et mulcetur, gratia provocatur*: Our knee, saith he, is made bowing, by the which we crave pardon for offence, mitigate the anger of the Lord, and obtaine grace; alleaging the Text in the second of the *Philippians*, *That at the name of Jesus every knee should bow, &c.*

By this gesture we declare our selves to be impotent, and needy; it is the gesture of supplicants for favour: It is both a testimony, and a stirring up, of yearning affections.

Reverent gestures doe not a little foster religion, and inflame and provoke the reverence of the minde: so that I cannot but marvell at many, who, at prayers, rather choose to stand, than kneele, though they may very conveniently so doe.

Let all acknowledge and submit unto Christ, with heart, and tongue, and life: Hee is God, and our Judge, let us adore him; which we doe when we beleeeve, and live well.

He that lives wickedly, bowes to the Divell: *Toties Diabolo flammus genu, quoties concupiscimus*; so often doth a man make a leg to the Divell, as he sinnes, saith S. Hierome. The blasphemers, the drunkard, &c. acknowledge the Divell to be their Lord.

I warne thee that thou speedily submit thy selfe to Christ: It thou doest not now so doe by his Word, the time will come, when thou shalt be compelled to doe it spite of thy heart, and to thy damnation. Behold, it is sealed; *As I live, saith the Lord*, it shall be so: Thou shalt be made to stoop, for the Lord hath sworn it: Rather now let us fall downe and worship, that we may have comfort to salvation.

VERSE 12. *So then every one of us shall give account of himselfe to God.*

IN this verse is set downe the end of our standing before the Iudgement seat of Christ, which is to give account: and it is amplified three wayes:

First, from the Persons accomptant: Second, from the matter of which account must be made: and third, the person to whom it is to be accounted. *Shall give account*: for this end must we appeare to account for things done and received: The proecess of the last Iudgement being set downe under the similitude of things Civil. As a Master delivering money and goods to his servants, afterwards exacts a reckoning; and as a Schoolemaster calls his scholler to render the lesson he hath taken thence; so shall we appeare to render an account of our stewardship.

Everyone of us: of us men, and so good and bad to be included: or of us beleevvers, and so the wicked to be concluded from the lesse.

The person accountant: everyone; he saith not, all, but everyone, not all shuffed together, and in the grosse, but every one severally.

Everyone, without exception, both small and great; Emperours, Kings, Princes, Iudges, must there give account and be judged, as well as others.

Here, not every man that comes to the Assises is judged, or standeth forth: but there, we shall all be actors our selves, as well as spectators of others.

But the Saints shall iudge the world, 1 Cor. 6. 2.

True: but that is as they are considered, either as members united to their head, or in comparison of the wicked, or in regard of comprobation and assent: notwithstanding they shall bee judged, not with the judgement of Reprobation, or condemnation; but of Approbation, having obtained their *Quietus est*, and full discharge from the Iudge.

Of himselfe: This is the matter of the account: We shall give account for others; as fathers for the bringing up of their children: Kings for the governing of their Subjects, &c. But of others onely so farre as any thing of theirs belongs to our calling, as Ministers must give account for the soules of the people, as S. Paul saith.

Here we may have an Attorney to appeare for us, and a Counsellour to plead for us, Heb. 3. 12 but there every one of us shall give account of himselfe.

Of himselfe: that is, of all his thoughts, words, deeds, passed in his whole life, and of all things which concerne his person, calling, or actions.

But this seemes impossible; because wee are not able to number, or to remember all which hath passed us in our life.

But God knowes, and remembers, though we know not, nor remember: For there are

booke of remembrance: the *booke* of Gods predestination, wherein the persons of men are recorded; and the *booke* of conscience, wherein every mans particular thoughts, words, and deeds, with their circumstances, are registred.

Rev. 20. 12.
Aug. lib. de
Civ. Dei.
cap. 14.
Orig. com-
ment. in
Rom. 14.

I saw the dead, saith *Iohn*, both small and great, stand before God, and the *bookes* were opened; of the Old and New Testament, saith *Augustine*; of Conscience, saith *Origen*: and another *booke* was opened, which was of life; and the dead were iudged out of those things which were written in the *bookes*, according to their *workes*. God will put a kind of divine power into the conscience, *Qua fiat ut cuius, opera sua bona, vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur*; whereby the conscience shall remember, and wonderfully apprehend, and the minde discern, all our workes, good or bad, saith Saint *Augustine*.

Aug. loco
modo citat.

We shall see our owne, and each others faults.

Before God; This is the person unto whom the account must be made.

Before he said *Christ*, here he saith *God*, therefore *Christ* is *God*.

In the same humane forme and shape, in which *Christ* came to be iudged, shall hee come to iudge: and every eye shall see him: the wicked shall see him to their confusion, the righteous to their comfort. There shall be no difference on the part of the Object appearing, but on the part of the Subject seeing; the same brightnesse of glory shall fill the Saints with joy, and strike the wicked with horror.

Rev. 1. 7.

Doct.

Every one must give account of all his matters to God, to our Lord *Iesum Christ*. 1 *Par.* 4. 5. Who shall give account to him that is ready to iudge the quicke and dead, So 2 *Cor.* 5. 10. and in the parables, *Mat.* 25. 19. *Luk.* 16. 2. & seq.

Use 1.

Looke to thy selfe, and to thine owne matters; leave meddling with thy brother, and censuring him; put not thine eare into another mans eare, but regard thine owne, for thou must give account of thy selfe: of thy judging thy brother, of thy breaking thy peace, and unity of the Church: even for these thou shalt be questioned at that day: Therefore be not rash.

Use 2.

The righteous may be comforted, their account is ready made by *Christ* himselfe: they shall be absolved, not by the vertue of their owne innocency, but of a free pardon, by the mercy of the Iudge.

Use 3.

Prepare carefully for the day of judgement, and see thou have thy account cast up and ready, against the day of that great Audit.

The most part of men neglect it, suffering the score of their sinnes so to increase, and their debt to grow, that in the end they will be found *ready* to their condemnation.

Three things should make us carefull: The consideration of the Iudge; of the suddennesse of our accounting; and of the matters to be accounted for.

1 The Iudge is our Lord *Christ*: infinite in knowledge and justice; who cannot be deceived by cunning, nor corrupted by gifts; and whose glory it is to render in most strict justice, unto every man his due. Now he is infinitely mercifull; then he will be infinitely rigorous and severe.

The consideration of this Iudge made devout *Artemius* to feare, who being in his sicknesse told by his friends, that he needed not to feare, because he had led a holy life, answered, *Indeed I feare*, for Gods judgement is not as mans.

2 This judgement, and our giving account, may be sudden, ere we be aware: When *Iosabel* had painted her face, shee little thought her judgement and account had beene so neare. So neither thought *Ammon* at the feast; nor *Abolon* being mounted on his Mule; nor *Dives* upon the view of his goods: that so soone they should have beene called to a reckoning.

The day of the generall judgement shall not be yet, but the time of any mans particular judgement and account may be this very houre: How many diseases are we subject unto, which knocke us downe on a sudden?

Every man hath his particular judgement in death; and as death leaves him, so the last judgement findes him. Death is the gate of judgement, and the judgement, the gate of heaven or hell. Spend not the rest of this houre, before thou hast examined thy selfe: looke to thy account; if thou hast it not yet ready, consider in what a fearefull estate thou wert, if God should at this instant call thee to thy reckoning.

Eccl. 12. ult.
Act. 8. 22.
Rom. 2. 15,
16.

3 The matters to be accounted of; our selves, our thoughts, our words, deeds, committed,

ted, omitted: yea, the smallest and least things: *farthings, idle words*. How great rigour!

If a King call his Treasurer to account for every pinne, how much more for pounds, and great summes of money; So, if God will reckon with us for *idle words*, how much more for *curious, lying, common swearing, and blaspheming his Name*: If for the *unprofitable saying*, how much more for *Covetousnesse, Oppression, Drunkennesse, Whoredome, Theft, Murder, &c.*

Thou shalt be called to account for that which thou hast received: for the gifts of nature, and grace, for thy body and soule; for every *Sermon* thou hast heard, for every good occasion and opportunity offered of well doing.

And this; before God, before Angels and men, yea, before the Divels.

How great must the shame of the wicked bee, when all their abominable, and secret sinnes shall be laid open. Then shall that bee published on the house top, which thou wouldest not now should be discovered for the whole world. It may be thou wouldest blush, if that which thou diddest the last night should be published at the Market Crosse, in the hearing but of a few in comparison; how wilt thou be confounded when all thy damnable practices shall bee brought forth to light before the whole world.

Then shall be emptied in the view of all, that end of the wallet which we now hang at our backe.

What shall we doe to avoyd the shame and horror of that day?

Let us every day cast up our account: Let us unfainedly repent: Every sinne we commit is scored up; and so soone as wee repent, it is wiped and blotted out: Repent and be converted, that your sinnes may be blotted, said Peter, who had experience of the force of repentant teares, which blotted out his horrible denyall of his Master.

The Jesuits report of a Student at Paris, who coming to Confession, and not being able for teares and sobbing to speake, was willed by his Confessour to write downe his sinnes, which he did; and when the Confessour received it, the writing vanished, and there remained nothing but the white and cleane paper: this, say they, was by a miracle, because of his great contrition. Let the credit of this story be upon the Reporters; but upon the credit of the word of God, if wee repent unfainedly, all our sinnes shall be blotted out, and a booke of cleane paper (*in respect of sinne*) shall be presented to the Iudge.

Repent therefore, and bring forth good fruits, for this also shall further our reckoning at that day. So Paul telleth the Philippians, that their *charitie* in relieving him, was a fruit that did abound to their account. Thy Prayers, thine Almes deeds, thy Tears for sinne, thy conscionable walking in thy Calling, shall exceedingly further thy reckoning.

VERSE 13. Let us not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall, in his brothers way.

Here beginneth the second part of the Explication spoken of in the second verse. The first was a Direction for the compounding of the Controversies among the Romans about meats and dayes.

This second is a Dehortation from Scandall, with divers Reasons following, to the end of the Chapter.

This Dehortation is set downe by an Antithesis, where two things are opposed, the one is denied, the other affirmed.

The first hath a prohibition, shewing what we must not doe: *We must not iudge one another any more*: The second hath a precept shewing what we must doe, *We must iudge this rather, that we put not a stumbling blocke, or an occasion to fall, in our brothers way*.

The first is used as an Introduction to *show* in the second.

And it hath two parts: First, The Prohibition, *not to iudge one another*.

By *Judging*, he meaneth censuring, condemning; not as *Judging* forbidden, not public by the Magistrate; but private and rash; such principally, which hath with a diversity of opinion, an alienation of affections, as hath beene shewed before.

There are foure things we may not judge:

1 Secret things; of God, so saith Moses, The secret things belong to the Lord our God, but things revealed, to us, &c. If thou seest a wicked man, say not a reprobate, for the decrees of Deu. 19. If God is secret; and he which hath shewed mercy to thee, may shew mercy to thy neighbor also.

Mat. 12. 37
2 Cor. 5. 10
Mat. 5. 28
Mat. 12. 38

Act. 3. 19

Phil. 4. 17

Of *Man*: as the heart, for no man knoweth his neighbours heart, 1 Cor. 2. 11. When thou seest a man in prayer lift up his eyes, take heed of rash judgement, to say an Hypocrite, for thou knowest not his heart.

Aug. ser.
202. de
Temp.

Duo sunt in quibus temerarium iudicium cavere debemus; cum incertum est: quo animo quicquam factum sit: vel cum incertum est qualis futurus sit, qui nunc vel bonus vel malus appareat: There are two things (saith *Anselme* here, out of *Saint Augustine*) in which we must beware of rash judgement; when it is uncertaine, with what mind a thing is to be done; and when it is uncertaine, what he may be, who now appeareth to be good or bad.

2 *Things doubtful*: when things may have a double interpretation, take the fairest; this is *charitie*.

Prov. 27. 1

3 *Things to come*: Thou knowest not what a day may bring forth.

4 *Things indifferent*: of the which *Saint Paul* intreateth in this Chapter.

Aug. loco
supra citato

Things openly and certainly evill, we may and must judge, and it were to bee wished, that Drunkards, uncleane persons, &c. were more censured; but yet with *Saint Augustine* provide, that we hate and detest, *non hominem, sed peccatum, non vitiosum sed vitium, morbum potius quam aegrotum*: not the man, but his fault; the disease rather than the patient.

The Amplification is three-fold:

1 From the Illation, *Therefore*: In as much as our brother standeth or falleth to his owne Master, and whether he live or dye, is the Lords; and that we must all stand before the Iudgement-seat of Christ, to give an account for himselfe, let us chamber our tongues, and not iudge and censure one another.

Musculus.

2 From the persons who may not judge, implied in the verbe, and expressed in the English, *Vi, Let us not*, he annumbreth himselfe, either because he is a fellow-member with them of the same body, and so in some sort it pertaineth to him, as one who is sensible of his brothers failings, or, *ut hoc tolerabilior sit admonitio, quo minus habes pudoris*, that the Admonition might bee the more tolerable, the lesse it shameth them: or from the remembrance of his owne pronenesse, and forwardnesse to rash censuring in former times, for hee was a *Pharisee*, whose sect was intemperately censorious. In many things we sinne all.

1 Sam. 3. 1.

— *Optimus ille est, Qui minimis arguetur*, —

Happy is he that hath least and fewest faults.

3 From the consideration of something spoken or done before, in this word *mundi, in my more*: wherein there is a secret accusation of something past, and a warning of something to come; as if he should say, Indeed it hath beene your fault *heretofore*, to be too busie and forward in censuring your brethren, but *now* being admonished and taught the contrary, you ought to leave such rash judging.

Doctr.

From this part of the Amplification, we have this Doctrine: *After admonition and instruction, we must be carefull to amend our wayes, Mat. 3. 10. Now is the axe laid to the root of the trees, &c. Now, though heretofore you have beene fruitlesse, yet now seeing I have admonished you, and God hath sent his owne Sonne to teach you, see you bring forth good fruit, and repent: So, Ioh. 5. 14. Act. 17. 30, 31. 1 Pet. 4. 1, 2, 3.*

Use 1.

When a Minister hath instructed and admonished his people, he may looke that they should leave their sinnes, and be conformable to good orders.

The Husbandman rejoyceth in his good crop, and the Physician in the health of his patient, to whom he hath administred: So, we rejoyce if our admonitions prevaile, and have good successe to your amendment; if otherwise, it is a great grieve to us, and not profitable to you.

Use 2.

Admonition is necessary, as may appeare by this Admonition repeated. This necessity appeareth,

Mat. 18.

1 Because we are hardly drawne from our errors, conceited opinions, and sinnes: therefore our Saviour requireth three Admonitions, and an Heretike to be twice admonished, before avoyded.

2 Because when we are recovered by Admonition into the right way, we easily step aside, as waxe melteth with the heat, and loseth the former impression.

He is miserable which wanteth a faithfull Admonitor, but he is more, who having one, will not heare him, and be reformed.

The

The use of all Admonition, is, that we should cease to doe evill, and begin to doe well, *use 3.* that we may be perfect in the way of righteousness, *2 Tim. 3. 16, 17.*

Here are to bee reprov'd such, who will not obey Admonition, but notwithstanding, still continue the same: which is to make voyd the end why God hath commanded Admonition, and to wrap our selves in grievous guiltinesse: for an evill man, not admonished, shall be damned, much more admonished, if he amend not, *Iob. 15. 22.*

Not to be bettered by Admonitions, is a signe of a very wretch, as in the uncorrigible sonne; and in the sonnes of *Elis* may appeare: and *Salomon* saith, *Better is a poore and wise childe, than an old and a foolish King, that will no more be admonished.*

*Deu 21. 20
1 Sam 2. 25
Eckl. 4. 13*

It is the way by the just judgement of God, to run into farther, and more dangerous errors and finnes. It is a rule, *Minus peccatum cum arguitur, & non corrigitur, causa fit maioris peccati:* A lesse sinne reprov'd and not amended, is made the cause of a greater sinne: as *Herod* not reforming his inceil upon admonition, fell into the sinne of murder, cutting off the head of *Iohn Baptist*. So the Brownists, we see by experience, have by the judgement of God, runne farther and farther into absurd errors: as many also among us, finding fault with the government of the Church, and not being reclaimed by admonition, have turned Brownists.

*Remigius,
citat. à
Chennisis,
Har. 6. 31.*

Let every man therefore looke to it, how he behave himselfe after admonition: This shall one day torment thee, thou drunkard, because thou hast beene often admonished and repentest not.

To be bettered by admonition, is the token of a wise man: but to harden the necke, is the fore-runner of destruction.

*Pro. 9. 9 &
17. 10.
Pro. 29. 1.
Origen.*

I am blacke, but comely, saith the Church, *Cant. 1. 5.* *Blacke,* saith one, for her defects: *Comely,* for amending upon admonition. He that continueth in sinne, is doubly blacke, for his sinne, and for persevering in sinne, being admonished: *Peter* and *Paul*, &c. had never beene so famous and beautifull in the Church, if they had not yeelded to admonitions.

Cain was admonished; if hee had obeyed it, he had beene happy; for whosoever being reprov'd, repenteth and amendeth his life, shall have mercy and be pardoned.

VERSE 13. — *But iudge this rather, that no man put a stumbling blocke, or an occasion to fall, in his brothers way.*

IN this part of the Verse is a Dehortation to the strong, unto which the former part of the Verse was an Introduction, shewing thereby, that as *this* is to be performed, so the other is not to be forgotten.

The summe of all to the end of the Chapter, is, that as the weak may not judge the strong for the use of *Christian liberty*, so the strong must not in such use contemne the weak, but moderate his liberty for their good.

The method is this: First, hee setteth downe a generall Precept, which is in these words: I say generall, because it belongs to both parts, not to give offence: all are bound to this.

*Cbryso.
Gryneus.*

There are divers reasons brought, all which principally are applyed to the strong, as in the other part they were to the weak.

In these words are two parts: First, the summe of the Precept, *Wee may not give offence.*

An offence is, *non bona sed male rei exemplum, edificans ad delictum*; an example of a thing not good but evill, edifying (or emboldning) unto sinne, as speaketh *Tertullian*, using *Pauls* phrase.

*Tertul. de
velandis
virginibus.*

Or rather, an offence is, *delictum aut factum minus rectum, occasionem prebens ruinae*, a word or deed not well performed, yeelding occasion of falling, as saith *Aquinas*, and the Schoolmen generally from *S. Ierome*.

*1 Cor. 3. 10
Aquinas. 2. 2.
9. 4. & in
106.*

A word or deed; for thoughts, though they offend God, yet not men, unlesse they be manifested in word or deed.

*Hieron. in
ca. 14. Mat.*

Not so well performed; not onely implying things unlawfull in themselves, but things lawfull to be done, as things indifferents, but done indiscreetly.

Yeelding occasion of falling: For though by that which a man doth, no man falleth, yet it is a scandall if it be apt to give occasion thereof. As when *Peter* gave counsell to our Sayiour

Saviour Christ, proceeding from *great affection*, but from as *great indiscretion*, our Saviour told him that he was an *offence to him*, though it was impossible that he should fall thereby.

The second part is the Amplification or setting forth of this summe, which is threefold:

1 From the *care* every one should use, not to give scandal, in these words, *But indige this rather*. Where there is an elegant *Antanaclasis*, or reverberation of the same word in a diverse sense. In the first part of the Verse, to *indige* signified to *condemne* or *censure*: here *accurately to examine*, and singularly to *advise and consider*. Before it was used of persons, here of *works*: as if he should have said, *Non exerceamus iudicia personarum, sed transite ad iudicium operis*, Let us not judge the persons of others, but use judgement in your owne works.

2 From two Metaphors, in the words rendred, *A stumbling block, or an occasion to fall*.

The first, signifies a stone, or impediment in the way; against which, a man dasheth, or may dash his foot, especially the heedlesse, the blind, the aged, or the weake: and then the meaning is, that we should have a care of the *weakenesse* of our brethren, that they may not be hurt or hindered in the way of godlinesse: for, as the old man is afraid of *that which is high*, so they easily stumble in regard of their *weakenesse*.

The second word signifies to halt, and this seemes to follow upon the former: for when a man dasheth his foot against a thing, he halteth or falleth.

The word is almost proper to the New Testament, and to the Church, used for an occasion of *spirituall falling*, whereby a man is any manner of way made worse, and backward in goodnesse. Grammarians say, that *Scandalum* is the bridge in a trap, which when the Mouse puts downe, shee is taken: as if to give scandal, were as the laying a trap in our brothers way to destroy him.

Some make the first to be the lesser, and the second the greater, but so in things denied, it followeth not so well, rather in apt speaking the first should be the greatest, though, for my part, I thinke with them who take them both to be of equall latitude, expressing the same thing, one word expounding another.

Offence or scandal is either active and given, or passive and taken.

That which is *given*, is that which hath *activity* in it selfe, to scandalize, as things *meerely evill and unlawfull*: or that which being good and lawfull in it selfe (as a thing indifferent) yet hath such *activity* by *accident*, namely, by the *unseasonable* doing thereof. That which is *taken*, is either of the *little ones* so called from *Mat. 18.6.* or of the *Pharisees*, from *Mat. 15.14.*

That wherein the *little ones* suffer, is either *justly* given, and so taken, as when things are *meerely evill*: or *not justly* given, *nor justly* taken, as when things *indifferent* are lawfully used.

That wherein the *Pharisees* suffer, is when by the malice of their owne minds, they are offended at things *lawfull* and good.

Here the Apostle forbids *giving scandal* to the *little and weake* ones by an *undiscreet* and *unseasonable use* of things indifferent; whose use is so, when God hath no glory, nor our brother edification, but hurt by it.

3 From the Person who is not to be offended: A brother, whether strong or weake: Sometimes the strong to the weake, and sometimes the weake to the strong, in a *self-peruasion* of strength, giveth offence.

His brother: not determinately, but rather comparatively; not in any mans way, much lesse in our brothers.

We must not give offence one to another. 1 Cor. 8.9. Take heed, lest by any means this liberty of yours become a stumbling to them which are weake: and, veri. 13. If meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 10.32. Give none offence neither to the Jewes, nor to the Gentiles, nor to the Church of God. Of this Paul had a care, that his Ministry might not be blamed.

M. Calvin here observeth, that Paul taxeth *malignos iustoscensores*, these hard censurers of others, who spend all their *Acumen* in prying into other mens doings, neglecting their owne: Busie thy selfe at home, in thine owne bosome.

Indgement

Indgement is necessary to a Christian in his walking : hee must picke his way, and bee advised of his doings, whether lawfull by the Word ; if *lawfull*, whether convenient and expedient ; whether any hurt may come to our brother thereby : of this, *Paul* is an example, who will not use his liberty, where the Gospel may be hindered by it. Use 2.
1 Cor. 9. 12

Those are to be reproved which *give offence*, and put a stumbling block in their brothers way : These are of three sorts : Use 3.

1 *Contemners* of their brethren, which will not bate an ace of their liberty in their diet, apparell, recreation, for their weake brothers sake, making a bad use of their liberty, which is given us to *doe good* withall. See more hereof at the 20 and 21. verses.

2 *Curious persons*, who broach new opinions, and bring up new orders in the public Holy Service, *without authority*, cavilling at rites antient, approved, and commanded.

It is the cause of great stirres in the Church, when private men, especially unlearned, will censure their Ministers, and Magistrates, in matters of their office : This is an occasion given of wrath and indignation ; and that many accuse our whole profession of *Novelty*.

3 *Persons openly profane*, who licentiously rush into all lewdnesse ; of whom, if a man should begin to speake, he should never make an end : there are *Cars-loads* of offences given in this kinde : O the abominable uncleannesse, drunkennesse, pride, &c. which fill all places !

Let us use *all our indgement* herein, that we no way *give offence*, or *put a stumbling block* in our brothers way. *Thou shalt not put a stumbling block before the blind, but thou shalt feare thy God.* Lev. 19. 14. *It were better that a mill-stone were hanged about a mans necke, and be so cast into the depth of the sea, than that he should offend one of the little ones.* When at the day of Judgement it shall be laid to our charge, that we have *given scandall*, we will wish rather to have beene drowned. Mat. 18. 6.

A grievous punishment remaines for them which *cause others* to offend, than for them which *doe* such things *themselves*. So the Serpent was punished more than *Eve*, and *Eve* more than *Adam*. So, *Isabel* had a more grievous judgement than *Ahab*.

Peccare non tantum in se perditionis habet, quantum quod reliqui ad peccandum inducuntur : *Chrys. Hom. 25. in Ep. ad Rom. in Moral. ad la. cum.* To sinne hath not so much perdition in it, as to induce others to sinne, saith Saint *Chrys.*

Use indgement also that thou *take not offence* ; It is grieuous to *give*, so to *take scandall*, if there be not *in it* cause. Use 4.

Blessed be he that is not offended at me, saith our Saviour : and againe, *These things have I spoken unto you, that you should not be offended* ; and in another place, *Woe unto the world because of offences*. There is sinne on both sides, but specially on the side of the party *offended* in *indifferent* things ; and therefore *woe*.

Tertullian saith, *Bona res neminem scandalizant nisi malam mentem* ; Good things and lawfull offend none but them which have evill and corrupt mindes. Where wee are therefore *so ready to take offence* at the liberty of our brethren in things *indifferent*, it is a signe of unmortified reason, and affections, *If thine eye cause thee to offend, plucke it out, &c.* it is the countsell of our blessed Saviour. Tert. lib. de velan. virgin. Mat. 18. 8, 9

Let this be thy *inagement* and *wisedome*, in *nothing to give*, and in *things indifferent*, not to *take offence*.

VERSE 14. *I know, and am perswaded by the Lord Iesus, that there is nothing uncleane of it selfe : but to him that esteemeth any thing to be uncleane, to him it is uncleane.*

15. *But if thy brother be grieved with thy meats, now walkest not thou charitably.* —

IN these words is the first reason of the Dehortation ; though some make the 14. vers. *Arctini* to containe a reason by it selfe, and that he thereby perswadeth to peace, thus :

All meats are cleane, and therefore the weake have no cause to bee offended, in as much as they defile not the strong : and the strong have no reason to stand so strictly upon their liberty, but that they might abstaine, because they are not the purer for eating ; and therefore that they should not contend about meats.

But indeed the substance of the Reason lyes in the 15. verse, and is drawne from Charity, and brought in by a Prolepsis : and this, and all the rest urged upon the *strong Christian principally*, to *this end*, that hee should moderate his liberty for his *weake* brothers sake.

Now the instance in all the arguments is onely of *meats* ; but to be applyed unto *all* *different* things.

In the setting downe of this first argument, are to be considered, The objection of the *strong*, and the answer of *Paul*.

The objection is gathered out of the 14. verse, and was thus :

There is nothing, said the strong, uncleane of it selfe, though it be uncleane to him that thinkes it so.

Therefore seeing I know and am perswaded of the cleanness of the creatures, I may and will use my liberty in eating of them.

Vnto this *Paul* answers ; of which are two parts ; the first, is a concession, vers. 14. The second, a correction, where lyes the argument, vers. 15.

In the concession, we may consider the thing granted, and the amplification.

The thing is twofold : First, *that there is nothing uncleane of it selfe* : Second, *that to him that thinketh a thing to be uncleane, it is so*.

The amplification from *Pauls* assurance of these things : Hee *knowes* and is *perswaded*, set forth by the author, *the Lord Iesus*.

I know, and am perswaded : these two are *necessary* to faith, and it is as much as if he should have said, I stedfastly beleeeve.

By *the Lord Iesus* : this to be referred, not to that which followes, but to *Pauls* knowledge and *perswasion* ; *Iesus* taught *Paul* these things ; though the sense were good, if they should be read with that which followeth, viz. *that through Christ* no indifferent thing is now uncleane of it selfe.

Uncleane. The word properly signifieth *common*, and (onely by the language of the Scriptures) taken for *impure*, or uncleane, *to common hands*, that is, uncleane. *Mark*. 7. 2. So *Peter* saith, that he never ate that *which is common and uncleane*, *Act*. 10. 14.

Levit. 11.

Deut. 14.

That which was *common* to other people, and *interdicted* to the Iewes, was called *uncleane*.

Divers meats were forbidden the Iewes, and, before Christ, were *uncleane* to them, as appears in the law, which law had divers reasons of it.

De his omnibus pene consul. Tho. Aqu. prim. secund. q. 102. Art. 6. ad primum.

1 It was for their *healt* ; that they might avoyd certaine diseases, unto the which, the temperament of that people, by eating such things, might incline, and so bee hindered from the contemplation of heavenly things, and from the service of God, and (by distemper caused through ill juyce in the body) be made sluggish unto good workes ; all alike, as if you put a bright shining candle into a dusky lanthorne ; thus say the Rabbines.

2 To *distinguish* them from other Nations, and that they should avoyd their company, with whom they might not feed on the *same* meats.

3 For a *mysticall signification* of manners ; these meats not being by *Nature* uncleane, but onely in *signification* : which was the reason that Saint *Augustine* called the Iewes a *Prophetical people* : Their very *meat* was an *instruction*, they might not eat the Swine, to teach them to avoyd sluttishnesse ; nor the Hawke, to teach them to avoyd rapacity, &c. So their *garments* ; they might not weare Linsey-woolsey, to teach them sincerity.

Chrysost. Ambr.

4 To *restraine* their desire of dainty fare.

5 To *inure* them to obedience, and to take downe their pride and stubbornnesse, by this yoke.

Gen 9. 3.

By it selfe : By *nature*, saith *Chrysostome* ; for to the Iewes they were not uncleane by *nature*, but by a *positive law* : He denyeth not, but that serpents, and dogges, &c. are unwholesome ; but nothing was forbidden for *moral uncleanesse in it selfe* : for all creatures were given to *Noah* without exception, as the *greene beards*.

Here we have a distinction : That a thing may be uncleane *per se*, *aut per accidens*, by it selfe, or by accident.

But to him that esteemeth any thing to be uncleane. Meat may be considered, in it selfe ; or in relation, to the Law, or to the conscience : to him, which was under the *Levitical law*

law some meat was unclean, so is it to him who esteemeth it so in his conscience.

Not that *clean*: and *unclean* is determined by *mans opinion*, as affirme the Libertines; Man is not the *measure* of things, as *Aristotle* hath taught long agoe; but my conscience may make a thing *unclean* to me, because to doe *against* conscience, is sinne.

Things indifferent, are cleane of themselves, but unclean to him that so esteemeth them. The *Dott.* first branch is proved: *Act. 10. 5. What God hath cleansed, call not thou common.* 1 Tim. 4. 4. *Every creature of God is good, and nothing is to be refused, if it be received with thanksgiving.*

The second is proved by the fifth verse before, and the two and twentieth, and three and twentieth following.

The reason hereof, is this: An *erroneous* conscience maketh a thing *unlawfull*: For *Acti-* ons receive their qualification, according to the *will* of the *Agents*; and the *will* is moved by the *thing apprehended*: If *Reason* judge that thing to be sinne, and yet the *will* be carried unto it; it is manifest that such an one hath a *will* to sinne; and so the outward action which is *informed* by the *will*, whether it be lawfull or unlawfull *in it selfe*, is a sinne.

We are to praise God for his bounty, in giving us free liberty to eat of all creatures: and the more, if we consider that we are sinners, not deserving to live, for whom the creatures daily suffer death: we may say with *David*, *Loe, we have sinned, but these sheepe, what have they done?* U/s 1.
2 Sam. 24.
17.

We may eat, but with these provisos.

1 That we eat not in *idlenesse*, but in the sweat of our browes.

2 That we *labor* in that which is *good*, having an honest vocation, not to live by thee-ving, gaming, &c.

3 That we eat *with thanksgiving*.

4 That we *give part* to the *poore*, and send portions to them for whom nothing is pre- pared; to give, at least, some *crummes* to *Lazarus*.

5 That we feed *moderately*, and soberly, as those who remember they must dye. When *Socrates* was asked how he differed from others, answered: *Others live to eat, I eat to live.*

6 That we *give no offence*, of which, this part of the Chapter speaketh.

I know and am persuaded: not *first* to be persuaded, and *then* to seeke to know: know- ledge must goe before persuasion, as a candle to direct it. U/s 2. 1.

It is the fault of our ignorant Papiſts, of our Brownists, and of much people among us, who are great fault-finders; aske them why they dislike such and such things; this is their reason, they are *persuaded*, being notwithstanding destitute of *knowledge* of those things which they reprove.

First, know by good ground from the Word, *then resolve* and be persuaded: *Preiudicium Augustini non est iudicium sed vitium*; Prejudice, or judgement before knowledge, is not true judgement, but presumptuous opinion and vice.

It is a miserable thing to *doubt* in things *commanded*; for instance, in the commanded rites of our Church, *Not to obey*, is sinne, because the Magistrate is resisted; and *to obey*, is sinne also, because the conscience douteth. U/s 3.

O perplexity! but yet no man is perplexed *simply*: such then must put away their *erroneous* and *doubting* conscience, by *learning*, and being *persuaded*. But here is a great corruption; many among us desire rather to heare that which may *conforme* them to their *doubting*, than *take it away*, and *conforme* them to the peace of the Church.

Rightly labour to be informed, for as an *unkilfull Pilot*, so an *erring* conscience bring- eth into danger.

Terrible is the state of wicked men, they *know* and are *persuaded* of the evilnesse of *U/s 4.* things, and yet they doe them.

These sinne against the light of Nature; for, *Nihil faciendum de quo dubites, sit necne cicerus Offi- cium*; Nothing is to be done, which thou doubtest whether it may lawfully bee *Ab. 1.* done or no, said a Heathen man.

Tell me, thou Drunkard, thou Whoremaster, &c. dost thou not know that whore- dome and drunkenesse are sinnes? and yet darrest thou doe them, and wound thy conscience? What peace canst thou have, when thy *heart* accuseth thee? and *G O D* is *greater* than thy *heart*. 1 Ioh. 3. 20

Saint *Augustine* compareth Conscience to a wife, which continually scoldeth.

It is better to dwell in the wilderness, than with a contentious and angry woman: and a man were as good to be in hell, as have a wounded and accusing conscience.

VERSE 15. *But if thy brother be grieved with thy meat, now walkest thou not charitably: Destroy not him with thy meat, for whom Christ dyed.*

These words are the second part of *Pauls* answer, which is a correction; in which is the Argument it selfe, urged upon the strong, that hee ought not to offend his *weake* brother by his *liberty* in things *indifferent*.

The Argument is taken from the Cause, removing scandal, which is *charity*.

And here we have the Argument, and the prooffe of it.

The Argument is thus:

That which is contrary to charity, is not to be done.

But to give offence is contrary to charity.

Therefore, &c.

The first Proposition is sure, for *charity* is the fulfilling of the Law, as wee have heard before, Chap. 13.

The second Proposition is proved from two effects of Scandal, set downe in this verse: The first is, *Griefe*: the second, *Destruction*.

From the first effect, the Argument is thus:

To grieve our brother, is contrary to charity.

But to give scandal, is to grieve him.

Therefore, &c.

Of the other effect we will consider by it selfe.

But if thy brother be grieved with thy meat, now walkest thou not charitably.

In this part of the verse, by it selfe considered, we have two parts: a Supposition, and an Accusation.

The Supposition, *If thy brother be grieved with thy meat.*

The Accusation, *Now walkest thou not charitably.*

Grant the Supposition, and the Accusation holdeth; take away the Supposition, and the Accusation is of no force.

To use indifferent things, as meat, apparell, &c. is lawfull, if *charity* put not in a barre: we must set more by our *brothers* grieved conscience, than by the use of our *liberty* in such things.

We may at no hand *forgoe* our *liberty* in such things, (for it is a part of the purchase by the blood of Christ) but the use of it.

In the Supposition, we have the thing supposed, *Griefe*; and the amplification, from the subject grieved, *thy brother*; and from the object, *with thy meat*.

Griefe is a passion, whereby the appetite doth abhorre with perturbation, evill present; whether so indeed, or in apprehension.

This affection is naturall and good, if it be directed upon the right object, which is *sinne*, with the appurtenances, and that it be in due measure, and to the right end.

The subject, *thy brother*: whether strong or weake, for it is against *charitie*, either to grieve other; but here the *brother* grieved, is the *weake* one; who three wayes lyeth open to griefe, by the liberty used by the strong.

1 By the *sinne* of the strong, as the weake *supposeth*; for *this* he is grieved, thinking that thereby God is offended, and the soule of his brother in danger.

2 By *reprehension*: taking indignation to be reproved by the strong, for the retaining of differences of meats, dayes.

3 By *being drawne* by the example of the strong, to doe against his conscience, which breedeth griefe. *post factum*, after the deed done.

With thy meat, that is, thy liberty in eating meats, supposed, by the weake, to be unlawfull.

Now walkest thou not charitably: Though in other things, yet now, thou walkest not charitably in this particular. He condemneth not the strong, as to be without charity altogether, but to step awry herein. The Implacation is great, because *charity* is the Rule of our life.

Doctr.

To use things indifferent to the griefe of our Brother, is against *charitie*. Or, To give scandal is against *charitie*, because thereby my brother is grieved. 1 Corinb. 8. 12. To sinne

finns so against the brethren, is to wound their weak conscience.

May I in nothing grieve my brother?

*Quest.
Answ.*

Yes, in some things I may: as by severe reproofing him for sinne, that he may be brought to godly sorrow, unto repentance: Thus did S. Peter prick the hearts of the Iewes, *Acts 2. 37.* So Paul tells the Corinthians, that though hee made them sorry by a Letter, hee did not repent, though he did repent. Looke how the affection of a father is in the correcting of his child, he is grieved to beat him, and yet he is glad if it doe him good: so was Paul toward the Corinthians, it never repented him that he had made them to grieve, in as much as it profited them to repentance and salvation.

It is not against charity, for Ministers to reprove sharply, and for Magistrates severely to punish notorious offenders; nay, it is true charity to correct them unto their amendment; and to neglect this, is want of charity: let disordered persons be grieved; let drunkards and such like smart for it, that, if it be possible, they may be thereby brought to repentance, and so be saved.

But to use our liberty in indifferent things to the griefs of our brother, and so to stand upon it, as not to omit the use of it for our weak brothers sake, is unlawfull, and against charity.

Yet here are two cautions to be remembred:

Note.

1 It must be in such indifferent things, the use whereof is not determined by the authority of the Magistrate: as, in it selfe it is indifferent to sit or kneele at the Communion; but if the Magistrate determine the gesture by his authority, then though our brother be grieved, we are to use that gesture: For not to obey the Magistrate in a lawfull command, is a sinne. The use of our liberty is not in our power.

2 The brethren grieved, must be weak ones; If they be stiffe, and obstinate in their opinion, we are not bound, but may, nay, sometimes we ought to use our liberty before them, as we shall note afterwards.

Sacerdotes in locum.

The phrase is to be observed: If thy brother be grieved; hee saith not, thou grievest thy brother; to note, that the fault is rather in the patient, than in the agent. And therefore weak ones are to know, that it is no vertue in them to be scrupulous in every thing, and to be grieved at their brothers lawfull liberty; but a sinne, which is to be amended by knowledge and charity.

Obfer. 1.

Faith gives liberty, but charity is a binder. *Omnia libera per fidem, serva per charitatem*: I may doe all things by faith, I may eat of any meats, or abstaine, I may weare any colours in my apparell, &c. But by charity I must doe, or not doe that, which most makes for the peace of the Church, and the good of my brethren. Paul, by faith, may circumcise Timothy: by charity he will not circumcise Tim.

Obfer. 2.

Wee must have great care of the weak: A mother loves all her children, but shee is most tender over them that are sicke: A man most favours that part of his body that is hurt or weak.

Ufo 1.

Even nature (much more grace) teacheth not to hurt, but to love our brethren.

Weak brethren are not to be contemned, but to be tolerated, if so be they grow not perverse and obstinate.

Wee ought not to strike the strong: but to fall upon him that is sicke and weak, is no credit.

To grieve a weak brother, is to wound him: What more inhumane thing, than to wound a brother? especially being sicke and weak; yea, and to wound not his head or face, but his very conscience, the weakest part in him, and the preciousst; whose hurt cannot be without great danger.

Off with that haire, away with that apparell, those colours, &c. which wound thy weak brothers soule.

Wee must have care of all, not to grieve any. Griefe is a sicknesse, a consumption of the soule: he that giveth just cause of griefe, is accessory, after a sort, to his brothers death.

Ufo 2.

He that careth not how he grieves the godly by his carriage, is no true Christian: for without love we are no Christians.

How many are they which by their beastly living, make the hearts of good Christians sad!

Who that hath but a mite of piety can abstaine from *griefe*, to here the blasphemies, to see the drunkennesse and wretched behaviour of wicked men?

If thou walkest in these finnes, know that thou offendest God, and grieveest good men; Luk. 15. 7. and then is the Divell pleased, and his angels, even as the good Angels rejoyce at the conversion of a sinner.

If thou haſt made the *good to ſorrow* by thy ſinnes. repent, and make them glad with thy amendment. This is *true charity* towards God and men.

VERSE 15.— Destroy not him with thy meat, for whom Christ dyed,

THe Apostle here proves by another Argument, that scandall is contrary to charity, namely, by another effect of it. Thus :

That which destroyes our brother, is contrary to charity.

But to give scandall destroyes him.

Therefore, &c.

This Argument is set down in the manner of a prohibition. Where wee have the thing prohibited, *so destroy our brother*: and the Illustration.

In the thing prohibited, is the Action, *to destroy* : the object, *him*, that is, *our brother*.

Both these are illustrated : the action, from the instrument of destruction, *with thy meat* : The object, from his dignity, which is, that he is *beloved of Christ* ; declared by an infallible token of such love, *he died for him*.

Destroyer. The word signifies *total* destruction. It is no *light* losse that comes to our brother by giving offence, but even the losse of body and soule. Not that every one who is scandalized, is to lost: but that scandal is *apt* so to doe, and where it is taken, without the mercy of God bringeth forth such effect.

1oh. 17. 12.

2 Thel. 2.3

Such a destruction is here meant which came to *Judas*, which shall come to *Antichrist*, who are both called *the sonnes of perdition*, from this word.

2 Pet. 3.7.

Such a destruction as *wicked men* shall have at the day of Iudgement, which is therefore called the *day of perdition of ungodly men*.

ॐ नमो भगवते वासुदेवाय.

Rev. 9. 11.

Such a destruction which the *devill* endeavours to bring upon us, who is therefore called *Apollyon*, the destroyer.

So that here is an *Auxesis*, (*Candall*, not onely *grieves*, but *destroys* our brother.

Him: the strong, faith Ambrose, who by the abstinence of the weak, begins to doubt of his liberty; as divers, at this day, among us, doubtlesse, have by the scrupulosity of some, begunne to stagger at such things, whereof, before, they have bene well persuaded.

Arctium.

But it is rather meant of the weake: *destroy not him*, that is, thy weake brother: hee saith not, *brother*, but *him*, though that terme be used before and after; because *desinit esse frater cum pergas occidere*, saith one: He ceaseth to be thy brother, when thou goest about to destroy him.

With thy meat: Meat is the instrument of this destruction, not a Sword, or Pistoll: and so, surely many perish through riotous eating and drinking; but he means here, by using our liberty in eating of all things, without the respect of our weak brother, who is in danger of destruction thereby, three ways:

I In regard of a *passive* scandall through rash judgement.

2 By being in danger of eating against conscience, by the example of the strong, which brings shipwreck of faith.

3 From the danger of *Apostasy*, and alienation from the faith.

For whom Christ dyed: For him, for whom Christ died, we should be carefull, and esteeme him above our meat, apparell, or any indifferent thing: here a comparison being, as interpreters observe, betwene our meat, and our brother redeemed by the death of Christ.

Doct.

Scandall is apt to destroy our Brother, 1 Cor. 8. 11. And through thy knowledge shall thy weaker brother perish, for whom Christ dyed. And verse 20. of this Chapter. For meat, destroy not the worke of God.

Делъ.

Can any of them be destroyed for whom Christ dyed?

Ans.

If we consider the *counsell* and decree of God, and the *promise* of salvation unto them, they cannot: But divide and separate them from *these*, and then they may in regard of their *owne* infirmity, of the *malice* of Satan, and of the *innumerable* offences which are given, which

which they were never able to outstand if they were left to themselves.

Here is a *comfort* for the *weake*: Christ dyed for them. Though thou hast not so strong *Verse 1.*
a faith as *Abraham*, so much patience as *Iob*, &c. yet if thou hast a *true faith*, though *small*,
and *strivest* against corruption, though *weakly*, thou art to be reputed one belonging to
Christ, and shalt have benefit by his death.

Here is a threefold *admonition*.

1 To the *strong*, that out of their indulgence to their *weake* brethren, they should ab-
staine from the use of their liberty in things indifferent. They are their *Brethren*, *Charity*
requires it, and *Christ* also, who dyed for them: and not so to doe, *Paul* elsewhere calleth
sinning against Christ. *Verse 2.* 1 Cor. 8. 12

Thy meat or apparell are *things*, but thy brother is *Christ*: hee came to *save* thy bro-
ther, wilt thou goe about to *destroy* him? that were in some sort to be an *Antichrist*.

Christ did that which was hard, he parted with his *blood* and *life* for thy brother: what
madnesse is it, if we will not doe that which is easie, as to refrain some dish of meat, or
some colour or fashion of garment, for our *brothers*, nay, for *Christ*s sake.

2 To the *weake*, that they should beware how they take offence at the liberty of their
brethren: for hereby they are in danger to be *destroyed*. But no man perisheth but for his
owne sinne. It is a rule, *Scandalum passivum non est sine peccato scandalizati*: A passive scan-
dall is not without the sinne of him that is scandalized: but it may be without the sinne
of the scandalizing. As first, if he doe an indifferent thing by the commandement of
the Church or Magistrate. Secondly, if he doe it, not knowing, nor being able upon any
probability to suspect that any would be offended at his liberty. Now in these cases to
be offended is a *sinne*: and sinne hath a destroying nature. *Note.*
Aqu. in loc.

Doe then as thou pleasest in indifferent things, whose use is *not determined* by authority;
but leave thy brother to his *liberty*, and judge him not. Hee may *use* his liberty and not
sinne, but thou canst not be *offended* at it, but thou must needs sinne.

Men speake of tenderesse of conscience and grace, but it is a signe of neither, to finde
fault and be offended at *that* which wee cannot soundly prove to be *unlawfull* by Gods
Word.

3 To *all men*. That they have a care of the salvation of their brethren; also of their
owne.

Give no ill example: entice no man to theft, drunkenesse, uncleannesse, to lye, to for-
swear themselves, or to any sinne; for this is to play the Divell, and to oppose Christ
in the worke of mans salvation.

Christ dyed for thee; have a care of thy owne soule, for which Christ dyed, and damne
not thy selfe by thy sinnes.

VERSE 16. *Let not then your good be evil spoken of.*

IN this Verse is another Argument to dissuade from scandal, from the pernicious ef-
fect thereof: which is the *defamation of our good*.

That which makes our good to be evil spoken of, is not to be done.

But giving offence makes our good to be evil spoken of.

Therefore, &c.

The Argument is set downe in the forme of a prohibition: where we have the thing
prohibited, and the amplification.

The thing prohibited, is the *causing of our good to be evil spoken of*. Where is the evil
action prohibited, and the object of such action. The evil action, *speaking evil*: the ob-
ject, *good*.

Be evil spoken of, or blasphemed, according to the sound of the Greeke word, which
is now familiar with us in our tongue.

Blasphemy is a speech hurting anothers good name. The use of Divines hath obtained
by custome of speaking, that it is taken for evil speaking against God, or persons, and things
which are *nearly conjoynd* to God, as his *word* and his *Saints*.

Now, blasphemy against God, is, when it is affirmed, that that is in him which is not
in him: or that not to be in him which is in him. And so of his Word and Ordinances.

And this is, either of the mind, or of the tongue, or of the life: for flaine is a kinde of
blasphemy, because he that sinneth, signifyeth thereby, that he thinks not wel of God; and

therefore for such cause we call common swearing, blaspheming, because such an one seemeth to have a base opinion of God, that he dares so to transgresse.

The blasphemy of the mind is, when we doe conceive amisse of God, according to the former description of blasphemy.

The blasphemy of the tongue when we speake in such manner.

Greg. de
Vitea tom
3: com. The-
ol. Diss. 1.
Q. 13. pun-
ctio 1.

And both these are committed, either *enuntiative*, or *optative*: by the way of simple enuntiation, or wishing: as to *say* there is no God, or to *wish* there were no God: to *say* God is not just, or to *wish* that he were not just: so to *say* there is no day of Iudgement, or to *wish* there were no such day to come: so of the Word, to *affirme* there was never merry world since there were so much preaching, or to *wish* there were no preaching.

And that of the tongue may be committed, either *actu signato*, expressly uttering such things, or *actu exercito*, covertly signifying so much, as when one speaketh that which is true of God or his Word, but in a contemning, and deriding, and scoffing manner.

Chrysost.
Amb.

Good. Translated before, *Commodity*. Some say, faith, piety, and the hope of eternall life. Some, *Doctrina dominica*, the Lords Doctrine. *Hierome* saith, our liberty. Some, the Gospell. *Oleuian* very well observeth by *good* to be meant the *kingdome of grace*, as it followeth in the next verse: so that I thinke by *good here*, to be meant, in *generall*, the Gospell, in *particular*, the right of our Christian liberty, which is a notable part thereof, and which is taught therein.

This *good* which he speaks of, is set forth by this possessive *your*. And herein is the other part of the prohibition comprehended, which is the amplification from the persons; which may be considered to be twofold.

Amb. in loc.

First, to whom he gives this prohibition. *S. Ambrose* saith, to the *weake*; *Blasphematur bonum cum dubitatur de Dei creatura*: Our good is blasphemed, when wee doubt of the creature. He meanes of meat, which was the fault of the weake.

And surely it is meant to *both*, though principally to the *strong*; yet the *weake* not to be excluded: for *they* have no more liberty to object the *good* to blasphemy, than the *strong*. And doubtlesse it was *evill* spoken of as well by the *nice curiosity* and *rash* judgement of the *weake*, as by the *despising* of the *strong*. And therefore the Commentaries ascribed to *Hierome*, *Blasphematur si propter talia contendimus*: It is blasphemed, if we strive about such things; applying it to *both*.

Secondly, the persons who should *speake ill* of our *good*. Those *without*, saith *Chrysostome*: the *weake*, saith *Marayr*. I thinke it may be meant of *both*, or of *any* whosoever.

Dolir.

Every Christian ought to be carefull that he cause not the Gospell of the Kingdome, and our Christian liberty, a part of the same, to be *evill* spoken of. 1 Tim. 6. 1. *Servants must so behaue themselves, that the name of God, and his doctrine, be not blasphemed*. Which also is to be understood of all. So 1 Pet. 2. 12. and 1 Cor. 10. 29. *Why is my liberty iudged of another mans conscience?* and vers. 30. *Why am I evill spoken of for that for which I give thanks?*

Vile 1.
xall 6: 29. 29.

In the generall, the Gospell is our *good*, a rich Commodity, though many be not sensible of it.

If it were not our *great good*, the Papists, and the rest of the world, would not so envy us for it as they doe, and seeke to get it from us.

To have a house well built, well watered, well wooded, and in a good ayre, a *great good*: but what's all this without the Gospell? unless wee have the heavenly dew, the Manna and Quailles, to fall every day about our Tents?

Liberty also a *great good*, to have a Patent for trading in wooll, in wines, in spices, &c. matters of much good, and greatly esteemed.

But who is able to value the *good* of our *Christian liberty*, even in this; that wee may with a *free conscience* joyne with the people of God in the Word and Sacraments, and use the good creatures of God? what becomfit to be compared to a *quiet conscience*?

They are surely ungratefull to the blood of Christ, who, in such things, lay *bands* and *fetters* upon themselves, in which, Christ hath purchased them *freedom*; as in apparell, dyet, recreation, and such like.

But chiefly they are herein guilty, which place a part of Gods worship, in the *using* or abstayning from certaine habits, or gestures in the Divine service: which is a sinne against the second Commandment, and a *will-worship*.

But

But doth not the Magistrate and the Church enjoyne a certaine habit, and gesture in the administration of holy things? *Obiect.*

Yes, but not as a *necessary worship* of God, but as a *comely rite* and ceremony, to be changed when it seemeth unto them, to be *requisite* so to doe. *Ans.*

Here are to be reprov'd both the *strong* and the *weake*, who by their contentions about indifferent things, cause the whole profession of the Gospell to be evill spoken of. *Use 2.*

The *strong*, because they will yeeld nothing to the *weake*, nor forbear the *use* of their liberty to give them any satisfaction.

The *weake*, because they are so ready to *censure* and speake evill of the *strong*, who doe nothing but that which in it selfe is *lawfull* to be done: and also because in some things they *resist* authority and government.

And thus, as in Rome in those dayes, so in our dayes, partly through the *indiscretion* of the *strong*, and partly through the *peevish obstinacy* of the *weake*, there are great contentions: whereby the *minde* of beleivers are distracted; *discipline* is dissolved; the licentiousness of the multitude is confirmed, who thinke that the Word and Sacraments are not things so *sacred*, and of such *reverence* and *necessity*, because such which would be accounted the *top* of profession, refuse them for a *vesture* or *gesture*.

And hence *prophane people* account all profession to be *curiosity*, and the preaching of the Gospell to be the *cause* of contention, and while we contend about *such things*, they laugh all religion to scorne.

Let the *strong* gratifie the *weake* in *abstaining* from their liberty in such things which are in their power: and let the *weake*, because nothing is imposed upon their consciences, suffer themselves to be perswaded to *conformity* and *uniformity*, that so wee may redeeme the Gospell, and our liberty from *contempt*.

All are to be admonished to have a speciall regard to our *good*, that it be not blasphemed by our evill lives. *Use 3.*

If by our drunkenesse, whoredome, &c, wee cause the Gospell to be *ill spoken of*, God will severely punish it, as he did in *David*.

If *wee* which should shine as *lights*, be turned into *darknesse*; if *wee*, who by our conversation should *winne* others to the Gospell, cause them to *abhorre* it, how shall we escape?

To sinne *ignorantly*, is damnable; but for him, which *professeth* knowledge, to *erre* in that which he doth *professe*, is abominable.

The Church hath never sustained more damage than from her *owne children*. S. Bernard alleging in a Sermon the words of *Ezechias*, *In pace amaritudo mea amarissima*, that is, according to that letter, In peace is my bitternesse most bitter, saith thus; *Esa. 38. 17.*

Many wayes hath the Divell hurt the Church, but never more than *now*. *Ecclesiam incipientem per tyrannos, proficientem per hereticos, iam latam & florentem per motus illicitos*, hee hurt the Church when she *began*, by Tyrants; when she had *well profised* and proceeded, by Heretikes, (and Schismatikes;) and *now* she flourisheth, by the *unlawfull* motions and *inordinate lives* of wicked men: *Fuit amara in persecutione Tyrannorum, amarior in versutia Hereticorum, amarissima in pravitate filiorum*: She was bitter under the *persecution* of Tyrants, more bitter by the *subtily* of the *Heretikes*, and most bitter by the *pravity* of her *owne children*. *Bern in ser. ad pastores in synod.*

Wisdom is *instructed* of her children; let us not eat out the bowels of our Mother, the Church of England, by our contentions and profanenesse; but *instruct* her, and *adorn* and *grace* her, and the Gospell which she holdeth forth unto us, by our *peace* and *piety*, Amen.

VERSE 17. For the Kingdome of God is not meat and drinke, but righteousness, and peace, and ioy in the Holy Ghost.

NOW followeth a reason why the *strong* and the *weake* should not by their contentions about indifferent things, cause their good to be evill spoken of.

This reason is brought in by a *Prolepsis*, unto which also belong the two next verses.

Chrysostome well observes, that this pertaines to *both* of them: for indeed *both* of them *seeme* to have good ground for their contentions, and not yeelding each to other, thus:

For

For that wherein the Kingdome of God consisteth, we ought to contend.

But the Kingdome of God is, in not eating (saith the weak) by the Law; in eating, saith the strong, by the Gospell. Therefore.

Now herunto *Paul* answers, denying the *minor*, and instead thereof, putteth downe a *contrary* assertion in this verse, which is confirmed in the 18. and applied in the 19. verse: He proveth herein, that they ought not to contend, by an argument drawne for a definition of the Kingdome of God; or from the nature of things indifferent; or from a comparison of things necessary to the promoting of Gods kingdome, and things not necessary, thus:

For those things which further not the Kingdome of God, wee ought not to contend.

But meat and drinke further not the kingdome of God.

Therefore.

In this assertion are two things: The thing it selfe, and the description of it.

The thing it selfe is the *Kingdome of God*; which, being spoken of the Elect, is ordinarily taken either for the state of the Church present in this world, and so called the *Kingdome of grace*, or for the *Kingdome of Glory* in the world to come.

Cyriostome understandeth it of the *Kingdome of Glory*, that it is not attained by eating or not eating; others understand the *Kingdome of Grace*.

Hier. in l. b. Some interpret our *iustificacion* not to consist in meat, or drinke; some, that whereby we are brought to Heaven; some, that by the which God reigneth in us; some, *spirituall* motions in our hearts; some, the *administration* of salvation by the Word and Spirit, which was before called, *our good*; some, the whole businesse of our salvation, of which, *Christ* is the Author, destroying the *Kingdome of Satan*, and setting up the *Kingdome of God*; setting certaine notes, whereby the Citizens of this *Kingdome* should be knowne, which are, not meat and drinke, but *righteousnesse*, &c. as if yee should say, *Christianity* is not meat, &c.

These severall expositions are as a large commentary, and all to be received, that of *S. Hierome*, concerning justification, being warily understood.

This *Kingdome* is described here Negatively, *it is not meat and drinke*; and affirmatively, *but righteousness, and peace, and joy*, amplified by the Author of them, *the Holy Ghost*.

1 Cor. 8. 8. *Is not meat and drinke*: that is, is not conserved and maintained by meat and drinke, or such transitory things; *meat commendeth not us to God*, saith *Paul* in another place, *for neither if we eat, are we the better, nor if we eat not, are we the worse*; to which purpose speaketh *Saint Ambrose*. He saith not, *is not liberty*, for this is an especial privilege of this *Kingdome*.

This must also warily be understood; for in some construction, the *Kingdome of GOD* may be furthered or hindered by meat and drinke, and things indifferent.

Caetan. in l. b. Here therefore we must distinguish, that principally and substantially the *Kingdome of God* is not in such things; for *substantialia regni*, as one saith, the substantiall things of the *Kingdome*, are, *righteousnesse, joy, peace*: For meat is for the belly, not for the conscience; for the temporall health of the body, not for the eternall salvation of the soule; for this life, not for that which is to come.

Accidentally, the *kingdome of God* may be in such things, which *Aquinas* here excellently sheweth, *Externa*, &c. Outward things, saith he, doe so farre belong to this *kingdome*, as the affections are ordered, or disordered about those things in which principally consisteth this *kingdome*; not *per se*, but in regard of using, or abstaining, which hee confirmeth by the sentence of *Saint Augustine*.

We may so eat, as that we may destroy the *kingdome of God* in our selves, as in *surfetting* and *drunkenesse*; and we may so abstaine, that we may helpe to build it up, as in *fasting* and *abstinence*, for our more humiliation and fervency in prayer.

We may consider *Adam*: The *kingdome of God* was not in the *Apple*; for what is an *Apple* thereto: but *Adams obedience* in abstaining, and his *disobedience* in eating, pertained to the *kingdome of God*.

So, what is meat? What is a white or blacke garment? What is colour or fashion? What is kneeling, or sitting, or any other gesture? And yet a man may use or refuse these things, as thereby to procure much good or hurt to his soule.

But

But righteousness, &c. This is the Affirmative part of the description, from the effects or notes of such in whom God reigneth.

Righteousness imputed; Peace of conscience proceeding from our Justification: Joy, the sweet and comfortable estate of the heart and affections, issuing from such peace.

It is true, that these are the *great privileges* of such who belong to Gods kingdom; but in mine opinion, not principally meant here.

I understand therefore by *righteousness*, that which is *infused* and inherent, or the exercise and expression thereof, in the duties of obedience. By *Peace*, that of the *Church*, whereby the members thereof doe mutually consent, and not strive one with another; and by *Joy*, that holy affection whereby we delight in such righteousness and peace; and thus expoundeth *Thomas Aquinas*.

My reason of this exposition, is, *first*, because these are called *Services*, in the next verse, *He that in these things serveth Christ, &c.*

Now, imputed righteousness is not a *service of ours*, but a *free gift* of God to us, in which we are *Passives* rather than *Actives*: and therefore *learned men* observe, that we are called *faisfull*, not *impyment's*, but *instruments*.

And peace of Conscience, and Joy, are rather *rewards* than *services*.

Secondly, the peace here meant, is, that which is in the nineteenth verse, which is that which ought to be *betwene Christians*, the stablishing of which, among the Saints at Rome, is *Pauls whole drift* in this Chapter:

In the holy Ghost, who is the procurent cause of sanctity, unity and joy: added, to distinguish *this peace and righteousness* from that which is *Civill*, and *this joy*, from that which is *Carnall*.

The kingdom of God is not in things of a middle nature, but in things which are necessary. *Luk. 17. 20. 21.* *The kingdom of God commeth not with observation*, that is, with washing of hands and pots, &c. saith Christ to the Pharisees, that put righteousness in such things; but *the kingdom of God is within you*; as if he should have said, Looke into your hearts what the Spirit worketh there, and shew the presence of that holy Spirit, by righteousness, and peace, and joy. *1 Cor. 8. 8.* *Meat commendeth us not to God: for neither if we eat, are we the better, nor if we eat not, are we the worse.* *Dott.*

So, *1 Tim. 4. 8.* *bodily exercise*, that is, meat, drinke, apparell, sitting, kneeling, *profiteth little*, but *godlinesse, &c.*

Pauls Assertion should quiet and appease all quarrels in the Church, about the use of things indifferent. *Pse 1.*

The contentions in our Church have beene grievous about *Vestments* and *Gestures*; but I would say of these, as *Tertullian* about meat or abstinence; *Esi clavus maculis tibi exadidit, permittens esui omnia, non tamen in macello regnum Dei inclusit, nec enim esui aut potui est regnum Dei*: though hee hath delivered to thee the keyes of the market, permitting thee to eat of all things, yet hee hath not locked up the kingdom of God in the Market.

Or as *Basil*; Abstinence from meats, *of it selfe*, profiteth not to salvation; seeing, for the most part, they which eat, are *equall* or *superiour* in piety to them which eat not. *Basil. Mag. citat. à Benet. Justiniano.*

Let us not then contend about such things, but if any man will contend, let it be for the faith that was once delivered to the Saints.

And let no man or woman so *impudently slander* our Church, as to say, that the wearing of a garment is preferred before the preaching of the Word: for there is no man barred for a garment, but for his *stubbornesse* and *disobedience to lawfull Authority*; hee being justly thought unfit to teach others obedience to *Powers*, according to *Pauls* commandement to *Titus*, which *refuse to obey themselves*. *Titus 3. 1.*

Note a difference betwene things *indifferent* and *righteousness*, *peace* and *joy*: *These* are *necessary* to performe, not the *other*: The kingdom of God *cannot* be without *these*, but it *may* be without *them*. *Pse 2.*

And yet here behold the *subtily* of the Divell; many contend about these, as if *Christianity* is *selfe* consisted in them; refusing to heare the Word, and (which is most horrible) to come to the holy Sacrament, because of some indifferent things commanded; putting great religion, not in abstaining from malice, pride, covetousnesse, &c. so much, as from a garment or a gesture: but it appeareth to me that they are three wayes guilty.

1 Of grosse Ignorance, in not putting difference betweene things necessary, and things of a middle nature.

2 Of Superstition, for it is equally superstitious, to put the worship of God in abstaining from things, as though they did displease God, when they do not displease him; as to put it in the doing of things, as though such things did please God, when they do not please him.

3 Of resisting lawfull Authority.

Use 3.

He doth not worthily enough esteeme of the Kingdome of God, who doth not preferre righteousness; and peace; and joy in goodnesse, before all outward things whatsoever, *Mat. 6. 33.*

It is a great comfort to know our selves to be subjects of the kingdome of God: such are the righteous, the peaceable, and such which delight in good things: but such as are of an unrighteous and unpeaceable lite, and of vile and disordered affections, are farre from this kingdome: God ruleth not in such, but Satan.

VERSE 18. *For he that in these things serveth Christ, is acceptable to God, and approved of men.*

PAULS Assertion, that the kingdome of God is righteousness, peace and joy, is here confirmed by two Arguments.

The first from the Genus of those things: they are services unto God.

The second from their effects, which are two: Gods Acceptation; Mans Approbation.

That which is the service of God, and acceptable to God, and approved of men, in that is the kingdome of God.

But such is righteousness, peace, and joy.

Therefore, &c.

He that in these things: Whosoever in doing these things.

Ioh. 5. 23.

Serveth Christ: For it is the will of the Father, that all men should honour the Sonne, even as they honour the Father.

Serveth, that is, behaves himselfe as a servant, applying himselfe to the will of his Master in all things. By which kinde of speaking, is understood, in many places, the whole obedience of man in all the duties of godlinesse, *Psal. 2. 11.* and *110. 2.* *Mat. 6. 24.* *Act. 20. 19.* *Rom. 7. 6.* and *12. 11.* and such like.

These (viz. Righteousnesse, Peace, Joy,) are understood with an Antistheſis of meat and drinke, and the like, which are not services of God; neither necessary to salvation, as are these, which are so connected to the kingdome of God, that they cannot bee omitted or neglected, without danger of losing the same.

Meat and all indifferent things, if they be considered in themselves, have a free use; and may, and sometimes ought to be omitted for our brothers sake; which is otherwise in those things, which of themselves doe belong to a blessed life.

Acceptable to God: as he is our Father now reconciled by the merits of Iesus Christ; so God is said to be well pleased with our devotion, *Heb. 13. 16.* But if we consider God as a Iudge, then all our service is too deficient to procure acceptation; and we, and our sa-

1 Pet. 2. 5.

crifices are acceptable onely by Iesus Christ, as S. Peter speaketh.

Approved of men: *Socius*, a word taken from the allowance of Coyne, as if hee should have said, that he which serveth Christ in these things, is a Current Professor.

Calvinus.

Of men: that have a sincere judgement; for wicked men revile and disgrace such; and yet outward righteousness and peace, have praise among such; for unjust dealing, and contention, are things odious to all.

Dott.

The iust and peaceable, are acceptable to God, and approved of men, as the true servants of Christ, *Prov. 3. 1. 2. 3. 4.* My sonne, forget not my law, &c. let not mercy and truth forsake thee, &c. So shall thou finde favour and good understanding in the sight of God and man. So for the acceptation of God, *Act. 10. 35.* and the approbation of man, *1 Pet. 3. 13.* and of these was Christ a singular example, who encreasing in wisdom and stature, was in favour with God and man, *Luk. 2. 52.*

Use 1.

Whether thou usest indifferent things, or usest them not; whether thy garments bee white or blacke, whether thou sittest or kneelest, doe righteousness, abstaine from sinne, obey the Magistrate, and live peaceably in the Church, for in these things thou servest Christ, not in the other.

Accept-

Acceptable to God, and approved of men : Here note the order, and the conjunction of *Vse 1.* these : first, acceptable to God, *before* approved of men ; and these are so knit together, that whosoever is, or is not acceptable to God, ought, or ought not to be approved of men : but it doth not hold backward, that they which are *approved* of men, ought to be, or are *acceptable* to God.

Hence we have three things :

1 *A direction* : wouldest thou bee acceptable to God ? bee righteous and peaceable : wouldest thou be approved of men ? labour to be acceptable of God.

The way to *credit* and *glory*, even in this life, is to *glorifie* God : *Them that honour mee, I will honour*, saith the Lord. And because the Pharisees *love the praise of men more than the praise of God*, therefore are they contemptible, even before men. Hence it comes to passe, that many *Noble* and *rich* men are despised notwithstanding : because, though they *desire* to be honoured, yet they *begin not at God*. 1 Sam. 1. 30
Job. 12. 43.

2 *An admonition* ; that we should *approve* of them which are *acceptable* to God, and *improve* them which are not.

The *just* and *peaceable* are accepted of God : approve thou of them.

How canst thou justify to *approve* of drunkards, common swearers, and to *contemne* such who conscientiously serve God ?

How canst thou justify to neglect the *just* and *peaceable*, and to esteeme of the *unjust* and *contentious* ? and yet we have some who will *visifie* them which *keep* peace and good order, and *highly esteeme* onely of those who *breake* the same.

It is wonderfull, that to *obey* Magistrates and to *live peaceably* should bee accounted a *fault* ; and to *resist* Magistrates, and be *contentious*, a *virtue*. What is it to call good, evil ; and evil, good ; if this be not ?

3 *Consolation*. If men doe not approve thee, yet if God accept of thee, it is enough ; thou hast great cause to be of good cheere. The safest way is to *please* God, howsoever men thinke of us.

I would be approved of men, and *please* them, if they will be pleased with doing good ; but if they will not be pleased unlesse I be unjust, and unpeaceable, I dare not buy at so deare a rate, the *approbation* of any mortall creature.

The Kingdome of God is not in words, but in power. If thou hast a *forme* of godlinesse, shew the power of it in thy life : If thou *profess* that thou *knowest* God, *deny him not in thy workes*. Vse 3.

This the *blemish* of religion, that to *venty* good words, we have not one good worke : But Christ will not be *served* with words, but *really* in the *workes* of righteousness, and with a *peaceable* conversation.

Ἀρσεν ἕρπον χρεῖστον ἀσφαλὲς λόγῳ, said Nazianzen. A speechlesse worke is better than a deedlesse word. Nazian. in
Tetrall.

VERSE 19. Let us therefore follow after the things which make for peace, and things where-with one may edifie another.

THis verse is the application of the 17. and 18. verses : In the which is an exhortation to peace and mutual edification.

In this exhortation, are the Duty, and the Amplification.

Of the Duty there are two branches : 1. *Peace* : 2. *Edification*.

Outward peace is here understood, which is either *generall*, and may bee called *Civill*, which is to be with *all men*, of which we have written, *Rom. 12. 18.* or more *particular*, which is *Ecclesiasticall*, with the *Brethren* : and may be described to be a mutual concord and content of Christians, in opinion, affection, words, and behaviour in their whole life. A precious Jewell.

To *edifie*, is a Latine word, and signifies to build a house, chiefly a Temple. And here translated to signify the *promoting* of our brethren, in *faith* and *grace*, that they may bee made better, and more and more grow up in Christ.

As builders of a house, doe mutually helpe one another till they have finished ; so every one is to be ready to doe service to his brother, till he obtaine the glory.

The *faithfull*, by an elegant Metaphor, are called the *temple* and *house* of God, in which he dwelleth by his spirit, and the *whole company* of the elect are compared to a *great City*,
the

1 Cor. 3. 16 the new Ierusalem, built up of the beleevvers, as of living stones, as divinely the Prophet *Esa* & 6. 19. declareth : *Esa*. 54. 11, 12. and S. *John*, *Rev.* 21. 10. & seq.

2 Cor. 6. 16 The Amplification is threefold.

1 From the *Illative*, therefore ; In as much as the Kingdome of God is peace, and so Christ is served ; therefore let us put away *strife*, and imbrace *peace*.

2 From the persons ; let us, implying the strong, and weak also, wee must all live peaceably one with another, and edifie one another : I am bound to thee, and thou art bound to mee in these things.

3 From the manner ; these must be done, wisely ; let us indevor unto things, which make for peace, &c. by avoyding those things which may hinder, and by doing such things which may further the same.

There is wisdom required to discern what makes for peace, and what for contention.

Also we must earnestly follow such things as the Word signifies : many wish for peace, and say, would God we were at peace, and God send peace ; but they labour not for it, doing the things which make for it, but rather which make against it.

If thou wouldst have peace, put to thy helping hand ; be wise, and earnest in the pursuit and procuring it.

Doct. The Churches peace, and mutuell edification must especially be regarded and furthered : for peace, *Psal.* 34. 14. *Heb.* 12. 14. for edification, *Eph.* 4. 29. 1 *Thess.* 5. 11.

Use 1. Breake not, but maintaine the peace of the Church : one of the six things which God hateth, is to sow discord amongst brethren ; now the most excellent brotherhood is that which is spiritual, therefore the more to be hated are they which dissolve that.

There are three things principally necessary to him who would preserve the peace of the Church.

1 Wisdom and knowledge ; and that is, of the truth : and of the weightinesse thereof.

Be sure the point thou contendest for, be the truth : for he that fighteth in the darke, may as soone hit his friend as his foe.

Examine the weight of the truth, for all truths weigh not alike : It is one thing to affirm that Christ is God, another to say that it is unlawfull to eat of all meats : for the first, I will contend to the death ; for the second, I will not breake the peace of the Church.

It is indiscretion to be alike zealous for a thing indifferent, as for the maine Articles of Faith.

Pro. 16. 28 2 Meeknesse, which is a great friend to peace, when we are not stiffe in our opinions, nor froward ; for Salomon saith, that a froward man soweth strife, there is no pacification to be had with wilfull men : a meeke man will not easily be provoked, neither doth hee delight in contradicting others, which is a way of preserving peace.

Pro. 13. 10 3 Humilitie. For, only by pride cometh contention : Some men, when they have once spoken the word, they will maintaine it, for their credit, as they thinke, though it be with the ruine of the Church.

If men stood not so much upon a vaine conceit of their owne glory, they might bee more peaceable. But many are more carefull of their owne, than of the Glory of God : and in every cause which they have undertaken to defend, they must overcome, or else there can bee no peace : and hence comes controversie upon controversie, and that for small matters, till the Church be miserably distracted, and objected to the scorn of wicked men.

I have read, that in Sweveland of antient time, if two had contended, and any man had but said or pronounced this word peace, it had bene mortall if they had not ceased their quarrell. Surely they are much guilty which will not be perswaded to live peaceably in the Church.

Use 2. Every man must edifie his brother in goodnesse, by his good counsell, example, instructions, reproofe, &c.

Use 3. No man is so perfect, but that he stands in need of edification, nor any man so imperfect, but that he may be a helpe to another. The right hand waweth the left, and though the stronger, yet is washed of the left.

The weakest members and parts of the body, serve and are usefull to the stronger, neither could they be without them ; and this is the wisdom of God, that there might be

be peace. So have I teene a small peece of timber shore up the side of a great house, and a few small stickes set on fire many great logges.

The two maine ends of all our actions, toward the Church, and our Brethren, are *peace* *U/s 4.* and *edification*: which God hath in his wisdom joyned together, that there can be no *edification* without *peace*: If men take in hand to build, and agree not, there must needs be a very *Babel*.

Pray for the *peace* of the Church; for when *peace* is within her walls, then will *prosperity* be within her Palaces: then will the walls of Syon goe up apace, if there be *peace*.

Peace is an Adamant to draw men to the Church. One of the maine arguments where-by *Hamor* and *Shechem* went about to persuade their people to entertaine *Jacob* and his family, and their religion, was, beause they were *peaceable*. *Gen 34. 11*

And let all things be done to *edifying*, which cannot be, as was said, without *peace*. *1 Cor 14. 7*

Examine therefore thine opinions, if they tend not to *peace*, and to build men up in faith and repentance, better that they were buried as low as the center of the earth, than that thou shouldst broach them to the people. *16*

If all Preachers and hearers did conscionably weigh this, I am perswaded there would be lesse contention in the Church.

VERSE 20. For meat, destroy not the worke of God; —

Here is a new argument against scandal; I call it new, not in regard of the substance of it; for we have had the same before in the latter end of the 15. verse: but in regard of the termes, which are all divers from the former, as wee shall see in the opening of them.

The argument is taken either from the pernicious effect of scandal, which is *destruction*; or from the dignity of our brother, who is here called the *worke of God*: thus,

That which destroyeth the worke of God, is to be avoyded.

But scandal destroyeth the worke of God.

Therefore,

This Argument is brought in by way of *opposition* to something in the verse going before: there he wished us to follow those things which make for *edification*: hence he inferres, for meat destroy not the worke of God.

It is set downe in the manner of a prohibition; where we have the thing prohibited, and the amplification.

In the first, is the action prohibited, *destroy not*: and the object not to be destroyed, the *worke of God*.

The amplification is from the moving cause, *For meat*.

Destroy not. The word thus rendred, was before ἀπολλύς, of ὀλοῦν, I kill, or make to perish: here it is καταλύς, of λύω, I undoe or loosen; and is as much as if hee had said, breake not downe, pull not downe, overthrow not the worke of God, which he hath edified: the word being translated from the demolishing of buildings.

The *worke of God*. Before he said, *Him for whom Christ dyed*: here, the *worke of God*; which some expound faith, so called, *Iohn 6. 29*. This is the *worke of God*, that ye believe. Some, the *weake brother's salvation*. Some, the *worke of grace*, which is wrought in us. And the Chalde paraphrast, in the plurall, *opera*, the *workes of God*. Some, the *Church*, out of *Ephes. 4. 12*. If so, then the *whole* is used for a *part*; for every beleever is a part, a living stone of that edifice; this comes neare unto the point. *Pet. Mart. Patrem & alii. Chry 92. Aquinas. Radicini.*

All these expositions are good, but I preferre that of *Saint Ambrose*, whose comprehends them all: the *worke of God*, that is, faith he, *Man*, who is two wayes the *worke of God*; first, by *Creation*; and yet not so onely the *worke of God*, as a stone, or a beak, but τοῦ ἵππου, an excellent *worke*, brought forth with the consultation of the Trinity.

Secondly, by *Regeneration*; and here, faith, redemption, charity, grace, &c. are concluded; according to that of *Paul*, *We are his workmanship, &c.* and the beleevers are the *Temple of God* in particular, *1 Cor. 6. 19*. *Eph. 2. 16.*

For meat: not as though meat were not the *worke of God*; but to note that there is a great distance, as *Ambrose* saith, betweene *meat* and *Man*, especially a *believer*, the very *child of God*. Among all the visible *workes of God*, *Man* hath the preheminnence, as the Sunne above the lesser Starres.

The life, faith our Saviour, is more than meat, and our body than raiment. No wisdom therefore to destroy a brother for the sake of any indifferent thing.

Man is Gods worke, not man; it is therefore a kinde of impiety to destroy it for meats sake.

Man is a *little world*, as Philosophers have affirmed; to destroy a *man* for *meat* sake, is to destroy a *whole world*, which were *madnesse*, for betweene these there is no comparison.

Doctr. Scandall given and taken for things indifferent, *destroyeth the worke of God*: this was proved before, ver. 18. and 1 Cor. 8. 11, 12.

Use 1. Hence a learned man reproves the practice of mercenary Souldiers, because, for *money* they *destroy the worke of God*. But whatsoever becomes of these, sure I am, the case is desperate of those that destroy the worke of God by furious duels upon private and petty brabbles.

Use 2. In the 19. verse we were admonished to *edifie* one another, here we are commanded, not to *destroy* one another: Some build with one hand, and pull downe with another; and some build with the *tongue*, and plucke downe with the *hands*: these are good Preachers, and wicked livers: the former, such which doe teach and doe *some* things well, but in *other* things they walke amisse: but we must *every way* build, and *no way* destroy.

Here some Ministers are to blame, who in regard of preaching the foundation of faith and good life in the generall, doe *famously*, and *build* much; but when they breed conceits in the hearers minds against orders established in the Church, and perswade them to a mislike of the present government, they doe *pull downe* faster than they *build up*.

For the people being *forward* to listen unto novelties, and having received such accusations, and calumniation of the state, do bend themselves *more eagerly* against the comely orders injoynd, than against the *capital crimes* which are forbidden in the Decalogue.

Here also many hearers, being the *passive disciples* of such *affectate leaders*, as *Tertullian* calls them; are justly to be reprov'd, and that with severity, who in all their conferences onely inveigh against the present discipline of the Church; for this is not to *build*, but to *destroy* the *Church* the *faith*, *themselves* and all.

Here is a threefold Admonition.

1 To the *strong*, that they should so pretiously esteeme of their *weake brethren*, because they are the *worke of God*, as no way justly to offend them by their Apparell, Recreations, or other indifferent things: but how farre the *weake* are in such things to be respected, we shall consider in the rest of the words of this verse, and in the one and twentieth, which we will handle together.

2 To the *weake*: That they should be more *temperate* and discreet; and not to object themselves to *perdition* for things indifferent: To bee offended at the commanding of things indifferent, or at the use of them, not being commanded or forbidden, is to be guilty of their owne destruction.

My *weake brother*, thou art the *worke of God*, *destroy* not thy selfe for a *garment*, or a *gesture*.

The *holy Sacrament* is the *worke of God*; *sitting* or *kneeling*, the conceit of man; *destroy* not, nor renounce the *worke of God*, for such conceits.

The *Ministry* is the *worke of God*; a *Garment*, the *worke of man*; *destroy* not, nor forsake the *worke of God*, for a garment.

When a King shall command many workemen to build him an house; and some worke standing, some sitting, some kneeling; some clad in blacke, some in white, &c. If some of the workmen should forsake the Kings worke, because this man useth such a gesture, and is so apparelled, were they not worthy of censure? Or if the King should command all his builders to be clothed in one livery, wouldest thou refuse to build in the Kings work therefore?

The *Church*, I meane the Communion of faithfull people in the Word and Sacraments, is *Gods worke*; wilt thou destroy it by *faction*, or *separation*, for a *Garment*, &c. Suppose some outward circumstance might (in thy conceit) be amended; is not *peace* better, than to move contention thereabout? Will a wise man pull downe a faire building, because some *one stile* is laid awry? Indeed, the Brownists would overthrow our materiall Temples, the places of our Assemblies; but doe thou spare the *Church* of God.

But thou wouldest bring in some better Discipline: So have I seene some unwise men, who

μαρτυρῶν
ἐν αὐτοῖς
ἀποστόλων
τοῦτον τὸν
λογισμὸν
ἐποίησαν.
Tertul. ad-
vers Valen-
tinianos.
Use 3.

who not content with the strong and substantiall buildings, wherein their Ancestours kept good hospitality, have plucked them downe, to build others more faire, curious, and more finely set forth; but with what successe? Even with this, That they have beene never able to doe the good their Ancestours did, and that within a few yeares, themselves have beene utterly undone, and their gay house become a nettle-bush.

Remember alwayes this of *Paul*, *For meat destroy not the worke of God*: there is no comparison betweene them.

3 *To all*: That we *destroy not the worke of God*, that is, the *soules* of others, and *our owne*, by evill counsell, example, by an evill conversation.

If it be a haynous thing to destroy the worke of God for *meat*, much more haynous is it to destroy it for whoredome, drunkennesse, and the beastly satisfying of our lewd lusts.

He that shall breake open thy house to steale, shall be guilty of *Burglary*; much more guilty shall he be that destroyeth his *owne* or his *neighbours soule*.

No Painter can endure to have his pictures defaced; even a childe will bee angry, if you put downe his childish building; much more will *God* be angry, if you *destroy his worke*.

Herod exceedingly sinned, in destroying *Iohn Baptist* for *Herodias* daughters sake: *Indas* more, for betraying *our Iesum* for thirty pieces of silver: So also thou most grievously sinnest, which for riches, or pleasure, or the accomplishing of thy vile mind in the committing of any sinne, destroyest thine owne soule, or enticest others to sinne, that together with thee, and with the Divell they might be destroyed.

Sinne is the Divels engine, whereby he *destroyeth the worke of God*. And for this purpose *1 Ioh. 3.8* the Sonne of God was manifested, *that he might destroy the workes of the Divell*.

Build thou the *workes of God*, in thy selfe and others, by faith and repentance; and *destroy the workes of the Divell*:

VERSE 20. — *All things indeed are pure, but it is evill for that man which eateth with offence.*

21. *It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

THe Apostle having hitherto, by divers arguments, dehorted the strong from the scandalous eating of certaine meats, in these words, and so to the end of this Chapter, he taketh away two maine objections, whereby the *strong* fortified themselves in their practice, not regarding the *weak*.

The first Objection is taken away in these words of the twentieth, and one and twentieth verses, where we have the Objection, and the Answer.

The Reason is taken from the *Nature* of things, from whence the Objection may be framed in this *Enthymema*.

All things are pure, and God hath given liberty to eat of all.

Therefore I will eat of all, and will not bee restrained, take offence at it who will:

Vnto this, *Paul* answereth; of which answer there are three parts: First, a Concession: Secondly, a Correction: Thirdly, a Collection.

The Concession and Correction are in the twentieth verse.

He *granteth* the Antecedent, but *correcteth* and *denieth* the Consequence, and so divideth *scdm a falso*, the faith of the strong, from his fact. By *faith* he might eat, by *charitie* he might not eat, namely, with the offence of his brother.

There was sinne on *both sides*: but the sinne of the *weak* was against *faith*; the sinne of the *strong* against *charitie*. *Obser*

All things indeed are pure. Of this before, *ver. 14.*

But it is evill. *Malum morale*, Morall evill, which bringeth also *malum penale*, pe- *cajunctum* nall evill.

To him that eateth. To him that *offereth*; so to him that *suffereth* offence.

With offence; of his *owne*, here of his *neighbours* conscience; not simply to him that eateth, but, *with offence*; if none bee offended, wee have *libertie* to eat at our pleasure; this being understood of things that are *open*, not of things *bidden*, and secret.

The Collection is in the one and twentieth verse; *It is good neither to eat flesh, &c.* And it containeth an Advice, or generall sentence inferred by an *Anistheſis*: by which wee may conſider the *matter* of the Advice, and the *Illustration* of it.

The *matter* is, *not to eat flesh, nor to drinke wine, nor any thing.*

The *Illustration* is from the Commendation of the Advice, *It is good*: and the limitation, *whereby thy brother ſtumbleth, or is offended, or is made weak.*

It is good: Profitable, pleaſing to God, morally good.

Caletanus.

Not to eat fleſh, nor to drinke wine: fleſh and wine, which are *præcipua inter appetibilia cibi & potus*, the daintieſt of the kinds of meat and drinke, for all others, and theſe for all other Indifferent things.

Nor any thing: This muſt not be taken *ſimply*: but with the *reſtraint* following.

Whereby thy brother ſtumbleth or is offended, or made weak: Here is a threefold reſtraint, from the *more* grievous, to the *leſſe* grievous.

The firſt noteth falling away: the ſecond, ſome hinderance in the way of godlineſſe, without falling away from the faith: the third ſheweth the cauſe of the former, which is *weakeneſſe*: If any man be offended at Chriſtian liberty, it is a note of *weakeneſſe*.

Doſt.

We muſt abſtaine from indifferent things, though lawfull, for our weak brothers ſake. 1 Cor. 6. 12. and 10. 23. *All things are lawfull for me, but all things are not expedient; all things are lawfull for me, but I will not be brought under the power of any, and all things edifie not.* 1 Cor. 8. 13. *If meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend*: Note the tranſlation, which is excellent, for whoſoever is ſcandalized at Indifferent things, doth commit an offence.

Explicat.

Now that all theſe things formerly in this Chapter delivered, may be the better underſtood, I will here briefly unfold the point of *Chriſtian liberty*, as it is agreed upon by the learned.

Liberty is either of the *will*, or of the *Perſon*.

This of the *Perſon* is that which we call *Chriſtian*, and it may be thus deſcribed.

Chriſtian libertie is a ſpiritual manumiffion, whereby the faithfull are by Chriſt delivered from the tyranny of ſinne, the curſe of the Law, the anger of God; from the yoke of *Mofes*, and from the bondage of things Indifferent: that they might freely, willingly, and cheerefully ſerve God, to his glory, the edifying of their brethren, and ſalvation of their owne ſoules.

Dau. Tilen.
Sileſ diſp
Theolog.
par. 2 d. 44.
Theſ. 1.

Hence we obſerve three parts of this liberty: The *firſt* from ſinne and eternall death, which is the greateſt. The *ſecond*, from the Levitical ceremonies commanded by *Mofes*, which were *ζυγος ἀσβαντος*, according to that of *S. Peter*, *a yoke which neither our Fa- thers nor we were able to bear.* The *third*, from the obligation of the conſcience in things Indifferent, which alſo is a very great benefit, and purchaſed with no leſſe than the blood of Chriſt. This laſt belongeth to this place, which is called *Chriſtian*, and of the faithfull and ſpiritual, to diſtinguiſh it from *Civill*, and from that licentiousneſſe which many bad Chriſtians uſe, being a *libertie* of the *fleſh*, and not of the *ſpirite*.

Act. 15. 10.

Concerning this liberty, we may in *generall*, out of this Chapter, but *eſpecially* out of *this text*, verſ. 20, 21. obſerve two generall *Rules*.

Rule 1.

The *firſt Rule* is, that all indifferent things (in themſelves) are free and lawfull to Chriſtians to uſe or not to uſe, at their pleaſure. There is one manner of fleſh of beaſts, another of birds, another of fiſhes, &c. they may eat of all: they may drinke water, beere, wine, what they pleaſe; in their garments they may weare all ſtuffs, colours, &c.

This is proved from hence, *All things are pure*: and in the places of the Corinthians, *All things are lawfull*: not whoredome, theft, &c. but *Indifferent* things; for theſe ſayings are to be reſtrained to the kinde of ſuch things, which are of a middle nature, as being neither commanded nor forbidden in the Word.

Alſo, 1 Cor. 10. 25, 26. *Whatſoever is ſold in the ſhambles, that eat, asking no queſtion for conſcience ſake*: For the earth is the Lords, and the fulneſſe thereof, as *David* ſaith, *Pſalm. 24. 1.*

Obſer.

1 Cor. 3. 21

In this place obſerve, that *Paul* affirmeth it to be lawfull to uſe and eat that meat which was offered to an *Idoll*: his reaſon, becauſe the earth is the Lords, and the fulneſſe thereof: and if all things be Chriſts, then ours alſo in Chriſt.

Any creature offered to an *Idoll*, is *pure* to the believer; ſo that it is a frivolous objection,

to

to say, this was used *in* and *to* Idolatry; therefore not lawfull to be used, which is the maine Argument of many against Garments enioyned to Ministers in the publike Service, which yet by this place are lawfull, unlesse we should use them after an Idolatrous manner.

If any shall say, that it is lawfull to use them in civill affaires, but not in the holy Service: I would aske, whether when any man hath made him an ordinary garment of some vestment used and dedicated to Idolatry, it bee not lawfull for him to goe to the Church in such garment, and to heare divine Service: and if lawfull *for him* to *heare*, why not for the *Minister* to *say* Service in such garment.

Also wee finde that *Groves* were planted and dedicated to Idols, and yet *Gideon* commanded by the Lord to offer sacrifice, with the *wood* of such a Grove. Judg 6. 26.

The second Rule is, that a beleever must not alwayes use and practise his Christian liberty, but that he ought sometimes to refrain from it, and to moderate it, which is the scope and drift of a great part of this Chapter, and of the eight chapter, and part of the tenth of the first to the *Corinthians*. Rule 2.

There are two *Moderators* of this liberty: The one Generall, the other Speciall.

1 The Generall is *charitie*, which directeth when and where it is to be used.

2 The Speciall, is, *lawfull Authoritie*, by Sanctions, Civill or Ecclesiasticall: For the Civill Magistrate, for the common good, may abridge our liberty in things indifferent: as for instance.

It is lawfull for a man to use any trade: but for the common good, it may be enacted, that no man may use or set up a Trade, for the which he hath not served certaine yeares; and also that no man, though so serving, shall set up such Trade in certaine places, without a speciall Freedome.

Also it is lawfull for the Magistrate, to forbid the Exportation of *Corne, Leather, &c.* though it be as lawfull for Merchants to use trafficke in those things, in regard of the things themselves, as in other commodities.

So to refrain the eating of flesh on certaine dayes, both to give an occasion to the subjects of fasting and prayer, and also for the preservation of the breed of cattell, and for the maintaining of Navigation.

Also the Church hath power to determine the use of indifferent rites and ceremonies in Gods publike worship, for the maintaining of good Order and Uniformitie, as for instance.

It is in it selfe indifferent, to pray standing or kneeling, to receive the Lords Supper sitting or kneeling. Now the Church hath authority here to determine of *that gesture*, which is *most orderly* and *decent*, from that of *Paul*, *Let all things be done decently, and in order*; and this determination is of conscience to be obeyed. 1 Cor. 14. 40.

Neither by this doe I give any power to the Civill or Ecclesiasticall Magistrate, over the consciences of men: For by their lawes the inward liberty of the conscience is not *taken away*, but the outward use onely restrained for good order sake. Rom. 13. 5.

Hence may be deduced two Conclusions, concerning the *abstaining* and the *using* of our liberty.

1 When the Magistrate hath determined, then we must abstaine from the use of our liberty, and hold to the Determination, whosoever be offended; because, not to obey the Magistrate, is a sinne, unto which no man upon any respect is bound.

Also we must abstaine, when such abstinence may be to the glory of God, and the edifying of our brother; and when the use of our liberty (understand in such things which are left in our power) may endanger our weak brother.

Now he is to be accounted the *weake one*, who is yet ignorant of Christian liberty, and yet willing to learne, as the Jewes of whom *Paul* entreateth in this Chapter.

But how long must I abstaine for the weakes sake? till he be perswaded?

No, but till he may conveniently be taught: and then, if after such time and paines bestowed for his information, he will not be *satisfied*; he is to be taken for one that is *obstinate*: this is confirmed by the practice of the Apostles, who, for a time, bore with Circumcision, Purification, Vowes, &c. namely, till the Gospel, and the Doctrine of Christian liberty was sufficiently and fully published by them. Quest. Answer.

And yet there ought to be a great difference put betweene the *weake Jewes*, and such among

among us, who will sometime pretend *weaknesse*: because the Jewes had *direct command* from God, for that which they did; but ours have nothing to ground upon, but their *owne conceits*; so that it may be questioned, whether among us, after so much teaching, any are to be accounted *weake*.

To make this plaine by an instance.

Some man is offended at the fashion or colour of my garments: what shall I doe? I must discreetly and gently informe him of my liberty, rendring him a reason grounded upon the Word: if hee will still be offended, then it is not *weaknesse*, but *perversnesse* Mat. 18. 6. and *peevishnesse*. Such, is not a little one, which must be regarded: for little ones will easily be perswaded.

If a plaine country-man comming to the Court, and seeing the rich apparell of Nobles, and their fashions, should be offended; should the Princes and Nobles abstaine from such apparell, for his offence? No: but he is rather to be corrected, and taught to keepe himselfe within his bounds.

An *inferiour* is no meet censurer or Iudge, of the colours, fashions, cost of the garments of their *superiours*. A husbandman may be a competent Iudge of that which is fit for a husbandman to weare, but not of that which is fit for Nobles.

The second conclusion.

We may use our Christian liberty before them which *know* it: before them which *know* it not: our knowledge is sufficient, our use is torbidden. And,

Ab. 1. 3.
1 Cor. 9. 10
Gal. 2. 3.

We ought and must use our liberty before the *obstinate*: as Paul circumcised Timothy, because of the Jewes, becomming a Jew to them, that he might winne them. But hee would not be compelled to circumcise Tim. Yea, he rebukes Peter to his face, for yeelding to the Jewes; and inveighes in his Epistle to the Galathians against those which urged Circumcision.

For weake ones are not to be *nourished* in their *weaknesse*; and the wilfull, both by words and practice are to be opposed.

Calv. inst. l. 3.
c. 19. sect. 12.

Non minus interest proximorum libertatem in eorum bonum et edificationem interdum usurpare, quam pro ipsorum commodo eam loco moderari: It is as much to our neighbours good sometimes to use our liberty, as to abstaine from the use of it, saith M. Calvin soundly.

Hence are divers uses.

Use 1.
Greg. Mag.
moral. 28.

Pray for wisdom and discretion, when and where to use thy liberty. *Virtus cum in discrete tenetur, amittitur; cum discrete intermittitur, plus tenetur*: Vertue undiscreetly practised, is lost: and sometime discreetly intermitted, is the more possessed, saith Gregory excellently. So all the beauty of our liberty is in the *discreet use*, or *not use* of it.

At the doing of some indifferent thing, *one* will be offended: at the not doing of it, *many*: rather offend *one* then *many*.

In the like case, some *private* men; and the *Magistrates* and *Ministers* will be offended: rather offend *private* men, than the *Magistrate* and thy *Minister*.

And take heed alwayes, lest thy actions be taken for an example to the ignorant.

Labour soundly to understand the Doctrine of Christian liberty in things indifferent: it is most necessary to be knowne for divers weighty reasons.

Use 2.
Consule
Calv. de tota
hac doctrina
Libertatis
Christiana
Instit. l. 3.
c. 19. sect. 7.
ad finem
capituli.

First, for the *peace of our consciences*. If a man begin to make question, and to doubt of his meat, of his apparell, of his sleepe, recreations; it comes to passe, many times, that such a one will be afraid, *super transver(am) festucam incedere*, to step over two strawes lying a crosse, as Master Calvin speaks.

Therefore, that our consciences wander not in such *labyrinths*, it is profitable to know that God hath not taken from us the *use* of outward things, but given us great *liberty* therein; even as he gave Adam liberty to eat of *all the trees* in the Garden, that which was expressly forbidden, onely excepted.

Secondly, lest we *injury* the creatures, accounting them, nay, making them to be *unclean* unto us through ignorance; which are *clean* in themselves.

Thirdly, that we may be able *cheerfully* to give thanks for the creatures whereby wee are maintained. But he which doubteth whether God gives him leave and liberty to use them, cannot seriously give him thanks for them.

To avoyd *superstition*, of which there is no end, nor measure, if we be ignorant of our Christian liberty; for then wee put conscience and Religion in things which of

themselves are indifferent, and free to be used, or forborne.

It is lawfull for the *Civill Magistrates* in the Common-wealth : also for the *Church* in the administration of holy things to determine the use of things indifferent. For, if I be bound to *our part* for the good of a *private man*, much more may *Authority* in such things binde me, for a *common good of all*.

Now for the satisfying and pacifying of doubtfull minds, concerning their submission to the constitutions and ordinances of our Church, I will briefly shew in what the Church hath authority to command, and in what it hath not : and this for the most part, in Master *Calvins* words ; the rather, because I finde, that Master *Zanchy* in the setting downe of the doctrine of Christian liberty, and of the power of the Church in the constituting of the externall policy and *Emaxy* thereof hath transcribed *Calvin*.

The actions of Divine worship are twofold ; *Essentiall*, and *Ordinate*.

The *Essentiall*, are such as differ not from the worship it selfe ; as *Piety* and *Sanctity* of minde.

The *Ordinate*, are such as are appointed as *helps*, and *instruments* for the more commodious performing, and outward declaring of such worship ; as, *Prayer*, *Preaching*, *Administration of the Sacraments*, &c.

In these are to be considered, *ῥῆς*, and *ῥῆς* : that such things be performed, and the outward order or manner of their performance.

The first sort of action it is onely in the Power of God to institute, whose will is the perfect rule of good life, and who onely is able to infuse into the heart true piety and sanctimony : And of this kinde whatsoever are not commanded in the Word, are thereby forbidden : neither hath the Church here any power, to add, to detract, or to change.

Of the second sort ; *Prayer*, *Preaching*, &c. in regard of the things themselves, are necessary, and instituted of God ; neither can the Church abrogate them, or appoint other things in their room.

But as concerning the manner of performing these ; as *time*, *place*, *gesture*, &c. God hath so farre permitted them to the Arbitrement and Authority of the Church, as may stand and agree with the condition, comeliness, and edification of that particular Church.

So that in these, the Church hath power to abrogate, alter, or institute such rites and courses, (as the Pilot hether, striketh, or turneth his sayles) that the common course of edification may be the better holden and maintained.

That the Church hath this authority, is proved by two arguments.

The first from the Word of God : 1 Cor. 14. 40. *Let all things be done decently, and in order.*

Decently, that is, set forth with such dignity and honour, which may be suitable to the reverence of the holy administration, that the faithfull may bee admonished with what veneration such sacred things are to be handled : so wee pray bare-headed, and upon our knees ; we administer and receive the Communion, yea, we bury the dead, with a venerable comeliness, &c.

In order ; to this are to be referred, the times of assembling, the place, the uniformity of gesture, the silence, and quietnesse, &c. that all tumults and barbarous confusion and dissension may be avoyded.

Also : 1 Cor. 11. 34. *And the rest will I set in order when I come.*

He by writing set some things in order, some other things he let alone, till hee might come and see that which was done ; because, as M. Calvin saith, *Certe ex præsenti aspectu cognoscitur quid expedit* : It is more certainly knowne what is expedient by presence and sight.

The second argument is taken from the continued practice of the Church from Christs time, hitherto, disannulling and ordaining such things, as best served for the present times and state of the Church.

The Apostolicall Church enjoyed abstinence from meats offered to Idols, from strangers, and from blood which now from a long time is abrogated. Acts 15. 29

In the time next after the Apostles, they used from Easter to Whitsontide to pray standing, this is out of use now.

After the time of Constantine, in the publike service, the Apostles Creed was rehearsed with

Calv. inst. 1.
4. 6. 10. p.
cipue scilicet.
27. & seq.
Hier. Zanch.
tom. 8. loc.
13. de liber-
tate Chris-
tiana et 14.
de Scand. et
16. de Tra-
ditionibus
humanis.

Calvin lib.
8. p. ad Cor.

with a low voyce; the *Nicene* with a loud voyce; the first, because it was set forth in the time of persecution; the second, because it was made in the time of peace, as saith *Aquinas*. *Aqui. 2. 2. q. 1 art. 9. ad 6*

This and the like have now ceased in the Church.

But to receive the Communion in the morning, and fasting; in Baptisme to use the signe of the crosse; to make abrenunciacion; to sit with our faces toward the East; not to fast upon the *Sundayes*; to joyne the contracted in matrimony publicly in the Church; with the benediction of the Minister; and such like, the Church by her power hath continued.

Hence arise two conclusions:

1 Traditions, Constitutions and Canons, are necessary for the Church: because otherwise, concord, decency and order cannot be maintained.

For in as much as in mens manners there is so much diversity, in their minds variety; and contrariety in their opinions and judgements; if a Church should not bee knit and bound together by such Decrees and Lawes as by certaine bands, it must of necessity be soone dissolved.

2 Whatsoever by the judgement of the Church is appointed for order and decency, we may with a good conscience, say, we ought to obey the same.

For all things are pure: and in the generall such constitutions of the Church are of Divine authority.

Hence come brawlings and confusion, when matters of order are left to the will of every particular man; and when any such may change or alter that which belongs to the common state of the Church; for it is never to be hoped in the best ordered Church, that one and the same thing should please all.

2 Whatsoever by the judgement of the Church is appointed for order and decency, we may with a good conscience, and must obey.

1 Cor. 14. 40.

For all things are pure: and in the Generall, such constitutions of the Church are of Divine authority; according to that before alleaged, *Let all things be done decently, and in order.*

These Conclusions afford two Admonitions.

1 That we condemne not, nor with supine and grosse negligence forbear, much lesse with pride and arrogancy openly violate and breake the established orders of the Church wherein we live.

It was the counsell which S. Ambrose gave to S. Augustine, in a question of a Saturdaies fast. *Nec disciplina ulla est in his melior gravi prudentisq. Christiano, quam ut eo modo agat, quo agere viderit Ecclesiam, ad quamcumq. forte devenerit*: Neither is there any discipline better to be observed of a grave and wise Christian, than to do as he seeth the Church to do, unto which he shall fortune to come. This counsell gave S. Austen to Iannarium, making some question of the different rites of divers Churches, and confirms this his advice with the authority of S. Ambrose, who gave advice to S. Austen, and to his Mother, not to fast at Millaine, but to fast on Saturdayes when they came to Rome, according to the fashion of the Church there, as he himselfe was wont to doe. *Sic etiam tu ad quam forte Ecclesiam veneris, eius morem serva, si cuiquam non vis esse scandalo, nec quemquam tibi*: so also thou, saith Ambrose to Austen, to what Church thou shalt fortune to come, observe the manner thereof, if thou wilt not offend others, nor have others offend thee. This counsell S. Austen confesseth that he esteemed and received as by heavenly Oracle.

Aug. Ionn. ario Epist. 118. c. 2.

Aug. Casulani. Ep. 86.

The same counsell in another Epistle before he gaye to a certaine Priest, called Casulani, repeating the story of S. Ambrose his counsell to him and his mother: and in the latter end of the same, saith, and counseleth farther; that where some fast and some dine on the Saturday, that order is to be kept and followed which they observe; *quibus eorum populorum congregatio regenda commissa est*, to whom the congregation of such people is committed to governe: and so in the last words of the Epistle, he writeth thus *Quapropter, &c. Vnde si tu in meo consilio, Episcopo tuo in hac re nolueris resistere, & quod facit ipse, sine ullo scrupulo aut deceptione seclare*: Doe not resist your Bishop herein, but follow that which hee doth, without any scruple or disceptation. A point to be considered by all inferior Ministers, and by the people.

Obiect.

But in vaine doe they worship mee, teaching for doctrines, the commandments of men, *Mat. 9.*

This

This Scripture toucheth not the ceremonies enjoined in the Church of England : For the commandments of men were appointed for *parts of Gods worship*, and therefore it was superstition ; *these* for decency : those were appointed as necessary to salvation ; these for *common order*. And when this shall be published, as it hath beene long agoe in our Church, then by the judgement of M. Calvin, and M. Zanchy, the Church is to be freed from such *imputation*, and hereof we have an example in Scripture. Answ. Calv. Inst. 4. c. 10. scilicet 28. Zanb. 10m. 8. loc. 16. de trad Eccl.

The children of *Gad*, the children of *Reuben*, and the halfe Tribe of *Manasse*, whose portions were beyond Jordan, built by Jordan a great Altar to see to : when the children of Israel heard hereof, they sent *Phinees* the Priest, and the Princes of the Congregation, supposing it had beene set up for burnt offering and sacrifice: but when they were informed by their brethren that it was onely for a witness betweene them, that they also were the people of God ; both the Priest, the Princes, and all the people were well pleased, and the Altar stood, and was called *Ed*. Ios. 18. Obiect.

But some of our ceremonies were used *(superstitiously)*, and invented by the papists. Answ.

1 It is a hard taske to prove that they were invented first by Pope or Papists. But if so ; 2. the evill of the inventor makes not the thing invented to be evill and unlawfull : for many lawfull and laudable sciences were invented by the wicked posterity of *Cain* : Gen. 4.

Neither doth the *superstitious use* of a thing, make it to be unlawfull in it selfe to be used, the superstition removed : for all things are pure to the beleever, and the earth is the Lords, as hath beene declared before in the first Rule of the explication of the Doctrine.

It is as lawfull to use the invention of a Papist for matter of outward order in the Service of God, as to use the prescriptions of Popish Physicians, or the plots invented by Popish Masons and Carpenters.

2 The second admonition, is, that we put no religion or worship, either in the *using*, or *forbearing* and refusing of outward orders.

Hereby some deserve blame, who account themselves the more pure and holy, for not submitting themselves to the constitutions of the Church : which hath a show of wisdom and sanctity, but indeed is nothing else but *will-worship*, and a making voyd the Commandments of God, for the invention and device of man : men being more zealous about *these things*, than for true piety.

Use not all thy liberty *alwayes* : but know, that thy liberty consists as well in *abstaining*, Vse 4. as in *using*. It is sufficient that thou know that it is all one before God, whether thou eat, or eat not, &c. and so when the conscience is freed from a false opinion of necessity one way, then there is liberty.

Some thinke liberty is taken away if they may not eat flesh every day : But our Christian liberty is not in *eating*, but in *knowing* that no meat is unclean, but that we may eat of it. If therefore we know that it skills not before God, whether wee eat flesh or fish, weare white, or yellow, or blacke, it is enough ; for now the conscience is free ; though afterwards we *perpetually* abstaine from flesh, or use onely one colour in our garments : yea, because we are free, we doe with free conscience abstaine.

It is a sinne to use all thy liberty to the offence of thy weake brother ; much more a sinne is it, to live licentiously to the dishonour and offence of God.

Here are to be reprov'd such who pretend *Christian liberty*, that they may abuse the gifts of God to their lusts. Vse 5.

Many offend in the *excesse* and vanity of apparell : when they are reprov'd, they say, all *hues*, colours, &c. are indifferent.

But thou must know, that when thou dost *prudently* and luxuriously use the creatures of God, then they are *uneasie* to thee, not by their *owne* fault, but by *thine*, who abusest them.

In the Word we find them reprov'd, who *laugh*, who have *musicks* at their feasts, &c. Luk 6. 25. Elyas 5. 12. and yet neither doe wee finde laughing forbidden, nor musicks in the Scripture: but to wallow in delights, and to have our *minds drunken* and besotted with chere things, is farre from their lawfull use.

Where the *minde* is compos'd to *sobriety*, there such things are to us pure : but where *moderation* is wanting, *composure* and *honesty* attire is too much.

Whether

Whether therefore we fare *meanely* or *plentifully*, be attired homely or costly, let us all know, that we are maintained by God, that we should be the more *expedite* and *chearefull* in his service.

VERSE 22. *Haſt thou faith? have it to thy ſelfe before God.* —

THe ſecond objection of the ſtrong is taken away in theſe words, and ſo to the end of the Chapter.

We have then to conſider, the Objection, and the Answer to it.

The Objection is thus framed:

He that hath faith muſt not diſſemble it, but publickly profeſſe it.

But I have faith, ſaith the ſtrong Chriſtian.

Therefore, &c.

To this *Paul* answers: of which his answer are three parts; 1. a Conceſſion; 2. a Correction; 3. a Direction.

The Conceſſion and Correction are in theſe words.

He granteth the *Minor*, but correcteth and denyeth the *Maior*. The faith here ſpoken of muſt not alwayes be ſhewed, it is enough if we have it *within*, before God.

There is ſome difference in the Copies, about the pointing of theſe words; but becauſe it nothing varies the ſenſe, we paſſe it over.

Haſt thou faith? I preferre to read it with an Interrogation, as fitter to *beat downe* the ſtoutneſſe of the ſtrong.

Faith, is not here meant of juſtifying faith: for that hates nothing more than to bee hid; He that *beleeves with his heart*, muſt *confeſſe with his mouth*, and alſo *ſhew his faith by his workes*.

A *dumbe* or *lame* faith *in this kinde*, will not profit us.

Faith here ſignifies *knowledge* and *perſwaſion* of our Chriſtian liberty. Of which before, Verſ. 5. and 14. called *knowledge*, 1 Cor. 8. 7. 11.

Have it to thy ſelfe before God. This Correction is ſet downe in manner of a precept. The precept, *Have faith to thy ſelfe*: A reaſon is added, *Before God*.

In the precept is the duty, *Have faith*: and the manner, *to thy ſelfe*.

Have it: It is neceſſary thou ſhouldeſt know thy liberty given by Chriſt.

To thy ſelfe: *within*, in thine owne conſcience, make no oſtentation of it. Let it be enough that thy *conſcience* is edified and ſuſtained by this faith. *Thou* art not troubled, trouble not thou the *Church*, nor deſtroy thy *brother*. This agrees not with the nature of *faith*.

Before God. This reaſon is taken from the danger of unſdiſcreet manifeſting our faith about indifferent things: as if he ſhould ſay, If thou ſo doeſt, thou ſhalt answer it before God at the day of judgement.

Or rather, it is taken from a chiefe end of ſuch faith, which is to *pacifie* the conſcience before God: *before God* being here oppoſed to *before men*. As if he ſhould ſay, This faith is for thy owne uſe and benefit; though men know it not, it is ſufficient if thou be at peace *with* and *before* God in that which thou doeſt.

The faith and knowledge of Chriſtian liberty in things indifferent, is not alwayes to be manifeſted and declared by practice. It is the ſcope of this Chapter, and of 1 Cor. 8. and a part of the tenth.

Aquinas gives an inſtance of it in *Marriage*, A man *knowes* that he may lawfully marry; yet he is not *bound* to *manifeſt* this his knowledge, by taking of a wife.

Uſe 1.

Have faith. It is neceſſary for all Chriſtians ſoundly to know the doctrine of Chriſtian liberty in things indifferent. Such knowledge muſt be had, and indeed the ignorance of it is the cauſe of much *diſtraction* in our mindes, and of much *unpeaceable* living with our brethren.

Uſe 2.

Have faith to thy ſelfe: Chriſtian liberty conſiſts more in the knowledge of it, then in the uſe and actuall poſſeſſion.

Uſe 3.

Have it to thy ſelfe before God. If thou be wiſe, thou ſhalt be wiſe for thy ſelfe, ſaith *Salomon*. Prov. 9. 12. So, have thy faith for the benefit and comfort of thine owne ſoule before God.

Many are the *worſe* for their knowledge, as they are for their wealth: they uſe their knowledge to quarrell and contend, troubling by their unprofitable jangling, the peace of the

the Church. Better it were for such that they had lesse knowledge.

Many have *knowledge* and are *quiet* enough, but they live *bravely*, their damnation is the greater.

Be not a *loser*, but a *gainer* by thy knowledge.

Before God. Our greatest care should be to have a quiet conscience before God.

We must, as *Paul* did, *exercise our selves to have a good conscience; and voyd of offense before men*, but specially *before God*.

Thou thinkest, it may be, well of thy selfe: but what doth *God* thinke of thee? thine owne heart is deceitfull.

Thou art esteemed or reprov'd *before men*, but examine how thou standest *before God*.

Vaine is the *breast* of men: but *Gods* approbation is an *aven* against all *stormes*. For he is approved or reprov'd, whom *God* commends or disallows.

VERSE 22. ——— Happy is he which condemneth not himselfe in that thing which he alloweth.

IN these words begins the third part of *Pauls* answer, which is a direction, containing two Aphorismes, or short pithy sentences: the one directing the *strong*, which is in these words; the other directing the *weake*, in the next Verse.

In this sentence are two parts to be considered: the Subject, and the Predicate.

The subject in these words, *Hee that condemneth not himselfe in that thing which he alloweth*.

The Predicate, is *happy*.

In the subject, the person capable of this *happinesse* is described by the effect denied, *condemneth not himselfe*. Where we have the action, *condemneth*; the object personall, *himselfe*. Both these amplified from the generality, *He*; this indefinite being equipollent to a generall: and from the object reall, the thing about which he condemneth not himselfe, *in that thing which he alloweth*.

He that condemneth not himselfe. For the variety of the signification of the Greeke word, which signifies *judge* as well as to *condemne*, this Aphorisme is diversly applied.

Some say that *Paul* here strikes the *weake*, telling him that hee is blessed and happy, if he cease judging of *others*, yea, if he judge not himselfe to be justified, or more righteous for his *abstinences*. Cajet.

Others, Happy is he which makes not a conscience to himselfe, and binds not himselfe when *God* binds him not. Sacerdot.

Others still applying it to the *weake*, that hee is happy which takes not upon him to determine of things *on his owne head*, that trusts not to his *owne* judgement, but adviseth himselfe by them which have more knowledge in the Scriptures, Fathers, and stories of the Church. Corn. C. 2. La. gida refert.

But with *M. Calvin*, *Aretius*, and other many, I referre it to the *strong*, not onely in the particular of meats, but of all indifferent things, *lawfull* in themselves, but *unlawfull* in the case of *scandall*.

In that which he alloweth. The word signifieth allowance upon due examination and tryall, and to implyes allowance upon sound judgement and unerring.

He that knoweth the lawfulness of things indifferent, and doth not soule them (namely, giving offence to the *weake*) that his conscience checke him for it, is *happy*.

Happy. We may take it largely for the aggregation of all profitable things: for certainly he is in a most blessed estate, which doth nothing *contrary* to his conscience *well* and *rightly* instructed by the Word.

The predicate *happy*, is by an inversion of the termes put in the first place, as is usual with *David* in the *Psalmes*, and with our *Saviour* in the *Gospel*, for the greater commendation of the thing, being uttered with a kinde of *acclamation* or *admiration*: so that here we have *sententiam Apostoli* & *assensum*, both the sentence, and the affection of our Apostle declared.

A Conscience not condemning is a great blessing. Prov. 15. 15. 2 Cor. 1. 12:

In things lawfull, beware of a *condemning* conscience: eate, drinke, apparell thy selfe

itself, &c. but not *against* conscience.

Do nothing *against* thy conscience, the good testimony whereof, is thy *glory* and *happinesse*.

Conscience is either thy *best* friend, or thy *worst* enemy.

What if the *Scribes* and *Pharisees*, with the *Priests*, clap *Indas* on the backe for betraying his Master; yet his *Conscience* will never leave condemning and tormenting him, till he goe out and hang himselfe.

The times passe, and we know not how soone we may be called to appeare before the *great Judge* of all; let us so spend the remainder of our life, that wee may have the well-informed approbation of the *little Judge* in our breasts, and lye downe in *peace*.

Here they are pronounced happy, which *condemne not*, nor *indge* themselves: and in another place, they are by *Paul* commended, which *doe indge* themselves.

Vse 2.

1 Cor. 11.

30

They are both true, and not meant of the same: he that *doth not* that for which his conscience may checke him, that is *Pauls* meaning here. Hee that having to done, *repenteth* of it, that is *Pauls* meaning to the Corinthians.

It is a happinesse *not to sinne*, or to doe that whereof we have *need to repent*: and it is a happinesse when we have sinned, if we *can repent*.

I write unto you, that you sinne not, that you *condemne not* your selves in that which you allow: but if any man sinne, happy is he if hee obtaine pardon, and judge himselfe, repenting of the same.

Hier. epist.

ad Demet.

de virgin.

itate seru.

da: p. n. n.

ia quasi se.

cunda post.

nam vagum

miseria.

bula sit.

Vse 3.

In the Corinthians he meanes judging in the *practice* of repentance; not so here.

The first care of the Pilot is to keepe the shippe from shipwracke: but if shipwracke be suffered, to swim out on some boards end.

He that condemneth not himselfe in his doings, because of the *error* of his conscience, is *not happy*, this *not condemning* must proceed from a *sound* and *right* judgement.

Many approve better of drunkennesse, whoredome, &c. than of *sobriety* and *chastity*, and *condemne not* themselves, though they daily walke in such beastlinesse; but they are therefore the *more* miserable.

O that they did *condemne* themselves, and that their conscience would awake, and *sing* and *checke* them for their evill deeds: for then there might be some hope that they might be saved.

Though thou *condemnest not thy selfe* in thy evill doings, yet *God will*, unless thou repent.

Vse 4.

First *try*, and when upon sound tryall thou *allowest*, wisely proceed to *action*, and not before.

Thou weighest thy gold before thou receive it, weigh thy *opinions* and thy *actions*, before thou entertaine and execute them: but weigh them, not by the *false scales* of thy conceit, or by the judgement of man; but by the *equall, true*, and *unerring* beame of the *Sanctuary*.

Cicero Of.

fic. 1.

The heathen Orator could see that the first thing required to true vertue, was that we should *discerne the truth*, and not *incognita pro cognitis habere*, his *temere assensiri*; to receive things doubtfull, for things certainly knowne, and rashly to assent unto them. Which vice he that would avoid (as all are so to will) *adhibebit ad res considerandas & tempus, & diligensam*; must, saith he, take time, and use diligence to consider of things: if he had added, *the word of God*, he had spoken like a *Christian* Philosopher and Orator indeed.

In a matter of *opinion*, be sure it be the *truth*: when thou art sure of that, sit downe and consider whether it be *fit* to broach it or no: what *profit*, what *hurt* may come by the same.

ὁ γὰρ π βε

αἰ τὴν

ἔργον

τῆς

ἐκείνης

There is not the same end of *counsell*, and a *course* or race.

The *hastinesse* of many to vent their raw and ill digested opinions, hath beene a great trouble to the Church.

If wicked men would take time to consider of their doings, they would not bee so *wad* upon drunkennesse, theft, murder, uncleannesse, &c.

Consider, thou drunkard, what thou doest thinke of the *present* turpitude and infamy, and of the shame and torment *to come*. He that is not *finally* hardened, must needs be *moved* upon such consideration.

VERSE 23. *And he that doubteth, is damned if he eate, because he eateth not of faith: For whatsoever is not of faith, is sinne.*

IN this Verse is the other Aphorisme for the direction of the *weake*: to take heed how they use or refuse things indifferent to the hurt of their soules.

Here are to be considered the Aphorisme, and the Confirmation of it.

The Aphorisme is this, *He that doubteth is damned if he eate.*

The Confirmation is from the procreant cause of our actions, which is *faith*: because he eateth not of *faith*. And this further confirmed by a generall Rule, *Whatsoever is not of faith, is sinne.*

In the Aphorisme propounded, are the Subject and the Predicate to be noted.

The Subject, *He that doubteth, if he eate*: The Predicate, *is damned.*

In the Subject are the Action, attributed to the *weake*, and the Manner.

The Action, *eating*: the Manner, *with doubting*. Both which are to be joyncd together, that the Predicate may follow affirmatively: For of it selfe it is neither damnable to *eate* nor to *doubt*: but sometimes to make question or put a doubt, deserves praise.

But he that eateth doubting: and therefore *doubting* is here restrained with a condition, *if he eat.*

Is damned, of his owne conscience, which he violateth, and of God also, if he repent not.

The Reason from the procreant cause, is *faith*. For though all actions, as they are actions, proceed from the understanding and the will: yet as they are referred to God, they must spring from *faith*, which supposeth an understanding well informed as a *beginning* *imperant*, and a will pliant as a *beginning obsequent* and *exequent*.

The reason may be thus formed,

He that eateth not of faith, is damned.

But he that eateth doubting, eateth not of faith.

Therefore, &c.

The *Minor* is in the Text; the reason whereof is, because contraries expell one another: for as it is betweene *light* and *darknesse*, so it is betweene *faith* and *doubting*; they mutually expell one another.

The Proposition *Major* is proved from the cause of damnation, which is *sin*. Thus:

Sinne is the cause of damnation: or, *Whoever sinneth, is damned.*

But he that eateth not of faith, sinneth. Therefore, &c.

The *Major* is manifest; *The wages of sinne is death.*

Rom. 6. 23.

The *Minor* is in the Text.

All the termes are easie, are familiar, saving *doubting* and *Faith*.

Doubteth. The word signifieth to *determine* sometime, and to put a difference, as a *weake* Christian holding this meate lawfull, and that unlawfull: this is more then to doubt, and so is a *minor* here included.

But here it is better rendred, *doubteth*; as also it is used, *Acts 10. 20. James 1. 6. pa. Ny* *duce uisum*, nothing doubting. And it is expounded by a learned man, *alternantibus sensibus secum discipulare*, when a man is at no certainty with himselfe, but at variance; sometime being of one minde and sometime of another. *Studium* *conium* *Orat.*

M. Calvin, and Aretius, with others, render it *dyadicat*, which is when the judgement is carried into divers parts.

So *dubius* signifies such doubting, as when a man of two wayes knowes not which to take: this is *James* this *Nijer*, double minded man, who is now of the mind that he may kneele, now that he ought to sit; *balting* betweene two opinions. *James 1. 8.*

Faith: this many take for a justifying faith, whereby our persons are accepted before God: and surely what is not done out of *this faith*, it shall be accounted as a *sinne to the doer*.

But I refuse this, because Paul speaks not of a prophane man, but of such a one who hath confidence in Christ; but erreth in some particular action.

Therefore it is to be taken for that *knowledge* and constant *persuasion*, of which we have spoken before; whereby, by the word of God, or good reason from the same, a man is persuaded of the lawfulness of indifferent things.

To doe any thing without this *persuasion*, is a sinne.

In this *perswasion* we speake of; that which *faith* understandeth, *Conscience* applyeth to the worke: If therefore when *faith* understandeth a thing to be *unlawfull*, or *doubtfull* of the lawfulnessse, we *doe* the same; we *sinne*, and are in danger of *damnation*, because we *doe* that which we beleeve may be *contrary* to the word of God.

These two faiths therefore are to be distinguished, neither doe they alwayes concur in one person, but the one may be without the other.

Iustifying faith is applied to the *person*; the faith of indifferent things, onely to the *worke*.

By the *first* we obtaine remission of sinnes, and acceptation of our imperfect obedience.

By the *second* onely we understand that this *particular* is not a sinne, whether we *doe* it, or *abstaine* from doing thereof.

Distr. The *faith* and knowledge of *Christian liberty* in things indifferent, is necessary to preserve us from *sinne* and *condemnation*: proved before by ver. 5. 14. 22.

Use 1. Weake Christians that are *decible*, and not *obstinate*, are not *severely* but *gently* to be dealt withall, because that which they are urged to *doe*, may be to their *damnation*, if they repent not.

Use 2. Labour for this *Faith* and *perswasion*, of the which there is a continuall and necessary use through our whole *lives*.

Without it, not onely things *midle*, but things *commanded* and *good*, become evill to us, and damnable, if we *doe* them: for it argues a *contempt* of God and a *profane* minde, when we *dare* *doe* a thing (whatsoever it be in it selfe) which we are *perswaded* tends to the *contumely* and dishonour of God.

That we may *have* and *keepe* this faith:

2 Pet 1 19
6:21-7:1
Eph 1:25.

First, *study the Scriptures*, and search them, for they beare true witnesse of all things: the Word of God is a more sure word, on which a man may safely rely.

When our Saviour bade *Peter* and his fellowes to launch forth, and let downe their nets for a draught, after a whole nights labour lost, *Nevertheless*, faith *Peter*, at thy word I will let downe the Net. So if thou have the Word for thy warrant, be confident: thou mayest *doe* it. Yet it is not necessary that we should have an *expresse* word, it is enough if we have it by *Collection*.

So, baptizing of children is warranted, not by an *expresse* word, but by *collection*: to the publike solemnization of matrimony by the Minister in the Church, &c. So *Rahab* received the spies by *faith*, not of an *expresse* word, but by *collection*, as appeares. *Ish.* 2. 9, 10, 11, 12.

Correspondence to the *generall* rules of things, is *sufficient* unto faith in the *particular* actions of things of *those* *kinds*. Yea, in matters *bidden*, and not *expressed*, which are *commanded* to be *done*, a *probable* certainty sufficeth, if nothing of moment be brought to the contrary, and that we neglect not to be informed, and are ready to yeeld upon better information.

Quod neq;
cō ra fidem
nec contra
bonos mores
in iuratur,
Etc. Aug. 14.
uario ep.
118.6.2.

Saint *Augustines* rule is, that whatsoever is not contrary to faith and good manners, is indifferent, and to be observed, for their society among whom we live.

Secondly, *timely resist doubting*, and give not place to the Divell: hee will inject and throw doubts apace into thy heart, doe thou throw them out as fast.

Thirdly, *trust not too much to thine owne wit*, and knowledge; neither be thou *partiall*: Bring not *affections* without *iudgement*, but let *iudgements* rule *affections*.

Fourthly, be carefull not to *trouble thy owne peace* with every doubt: that may be put in. Many desire to be *resolved*, and yet never leave seeking objections; and refuse all resolution, till they understand an answer to all arguments: which is the way not to be seled in any article of the Faith, against which objections may be framed, which (especially unlearned men) cannot answer.

Fifthly, *pray to be enlightened*, and so to be *seled*, and of such *stayed* judgement, that thou mayst not be carried about with every *wind of doctrine*.

Use 3.

Here are divers to be reprov'd:

1 Those who refuse to *kneele* at the Sacrament, and will sit, or else they will *renounce* the Sacrament: this cannot be of faith; for this is to *resist* authority: and the word prescribes nor any *particular* gesture. And whereas some have alleged that Christ sate, it is frivolous: for suppose it should be granted, which I verily thinke he did not at that time; how weakely

weakly doth it follow : Christ sate when he delivered the Bread, therefore we must sit when we receive it : But many have thought that Christ did receive the Supper with his Apostles, which is absurd to imagine.

2 The Papists, who *teach* doubting.

3 All our prophane people among us : for what *faith* can there be in committing drunkenesse, &c. Nay, such things are contrary to faith and good manners.

They *doubt not* but they *know* that these things are unlawfull, and yet they doe them.

To doe a thing *indifferent doubting*, is *damnable* ; but *not so doubt* of evill, and yet to do it, is a thousand times more damnable.

Let us *believe*, and *live* according to the Word.

The three last verses of the sixteenth Chapter are here placed in some copies, and here added and expounded by *Chrysostome*, but we leave them to their more due place.

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AN EXPOSITION VPON
THE FIFTEENTH CHAPTER
OF THE EPISTLE OF St. PAUL
TO THE ROMANS.



In the thirteene first verses of this Chapter, is the third part of the Explication of the Admonition delivered in the first verse of the fourteenth Chapter.

This third part is a Repetition of the said Admonition, *whetted on* with new Arguments, and so *tempered* with Apostolicall sweetnesse accustomed, that it might bee the more effectuall, as no doubt it was, to *reconcile* the minds of the strong and weak among them, and to *reduce* them to concord and unity, which is the summe.

The Method is this : In the first verse there is a general Admonition ; in the rest, a Confirmation by divers reasons.

VERSE 1. *Wee then that are strong, ought to beare the infirmities of the weak, and not to please our selves.*

THIS Admonition I call *General*, because it not onely concerneth the strong and weak in the *Particular* of Christian Liberty, but comprehendeth the duty of all strong to all weak ones.

In it we may consider the Summe of the Admonition ; and the Amplification.

The summe is, that *the strong must beare the infirmities of the weak, and not please themselves.*

In this, are the Duty, and the Persons.

The Duty set downe Affirmatively, *To beare the infirmities of the weak* ; and Negatively, *not to please themselves.*

The Persons are two : First, which ought to performe this duty, and beare : secondly which must be borne withall ; The *strong* must beare with the *weak*.

Strong : There are some strong in their *owne opinions*, strong in *errors*, but this is *weaknesse* : *Esay* reporteth of some who have great strength to *poure in wine and strong drinke* ; but *Esay* 5. 22 this is *wickednesse* : But here *strong* is taken in a good sence ; *strong* in faith, in knowledge, in grace, who have received a greater measure of any good gifts, *naturall* or *spirituall*, than others.

Weak : These are opposed to the *strong* ; and are such which have but a little faith, knowledge, understanding to *iudge* of matters in question, which *meddling* with controversies are easily *drawne away*, which *overshoot* themselves in *rash judgement* ; such of whom *Paul* speaketh, 1 Cor. 3. 2. and *H. b. 5. 13. Babes* that had need of *milk* ; such as have small power to withstand temptations, and to subdue rebellious affections, generally such are weak in *body* or *minde*.

To beare with the infirmities of the weak : That is, to beare at their hands, their *rash censures*, their *inconsiderate carriage*, till they may be better instructed, and grow *stronger*, as a father with his *childe*, or a man with his *sicke friend*, not to disdain him, and laugh him to scorne for his weaknesse.

Not to please themselves : That is, not to give *themselves* onely satisfaction, but to endure some.

something, though displeasing, that we may doe our brethren good.

The Amplification is from divers circumstances.

1 From the person of *Paul*: *Wee*, not onely Apostles or Ministers, as some would put off this duty onely to them, but in generall, *we that are strong*, whosoever: nor doth hee speake *ambitionously*; he might truly put himselfe in the number of the strong; for who so strong as *Paul*? But he saith, *Wee*, putting himselfe among the rest as an *Example*.

2 From a Debt or Duty, *we ought*: We use to say, that *Must* is for God and the King: God requireth it as a debt to be paid. *We ought*; he saith not, *It were good*, or convenient that ye did beare, &c. But, *we ought*, not leaving it at our choice, but imposing a necessity of performance.

3 From the Cause of this duty; because *strong*: God giveth to some more strength than to other for this cause, that they may beare with the weaker; as riches to some, that they may relieve the poorer, &c. so the bones in the body beare up the weak flesh, and the principall pillars in a building, the weaker parts thereof, and the Nurse her little childe.

4 From a figurative setting downe of the Affirmative part of the Duty, *must beare*: a Metaphor taken from *Porters*, which carry other mens burthens, and as by the Porters strength and paines, the owner of such burden is eased, so must the strong so beare the infirmities of the weak, that they may ridde them of them: they must *sollers*, take them up, and take them away, the end of the action being here implied.

5 From a figurative description, of the *ignorance*, *rash judgement*, &c. of the weak; they are called *infirmities*, sicknesses, diseases: as wee beare with the waywardnesse of a sicke man, so we ought with weak Christians.

6 From an Opposition of the cause of the contrary; *Not to please our selves*: for the cause why we beare not with infirmities of our brethren, is, because we are loath to be troubled, wee love our owne ease, more than their good; we onely seeke to please and content our selves.

Dott. The stronger must beare with, and tolerate them which are weak. Gal. 6. 2. Beare ye one anothers burthen, as ignorance, hastinesse, &c. 1 Thess. 5. 14. Support the weak.

Use 1. The strong are to be admonished to use indulgence toward the weak: not presently to cast them out for their *weaknesse*: they may be strong: thou also thy selfe wert weak. Burthens are troublesome, I confesse, but *charisse* will make it easie. God, by sympathy, did suffer, and beare with the manners of the Israelites forty yeares in the *Wildernesse*. How did Christ, many times, beare the rudenesse of his Apostles I say, hee hath in our roome borne that insupportable burden of our sinnes, and wholly eased us of them; wee then at his commandement ought to beare the *infirmities* of our brethren.

Let the husband beare with the wife, who is the weaker vessel; let the wife beare with the husband, &c.

1 Cor. 13. 9 Doth thy brother erre in opinion? Beare with him a while, if he be not obstinate, and instruct him; the learnedst have had their errors; in this life wee know but in part.

Doth hee erre in life and manners? Beare with him, and seeke his amendment; the holiest man that ever was, Christ onely excepted, had his faults, wherewith he was blessed.

We all have our *infirmities*: Though we may be strong in one thing, yet wee may be weak in another: some are *hastie*, some are *worldly*, some are *suspicious*, every one hath some fault or other; we must or necessity beare one with another.

Let the young man beare with the forwardnesse of age; let old men beare with the indiscretion of greene youth.

Beare thou with my hastinesse, that I may beare with thy pride, &c. this is the way of concord and love.

We are all travelling to heaven, if any faint or fall sicke by the way, let us which are strong and in heath, beare, and helpe, that he may keepe company with the rest.

He that is bound to succour his enemies fainting beast, is much more bound to relieve his brothers weak and sinfull soule.

Use 2. What must I beare? my brothers *infirmities*; not the blasphemy, whoredome, drunkennesse, &c. of filthy beasts; let the impudence and insolence of such abominable wretches be repressed by just severity.

Use 3. Art thou ignorant? dost thou erre in opinion? art thou rash in judgement?

ruide

unde in speech? then art thou *sicke* and weake.

Art thou *weake*? then art thou *burthenome* to thy Teacher, to thy brethren, to the Church which beareth thy infirmities, and thou hast cause to *love* them therefore.

Art thou *weake*? then carry thy selfe according to thy condition: It is the *fault* of the weake, and a great *sickness* of their mind, to take upon them the parts of the strong: viz. to *determine* things doubtful; to *read* the bookes of aduersaries; to *confute* their brethren, &c. Ah, how insufficient are they unto such things! So sometimes a *sicke* man longs for that which the stomake of a *strong* man can hardly digest. Are *blind* men fit to judge of *colours*? or *sicke* men to *fight* with *enemies*?

Let every man weigh and examine himselfe;

Quid valeant humeri, quid ferre recusent:

what he is able to doe, and what is fit for his strength: as we seeke to recover out of bodily sickness, so out of our infirmities of the mind: Let us amend our ignorance and error, that we may be in *malice children*, but in *understanding men*.

1 Cor. 14.
20.

VERSE 2. *Let every one of us please his neighbour for his good to edification.*

IN this Verse is a Reason of the Admonition, specially applied to the Negative part of it, *Not to please our selves*; and set downe by way of *Antistheſis*; *Let every one of us please his neighbour.*

The Reason is taken from the *end*: thus,

That which makes to the good and edification of our neighbour, is to be done:

But to please our neighbour, and not our selves, makes to his good and edification.

Therefore we ought not to please our selves, but our neighbour.

This being to be understood in such cases, where both could not be pleased, as in the point of difference about *meats* and *dayes* at Rome.

This is set downe by way of precept: where is the duty, *To please our neighbour*: and the Amplification.

Please: that is, to condescend unto, to *accommodate* our selves unto, to *gratify*, to behave our selves so that we may be accepted, and if it be an indifferent thing, out of a Christian indulgence, to *abstaine*.

The Amplification is double.

First, from the persons, which must please, which must be pleased.

Every one must please: and it is significantly expressed; *Every one of us*, which are strong. *Poore* men please *rich* men, and *meane* men the *mightry*, &c. this is easie to be obtained: but *here* the rich must please the poore, the learned (such as are unlearned, &c.) this is *hard*, because wee thinke that it is a falling from our selves to yeeld to our inferiours; and to give them content, and to please them. Here the perfectest and strongest not exempted.

He that must be pleased, is our neighbour; though the *meanest*.

The second Amplification is from a limitation: *for his good to edification*.

For his good to edification, some say, because there is an *evill edification*, *edificatio ad delictum*, of which 1 Cor. 8. 10.

Comment.
Hec. ad
scripti.
Ca. 10.

But severally they more effectually teach: and then *apponis duo grana salis*, two graines of salt to *season* the duty of pleasing our neighbour; the first on the part of the *matter*, that it must be *good*, or at the least, *not evill*, and referred to that which is good: the second in regard of the *utility*; that it may *profit to edification*. For *all things* which are good and lawfull, *edifie not*: 1 Cor. 10. 33.

Or, *for good*, that is, our neighbours good, as is well expressed in his Majesties translation: and this good expounded, *to edification* of our neighbour; of the Church, *with sanctification*, one, and the stablishing of the *peace* thereof, and to the *conservation* of the weake.

Every man must seeke the good of his neighbour. 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth*; of the which *Paul* is an example, in the same Chapter, vers. 32. *Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* 1 Cor. 13. 5. *Love seeketh not her own.*

Doffr.

To *edifie* our neighbours, is, and ought to be one of the chiefe *end* of our actions: carry thy selfe so, that thy weake brother may the more *citcome thee*, that thou maist have *advantage* to doe him good, and that he may admit of thy counsell.

Use
He

He that is *weake*, will speake and doe many things absurd, and offensive : thou must as a *Physician* handle him gently, as thou wouldest a *sicke man*, that hee may receive thy admonition.

Thou must so please him that hee may be *saved* : we gently *stroke* our horses, that they may be the more *handsome* and usefull, much more are wee to please our neighbours, that we may live the more *comfortably* and *peaceably* with them, and that they may become more *obedient* to God.

This is hard, unlesse wee *deny* our selves : hee will never please his Ruler, his Minister, his wtake brother, his neighbour, who trusteth in his *owne wis*, and hunteth after *glory*.

Vse 2.

If thou be *weake*, learne wherein thou shouldest desire to be pleased ; namely, for thy *good*, and *edification* . not that thy *weaknesse* should so farre be tendered, till thou grow *obstinate* and *stubborne* ; this were to *destroy*, not to *edifie*.

A loving Father yeelds to please his child in many things, but not to give him a *knife*, or that which may *hurt* him.

It were a vaine thing to please the Iewes, Papists, Brownists, in their desires, for this were not for their *good*.

The Civill Supreme Magistrate, and the Church, may yeeld to many among us, and please them, in giving them liberty to sit at the receiving of the holy Sacrament ; but this were a way to make them more *troublesome* ; and if they held a *necessity* of sitting, not at all is it to be granted unto them.

The Prince may please his people, but not in suffering them to *violate* the lawes : The Pastor must please his flocke, but not to suffer them to *arrogate* power to themselves, to make *innovations* in the house of God.

Vse 3.

Gal. 1. 10.

Please not thy neighbour in that which is *evill* : Some man would bee pleased if thou wilt drinke *with him*, as a beast ; or forswear thy selfe for him, like a *Divell*, &c. but if thou shalt please men in such things, thou wert not the *servant of Christ*. If men will be pleased with that which is *good*, please them on Gods name ; but if they will not be pleased, unlesse thou doe *evill*, *displease* them, and *please* God.

Some would be pleased exceedingly, if their Minister would not preach, and so sharply reprove sinne ; but we must reprove sinne, though we displease.

It is a signe of a very ill minde, not to be pleased with *good*, but with *evill* ; as it is a signe of a very ill affected stomacke, to preferre the eating of *coles* before *wholesome* meat.

If thou beest humble, sober, godly, thou shalt please God and man.

VERSE 3. For even Christ pleased not himselfe, but, as it is written, The reproaches of them which reproached thee, fell on me.

IN this Verse is another Argument, proving that we should not please our selves, and it is richly amplified in the verses following.

Seneca.

It is taken from *example* : *Longum iter per precepta, breve & efficax per exempla*, said a Philosopher : A compendious way to vertue, is to observe and follow good example ; and therefore *Paul* urgeth the precept with example, yea, with the *best* example of all others, even of Christ ; *Christ pleased not himselfe* ; therefore nor we must.

Or thus :

Whatsoever is written of Christ (in regard of his morall obedience) wee must follow.

But it is written that he pleased not himselfe :

Therefore.

The *Major* is proved in the fourth verse. The *Minor* is in this.

The *Conclusion* in the seventh verse.

In this verse wee have two things : The Proposition of the Example, and the Proöf of it.

The Proposition in these words : *Christ pleased not himselfe, but.*

The Proöf, from a written testimony, in the rest.

In the Proposition, are ; The person from whom the Example is drawne, which is *Christ*, and the Illustration of the person ; first, from a particule of speciall note, whereby he is *accented* : *Even Christ*. Secodly, from dissentany effects ; *He pleased not himselfe, but us, or others.* Even

Even Christ: The lively and onely absolute patterne of all vertue, in whom wee never want matter of imitation. All others are to be followed, with this restraint, *if we will please*, if they have gone aright. And therefore *Paul* proponndeth his example to the Corinthians, with this clause; *as I am of Christ*: and to the Philippians, he proponndeth himselfe and others, as *Types and Copies*, not as *Prototypes and Principals*, for so onely is Christ. 1 Cor. 11. 1
Phil. 3. 17.

Pleased not himselfe: not that he was displeased in taking upon him, and working our Redemption; for he most willingly undertooke it, and was straitned and grieved till it was finished. But he sought not his *owne ease*, or the content and satisfaction of the inclination of Nature, which abhorreth paine, and the destruction of it selfe. Hee tooke such a course which demonstrated, that hee sought therein *our good*, more than his *owne ease* or pleasure. Luk. 12. 50

But; here is an *Elleipsis* of some thing, which is supplied thus; *but us, or but others*: and it is an elegant bringing in of the prooffe, where in stead of the other *Dissentany*, the probation is inferred.

It is written, The reproches of them which reproched thee, fell on me.

This testimony is taken out of *Psal. 69. 9.* the first part of the verse, *The zeale of thine house hath eaten me up*, is applyed to our Saviour by his Disciples, *Ioh. 2. 17.* the other part here by *Paul*: in the first, he sheweth his zeale to God; in the second, his love to us: for he grievously tooke the finnes of men against his Father; and translated the finnes of the Elect upon himselfe, and expiated them: *His owne selfe bare our finnes in his body on the tree.* 1 Pet. 2. 24

By *reproches* he meaneth the finnes of the Elect, by a *Synecdoche*, one outrageous kinde being put for all; and indeed all sinne is a kind of reproach and despite to God.

Here also is another figure, the cause being put for the effect, sinne for the punishment of it.

Fell on mee, as a most heavy burden, unto which no strength was sufficient but Christ.

Christ was not in all his life and death indulgent to himselfe, pleasing himselfe, but hee pleased Others. Dott.
us. 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ*: which words depend upon the last verse of the tenth Chapter, where *Paul* declared, that he *pleased not himselfe*; as Christ sought not his *owne glory*, *Ioh. 8. 50.* so nor to please himselfe.

Hence wee are to be admonished, to beare with the infirmities of our neighbours: *Christ* was without sinne or any defect, and needed not that any should beare with him; we need our selves to be borne withall: Christ bore the abominable finnes of his enemies, we the infirmities of our neighbours; Christ was not obliged by precept to have done it, but we are; therefore if he did so much for us, freely of his owne accord, we are to doe so small a thing for our brethren at his commandement: otherwise the reproche of the unmercifull servant will lye upon us: *I forgave thee ten thousand Talents, shouldst not thou have had compassion on thy fellow servant, and have forgiven him an hundred pence?* U/s 10

He that will live godly, must follow the example of our Saviour Christ; as *Gideon* bade his souldiers, *look on him, and doe likewise*: so Christ provoketh us to his example, and also the Apostles; as *Peter*, 1 Pet. 2. 21. and *Paul* in many places, for many particular duties: for Forgiveness, *Eph. 4. 32.* for Love, *Eph. 5. 2.* for Humility, *Phil. 2. 5.* for Beneficence, 2 Cor. 8. 9. for the Profession of faith, 1 Tim. 6. 13. for Fidelitie, *Heb. 3. 2.* &c. U/s 2.
Iudg. 7. 19.
Mat. 11. 29

Examine thy selfe whether thou be conformable to his example; if not, then art thou so farre wicked, as thou followest not his steps.

He was peaceable, obedient to Magistrates, frequent in prayer; if thou beest contrary, neither art thou holy, nor belonging to his discipline.

Christ was a patterne of temperance, sobriety, &c. The drunkard then, of all other, is one, who liveth most contrary to our Saviour Christ.

No marvell if the Heathen were notoriously guilty of whoredome, drunkennesse, &c. for such things are spoken of *their gods*: but our God, he is holy; our Master most innocent, a Lamb without spot, wholly pure, and without all sinne; like whom we must live here, if we would live like him hereafter.

When then thou shalt be tempted to drunkennesse, or any other sinne, say as *Vriab* did; *My Lord, and the people of my Lord, live soberly, chaste, &c. and shall I commit*

2 Sam. 11. commit such things? *As the Lord saith, I will not do this thing.*

11. Let the love of Christ to us, *constraine* us to love and obey him.

Use 3. Christ tooke upon him our sinnes, and dyed under the burthen for us. Hee sought not his *owne pleasure*, but *our good*: let us not seeke to please *our selves*, but *him*.

What should have become of *Manasses*, *David*, *Mary Magdalen*, *Peter*? Yea, what should have become of us all, if hee had sought to ease and please himselfe? Yea, if hee should not beare with us every day.

Let nothing draw thee from his obedience, whom nothing could draw from effecting thy good.

If most unspeakable torments, most bitter death, most shamefull reproaches, could have done it, he had never redeemed thee.

Mat. 16. 22. If counsell, even *Peters* counsell could have prevailed, he had pleased himselfe, to our eternall displeasure: but he overcame all impediments, to please and profit thee, though to his infinite paine; so doe thou, to please and obey him, though it should cost thee ten thousand lives.

Use 4. Sinnes are reproches against God: to commit drunkenness, whoredome, to blaspheme, lye, slander, is to revile the most High.

He that curseth and revileth his Parents, is worthy of death; much more if the Creature shall reproach his Creator.

God accounteth himselfe honoured, when we obey him; and dishonoured by our rebellions: remember what is written, and reproach him not. The Lord saith, *Them that honour me, I will honour, and they that despise me, shall be lightly esteemed.*

VERSE 4. *For whatsoever things were written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures, might have hope.*

THE first Proposition of the Argument, vers. 3. was this: Whatsoever is written of Christ, we must follow: This is here proved by an argument taken from the end of the Scriptures, *they are written for our learning.*

It seemeth to be inferred by a Prolepsis; It is written, that Christ pleased not himselfe: some might say, what is that to us? Much, saith *Paul*; For, *whatsoever is written aforetime, is written for our learning.* That of Christ is written afore.

Therefore, &c.

Here are two things delivered of the Scriptures, making for the commendation of them, Their end, which is *Doctrine*; Their use, which is *Hope*; which *Hope*, is set forth by the meanes whereby it is nourished; *Patience* and *Consolation*, which are noted by their *Instruments* whereby they are wrought, *the Scriptures*.

Whatsoever things are written aforetime: This notifieth the old Testament which was then onely written, and is to be applyed to the New also; for there is the same end of both, which is Christ.

Learning: that is, *heavenly learning*: For other matters, as the *Art of Navigation*, Husbandry, &c. may be learned by other writings; but, to know God aright, to understand his providence, the Redemption of man by Christ, &c. by no booke to be attained, but onely by the Scriptures.

There is a great booke which sheweth us the *Invisible things of God*, which is the *Booke of the Creatures*: but the Scripture onely able to make us wise in such things to salvation.

That we might have hope, through patience and comfort of the Scriptures *Hope* is the certaine expectation of eternall life to be given freely for Christ, the daughter of faith, yet being as ancient as the mother. Faith beleeveth, hope expects.

Patience is a voluntary suffering of things grievous, for piety sake.

Comfort is better felt, than by words declared, yet you may say that it is a sweet effect of our Iustification, upon the affections, whereby we rejoyce in the promises of God.

Some read *exhortation*, because the Greeke word signifies both, and *M. Beza* doth not much disallow it: but it cannot be so taken here, for the returning of both these in the next verse, *The God of patience and consolation*: for I remember not that God is any where called the God of exhortation.

Patience and comfort: though they beget not hope, yet they are as the two breasts which nourish and confirme it.

Job said, *Though hee slay mee, I will trust in him: and againe, All the dayes of my appoint- ed time will I wait, till my change come.* His patience, and the comfort he felt, sustained him *Job 13. 15. 14. 14.* in this hope.

Of the Scriptures: *Scripture* is a Latine word, and signifies *writing*: now the bookes of the Old and New Testament are called the *Scriptures* or writings, in regard of their excellency; as onely worthy to be written: *Scriptures*, with this addition, *Holy*.

So we call the Scriptures in one volume, *the Booke*; which is a Greekish word, as if we should say, *The Bible*, because as *David* said of *Goliath's* sword, there is none to that, so we may say of this Booke: a *Cedar* in *Lebanon* not more exceeding the *lowest* shrub, then this all other bookes. As the gold and silver, and raiment of the *Israelites* coming out of *Egypt* was nothing comparable to the riches of *Jerusalem* in the dayes of *Salomon*: so neither the learning of all prophane writings, with the holy Scriptures, as saith Saint *Augustine*, For, saith he, *Quicquid homo extra didicerit, &c.* Whatsoever a man learnes in other bookes, if it be ill, it is in the Bible condemned; if it be good, it is there to be found; and over and above, there are things of exceeding profit to be found, which we shall meet with in no other booke.

These holy Scriptures worke patience and consolation: that patience and comfort which is gotten elsewhere, will faile in the time of need.

The Scriptures were written for our edification in learning, and hope, by patience and comfort. *Psal. 19. 7. 8. 9. 10. 11.* where the effects of the Law, or Scriptures of the old Testament are set downe to be most soveraigne and wholesome; much more now in the addition of the New Testament: *Rom. 4. 23. 1 Cor. 10. 11. Job. 20. 31. 2 Tim. 3. 15, 16, 17.*

The Scriptures are most excellent.

1 In regard of their Author, which is God: but this is not in our Text.

2 In regard of their Contents, which is the heavenly Doctrine, whereby the wounded and dead conscience is comforted and revived.

3 In regard of their perfection; there is no error in them; there is nothing idle or superfluous: for whatsoever is written, (as *Paul* here (and elsewhere, all Scripture) is exceeding profitable to learning and hope.

We read the ancient Fathers with singular comfort, but in them, as in all moderne writers, there is something, if not erroneous, yet that might be spared; but this Booke, the whole, and every part of it is profitable, usefull, and necessary; and this onely hath this privilege, as *S. Augustine* twice in one Epistle acknowledgeth, and elsewhere.

Quavis bractea, every little filing, the least ray, is of great value.

Singuli sermones, syllaba, apices, puncta, in divinis Scripturis plena sunt sensibus: In the divine Scriptures, every word, syllable, accent, point, is full of sense, said *S. Hierome*.

The Anabaptists are here confuted, who refuse the Old Testament. Also the Papiests to be taxed for divers points.

1 For equalling unwritten traditions, to the written word in authority.

2 For denying lay people, as they call them, to read the Scriptures, lest they should thereby prove Heretiks, but in very deed lest the common people by this light, should discern their impossibilities; and therefore whereas the Councell of Trent licenced young men to read the Bible, having a certificate from their Curate of their wisdom and sincerity: the Pope, after restrained that liberty.

3 For holding the Scriptures not to be necessary but onely to the well, and more convenient being of the Church. They make them necessary no otherwaies, then riches to our life, or a horse to our travaile: but we hold them, as necessary as our daily bread for life, and as our legges for travelling on foot.

Though when God spake face to face to the Patriarchs, and by dreames, &c. there was not such necessity of writing, yet now those meanes being ceased, *S. Jude* said, it was need- full for me to write.

The Scripture is necessary for all, for learned and unlearned, for old and young, if they desire knowledge, comfort, and hope.

Qua nullis animis, nullis non congruit annis,

Lacte rigans parvos, pane cibans validos.

Saint *Augustine* saith, *Hæc parva corriguntur, parva nutriuntur, & magna oblectantur imperitia*: Here all dispositions may find for their amendment, weak ones for their nourish- ment, good ones for their delight.

Aug. l. 1. de Doctr. Chris. cap. 42.

Doctr.

U/ 1.

Conf. Aug. Marcell. na. Ep. 7. Aug. Hier. Ep. 19. Aug. Vin. cen. Ep. 48. Chrys. H. 1. ad Pop. Antioch. Hier. com. in 2. c. Ep. ad Eph. U/ 24.

Inde w. 3.

U/ 3.

Ep. in Tim.

Aug. l. 1. de Trin. Ep. 3.

Let

Let the *unlearned* study them that they may come to knowledge; and the *learned* that they may be put in mind, and stirred up to doe according to that they know.

If thou beest *faint*, here are the *Flagons of wine*, and *apples of Paradise* to comfort thee: if thou beest *strong* and healthfull in grace, here is the *sals*, which will keepe thee from putrifying and corrupting.

If the *Divell* assault thee, here is the *River* out of which thou maist choose thee *smooth stones* to repell and throw him under thy feet.

If thy *lusts* rebel, here is the *Sword* to cut them off.

If thou beest *sicke*, here is the *Apothecaries shop* of Cordials, Conservatives, and Restoratives.

It were infinite to travell in this commendation.

Let us all read the *Scriptures*, and learne them; let us teach our children to say *Hosanna*; *Timothy* knowing the *Scriptures* from a child, proved an admirable man.

Get thee a Bible, at the least a new Testament; it is the *best* implement of household: As hee is a simple Souldier that wants a sword, so he is a very sory Christian that wants a Bible.

Eph 4. The booke of the *Scriptures* given for our learning, also to teach us *patience*, and *consolation*, and *hope*.

They are Gods letters to us to make us not onely *more learned*, but also *more godly*.

Apply the *Scriptures* to thy life, and turne the *words* into *works*, or thou lovest thy labour.

Many, the more they know, the nearer they are to hell, because they live not according to their knowledge.

As meat plentifully eaten, and undigested, destroyeth the body; so, much knowledge not digested into works, damneth the soule.

Therefore, *If you know these things, happy are ye if ye doe them: Iohn 13.17.*

VERSE 5. Now the God of *patience* and *consolation* grant you to be like minded one towards another, according to Christ Iesus:

6. That ye may with one mind, and one mouth, glorifie God, the Father of our Lord Iesus Christ.

THESE two Verses are a *Prayer* for *unity* and *peace* among the now dissenting Romans. It is a singular *light* and ornament of *Pauls* discourse.

It is brought in by a *Prolepsis*; as if some should say to *Paul*: you have brought many strong reasons, but doe you ever thinke to bring the *weake* to *yeeld* to the strong? or the strong to *forbeare* their liberty for the *weake*, by arguments? no, they are too much *heat* in the controversie, to *bear* reason.

To this, *Paul* may be supposed to answer; that which *corruption* denyeth, *prayer* obtaineth: Now the God of *patience* and *consolation* unite their mindes: for hee is able to make the Lion and the Lambe so to dwell together, that a little childe may lead them.

In this prayer are two things: The thing prayed for, and the Amplification.

The thing prayed for, *to be like minded*; which implyeth an union of their thoughts, judgements, sentences, affections: this we call *Concord*, which is a joyning together of hearts, that as they are *concorporated* into one outward profession, so they may be coanimated, as I may say, into one inward love in Christ.

The Amplification is divers.

1 From the Author, God, the Father of the raine, &c. but especially the giver and maintainer of *unity* and *peace*.

God is here described by two effects, *Patience* and *Consolation*: Of *Patience* before *Consolation*, because by divine dispensation, the way to mount *Thabor*, is by mount *Calvary*.

Of *Patience* and *Consolation* together: Because of the abundant sweetnesse and comfort, which he powreth into the hearts of his children under the Crosse.

But why of *Patience* and *Consolation* here, rather than of *Faith* and *Hope*?

Because in prayer it is most comely to *suit* the thing we pray for, with attributes to God accordingly: The strong were not *patient* toward the weake, nor the *weake* toward the strong, for if they had bin so, they might in time better have understood the Doctrine of Christian liberty.

If

If *hot spirits* would have patience, they should not so much *overshoot* themselves, and the Church should have more peace.

2 The persons which should be like minded, *one towards another*, the strong with the weak, and the weak with the strong, not onely with them of their owne party, but also of the other, that so *parting and siding* may be taken away.

3 According to Christ: which you may call the Kind of unity; an unity in *truth* and *godlinesse*. Agreement is a thing *indifferent* in it selfe, but *good or bad*, according as the things are, in which the agreement is: The agreement of drunkards and thieves, &c. is against Christ; but this, according to Christ.

Or you may say, according to Christs example and commandment, which seemeth to be fittest for this place, because of the Argument of Christs example, of which, this prayer is an illustration, and because this implyeth the other.

4 From the End of like-mindednesse, which is the *glory of God*; and this is amplified two ways:

First, from the instrument of this glory, which is double; the Inward, *one mind*: the Outward, *one mouth*; that is, *Quando unus & idem sensus & sermo per diversos oris procedit*; When one and the same meaning, and speech, proceedeth out of the mouths of divers men.

Secondly, from a description of God, the Father of our Lord Iesus Christ; adding force to his prayer by the mention of Christ, whom the Father gave to death, to unite us to himselfe, and together.

The members of the same Church ought to be like minded one to another, that God may be glorified, 1 Cor. 1. 10. Paul prayeth that the Corinthians may all *speak the same thing*, that there be no divisions among them, but that they may perfectly be joyed together in the same mind, and in the same judgement, Phil. 3. 16. and the Apostolicall Church is an example, *Act. 4. 32*. And the multitude of them that believed were of one heart, and one soul.

In trouble seeke patience and consolation from God; and having obtained them, be thankful.

Many thinke by their owne strength and manly stomacke to beare trouble, but if God give not patience, a little paine or crosse will move us to impatience.

Also to finde comfort in their calamities, from their *posses*, from their friends, from merry company, seeking to drive away the evill spirit, by musike, as Saul; but it is the Holy Spirit, which is the Comforter.

Restor thou in thy trouble, to God the Author, and to the word of God, the Instrument of Patience and Consolation.

Paul, unto his preaching, and writing, and disputing, addes Prayer: for disputation and sound arguments will not prevaile unto recovery, though they doe to *divulsion*, unless God move the heart, as we have experience with the Papiists and Brownists.

Many learned Preachers profit not their hearers, for want of Prayer: Paul may plant, and Apollo may water, but God will be intreated for the increase.

As in the nourishment of the body, many feed of the daintiest, and yet are leane and sickly; so many heare and read the Word, which is the food of the soule, and yet are not nourished, because they pray not.

Be at the Prayers, as well as at the Preaching, if thou wouldst profit.

Unity and Concord are here specially commended unto us, not in error or evil, but in truth and goodnesse.

How good and pleasant it is for brethren to dwell together in unity: It is precious as the oymment of *Sion*, and profitable as the dew of *Hermon*: The *Plains* Lord make this dew abundantly to fall about the Tents of the Church of England.

Herod and Pilate shake hands against Christ, set on, it may be, by the High Priests, Annas and Caiphas, and the wicked Jewes: Let us agree and hold together for the defence of Christ and his Gospel.

The Papiists brag of Unity, as of an infallible note of the Church; and surely *Jerusalem* is a City compact together; they also face the world downe, that wee cannot have the Truth, because of our Contentions; this is that which they lay in our dish, in all their pamphlets; the more guilty are they which broach new opinions, which contend for grilles,

and to cause the *Truth*, which we professe, to be *well spoken of* by the Adversaries.

Vse 4. God is *not glorified* there, where there is no *unity*, where men agree not in affection, and speech, and gesture.

He cannot endure them which call him *Father*, and will not live quietly and in unity with their *brethren*.

By strife and contention God is *not glorified*, but *blasphemed*.

The Lords Supper is instituted, as a band and nourisher of *Unity* and *Concord*, but it is made a fountaine of discord and variance by some, and that for a *gesture*: there can be no religion in this, neither is God glorified thereby.

What is the reason that our contentions are not conjured downe by that most effectfull charme of the Apostle to the Corinthians, in the beginning of his first Epistle to them?

1 Cor. 1. 10. Now I beseech you brethren, by our Lord Iesus Christ, that there be no divisions among you, &c. And by the end of the last Epistle to them: Finally, my brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you.

2 Cor. 13. 11. Whom should not that *Patheticall* prayer of our Saviour, going to his Crosse, move to unity: Holy Father, keepe through thine owne Name, those whom thou hast given mee, that they may be one, as we are, that the world may beleewe that thou hast sent me.

Ioh 17. 11. Surely if we have not put off *Christianity*, these speeches must, and will prevaile with us unto *peace* and *unity*.

VERSE 7. Wherefore receive ye one another, as Christ also received us to the glory of God.

IN this Verse is the Conclusion of the Argument taken from the Example of Christ, *verf. 3.*

Christ pleased not himselfe:

Therefore we ought to receive one another: The phrase, *Receiving one another*, being put for, *Not pleasing our selves*, because *pleasing our selves* is the cause why we receive not one another. Not to please ourselves, To beare the infirmities of our brethren, To receive one another, are *Synonyma*, with *Paul* here.

And thus not onely is repeated the Argument of Christs Example, but also the maine Admonition, set downe, Chap. 14. 1. and Chap. 15. 1.

Arctius. The Argument is repeated, *novum modo*, after a new manner, *ut pondus addat*, that hee might adde waight thereunto.

Pet. Mart. The Admonition is now the *third* time iterated, here the word *Receiving* being used, that so by a holy kind of Art, he might end this disputation in the same terme in which he began it.

This conclusion is set down by way of precept, that it may be stronglier imprinted in us.

In it we have the Duty commanded; and the Rule of it, wherein is the Argument of the example of Christ.

The Duty hath the Action, *Receive*; and the object, *one another*.

Receive: as before, Chap. 14. 1. not onely to entertaine our breshren comming to us, but to seeke them up; not to shunne their company, but with all love to embrace them, and to admit them to familiar conversation, fellowship, and communication of offices.

One another: In the 14. Chapter, verse 1. the admonition was charged upon the *strong* toward the *weake*; but here *both* are charged, the strong must receive the *weake*, and the *weake* the strong.

As Christ also received us to the glory of God: In these words is the Rule; in which we have the *Note* of the Rule; and the Argument from Christs example.

As: This notes the Rule. Wee must receive one another, *as Christ hath received us*: this note signifies *sincerity*, not *equality*: there being as much difference in the degree of receiving and disproportion, as is betweene that which is *infinite*, and that which is *finite*.

The Argument is taken from the effect of Christ; where is the Action, *hath received*, which containeth all his love; he redeemed us, purchased life for us with his blood, of enemies, made us the children of God, reconciled us to God, bore with our manifold infirmities, and yet doth beare.

The persons received, *us*: here is a great Emphasis, *miserable sinners, enemies, &c.* that we might be admonished not to make *nice* to receive our brethren.

The

The condition, to the which we are received, *Glory*, set forth by the owner and author of it, *God*, called the *God of glory*, and the *Father of glory* elsewhere; that is, to be partakers of the heavenly glory with himselfe. Acts 7. 2.
Eph. 1. 17.

By Christs example we are kindly to love one another. Job. 13. 34. 1 Thess. 4. 9. Ephes. 5. 2. Doct.

There ought to be inwardnesse and friendly familiarity upon all occasions, betweene them of the *same Church and faith*, though in countrey *farre distant* one from another: much more betweene them of the Church in the *same kingdome*, in the *same towne*, enjoying one and the *same ministry*. Use 1.

A foule thing it were if *such* should not love, agree, and receive one another.

Thy brother hath *not offended* thee, then doe not reject him: or, he *hath offended* thee, yet receive him, for *Christ* received thee when thou hadst ten thousand times more offeended him.

Receive ye one another. Paul commands it, the Spirit commands it, *Christ Iesus himselfe* commands it, and gives us an example. Let us no longer study for *dissention*, but for *peace and love*. Let us not quarrell for *circumstances*, as if the *substance* of Religion were contained in them: we may, peradventure, *think* it *zeale*, but it can be no good *zeale* which is contrary to the precept and example of *Christ*: For we see by experience, that contentions about such things as have beene spoken of, draw our affections one from another, that we are more ready to separate, than to receive, or be received.

We many times are together in the same place and duty of prayer, but not like minded one to another, which is fearefull.

Dost thou receive a *rich drunkard*, &c. and rejectest a *poore beleever*? Beware lest *Christ* refuse to receive thee. The *foot* of a beleever is better, and more *honourable* than the *head* of a wicked man: and if *Christ* vouchsafe to receive him into *Paradise*, disdain not thou to receive him into thy *company*. Use 2.

Christ hath received us to the glory of God. Without *Christ*, we are inglorious, base, contemptible, as the wormes of the earth, nay, as the very dung of the streets. Use 3.

We were created *glorious*, but we abased our selves by transgression, wee have all sinned, and *come short*, or are deprived of the *glory of God*. Rom. 3. 23.

Now our Lord *Iesus* hath received us: From whence? from *shame*, from *slavery*, from the *Kilns mouth*, burning bricke, as the *Israelites*, from the *very bottome* of misery: Whither? *to the glory of God*, to the *glory* that *himselfe* had with the *Father* before the world was: By what meanes? Even by his *Agony* and *bloody sweat*, by his *Crosse* and *Passion*, by his *precious Death* and *buriall*, &c. Job. 17. 5.
22. 24.

Tanta molis erat

So much did it cost to bring us to *glory*.

Let us not be ashamed of him in *his glory*, which was not ashamed of us in *our baseness*: let us receive him in his *Word* and *Sacraments*, that we may be fit for *that glory*.

O the happinesse of such which *believe*, and live in *peace*, and *unity*, and *holiness*! Behold what glory our Master hath put upon us, that we should be the *children of God*, and *fellow heires* with him in *that glory*. Use 4.

If thou livest wickedly, thou shalt never have the glory to enjoy his presence in *that kingdome*.

If thou beest a drunkard, a filthy uncleane liver, &c. shouldest thou enter into *that glory*? Avaunt, wretch, into hell, and shame everlasting, if thou repentest not.

Doeest thou looke that thy very body should be a vessell of *such glory*? deforme it not with sinne, repent, make thy *hands* and thy *hearts* cleane: this is the generation of them which enter into their *Masters joy* and *glory*.

VERSE 8. Now I say that *Iesus Christ* was a *Minister of the Circumcision*, for the truth of *God*, to confirme the promises made unto the *Fathers*.

That *Christ* hath received us all, is here proved in this, and in the verses following.

The Argument is taken from a Distribution: thus,

He that receiveth *Jewes* and *Gentiles*, receiveth all: for all men may bee so distributed.

But *Christ* hath received *Jewes* and *Gentiles*.

Therefore, &c.

That he receiveth the Jewes, is prov'd in this Verſe ; and that he receiveth the Gentiles, in thoſe which follow :

The Argument whereby he proveth the aſſumption of the Jewes, is taken from the deſtinate end of his humiliation, which was, to confirm the truth of God, and the promiſes of the Fathers : thus,

He who became the Miniſter of Circumciſion to confirm the truth of God, and the promiſes of the Fathers, aſſumeth the Jewes.

But for ſuch end was Chriſt the miniſter of the Circumciſion.

Therefore, &c.

In this Verſe are two parts : A Deſcription of the humiliation of Chriſt, and the end thereof.

Iohn 4.2.

The humiliation of Chriſt in theſe words ; *Jeſus Chriſt was a miniſter of Circumciſion* : not that he adminiſtered the Sacrament of Circumciſion as neither did he baptiſe ; but becauſe by his coming he *anſwered* Circumciſion, and all other Shadowes and Ceremonies, and made them *effectual*, as a learned man expounds : which ſenſe if it be admitted, it affords this Obſervation.

Faint.

Obſer.

If the Sacraments be effectual unto us, to confirme us in grace, and to worke us unto a power againſt ſinne unto godlineſſe ; it is a *ſigne* that we are *received* : but if we being baptiſed, and coming to the Lords Table, are not enabled, it is a ſigne wee are *not received*.

But there is another more apt interpretation, which the moſt doe follow, and that is, to take *Circumciſion* for the *Circumciſed*, the *Abſtraſt* for the *Concrete* ; meaning the Jewes, to whom that Sacrament and Ceremony was commanded. So often with *Paul*, as *Rom. 4. 12. Gal. 2. 7, 8.*

Mat. 10. 28

The *Miniſter of Circumciſion* : implying a meane and laborious ſervice, as our Saviour ſpeakes of himſelfe, *The ſonne of man came not to be miniſtered unto, but to miniſter, and give his life a ranſome for many.*

For the truth of God, to confirme, &c. In theſe words is the end of his humiliation ; which is double : the utmoſt end, for the truth of God ; the next, to confirme the promiſes made unto the Fathers.

For the truth of God. That God might be juſtified in his ſayings and promiſes.

To confirme the promiſes made to the Fathers ; of his coming, and of the effect thereof ; to make good unto them eternall life. And to the New Teſtament is a fulfilling of the Old.

Theſe Promiſes were made to *Adam, Noah, Abraham*, and to the Jewes, that Chriſt ſhould be the ſalvation of the world : and hee came in the fulneſſe of time to make them good. Not but that the promiſes were of vertue and force to *Adam* ; but the Aſſiſion or Paſſion from whence ſuch vertue came, was performed at the coming of Chriſt.

All this is amplified by *Pauls* aſſeveration : *Now I ſay,*

Doctr.

Chriſt came in the fleſh to make good the truth of God, and to confirme his promiſe to the Jewes, for their ſalvation. Luk. 1. 68. & ſeq. The firſt part of the Song of *Zachary*, is to bleſſe God for viſiting and redeeming his people by the coming of Chriſt, *As hee ſpoke by the mouth of his holy Prophets, &c. To performe the mercy promiſed to our Fathers, &c. Mat. 15. 24. I am not ſent but to the loſt ſheepe of the houſe of Iſrael, Acts 13. 46.*

Obſer.

The tenure whereby *Abraham* and the Jewes held eternall life, was by the free promiſe of God. Reade *Deut. 7. 7, 8.* None are ſaved by merit.

Pſe 1.

Chriſt was a *Miniſter*, not in name and title onely, but moſt painefully hee diſcharged his calling, by praying, preaching, watching, faſting, doing good, and adorning his miniſtery with a moſt holy life.

Col. 4. 17.

Let no man therefore contemne the Calling of the Miniſtery ; though we be unworthy, yet it muſt be alſo acknowledged, that there is no perſon on earth worthy enough to beare that office : Let *Archippus* take heed to the Miniſtery that he hath received in the Lord, that he fulfill it. For if our Lord Chriſt did all the dayes after his inauguration moſt painfully labour, and to much and often wearineſſe in fulfilling his office ; let all Miniſters be aſhamed, eſpecially to take the honour and maintenance of their places and callings, and to neglect the worke.

Let

Let hearers see they profit by our labours: If we labour, and they profit not, the losse is theirs; yea, the more we labour, the more and greater their losse.

Many account it a great blessing, and so it is, to have a learned, faithfull, and painefull Teacher; But they must know, that if *Christ himselfe* were their Minister, it would bee no advantage to them, unless they *believe* and obey his doctrine. *Christ* was the Minister of the Jewes, but he converted but few of them, and yet never man spake as hee did. It may be some comfort to Ministers, who by all their paines, cannot turne the hearts of drunkards and other wicked livers; but it shall be the greater condemnation to such hearers, that have received the Word in vaine.

Even *Moses* that famous Prophet, of whom the Jewes boasted, shall accuse them to God, *Ioh. 5. 45.* because they beleevd him not: So shall thy famous Teacher accuse thee, because thou amendest not by his teaching.

It is our happiness to be received, which we are not, if the promises be not confirmed unto us. Let us then preciously account of the Word and Sacraments, which are the scales to assure us of the love of God. What shall become of our consciences without these? It will be hard to stand in the day of affliction: attend unto these, that the promises may be confirmed unto thee. Use 2.

The Truth of God is of great weight: for that *Christ* was faine to come in the flesh. Use 3.

If thou beest a drunkard, a blasphemers, &c. thou knowest what the word of truth saith of thee, and the Scripture cannot be broken. *Ioh. 10. 35.*

Consider, Gods truth is deare unto him: If God be true, in what estate art thou? Hee spared not his owne Sonne our Lord *Iesus*, that the Scripture might be fulfilled, and that his truth might appeare: and shall he be untrue, and the Scripture unfulfilled to spare thee? The promise of life shall be made good to the comfort of his Children, though it cost the abasing of the Sonne of God: and so the sentence of damnation shall bee executed upon hypocrites and unrepentant sinners, cost what it shall.

Christ came in the flesh, and suffered in the flesh, for the truth of God: and for the truth of God he shall come to iudge the quicks and the dead; that God may be true in saving the godly, and in damning the ungodly which repent not.

VERSE 9. And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name.

10. And againe he saith, Reioyce ye Gentiles with his people.

11. And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

12. And againe *Esayas* saith, There shall be a root of Iesse, and he that shall rise to raigne over the Gentiles, in him shall the Gentiles trust.

IN these Verses he shewes that the Gentiles are received.

Here are two things; a Proposition, that the Gentiles are received: and a Confirmation by divers testimonies, which was needfull, because the Jewes would hardly be perswaded of the mercy of God unto the Gentiles.

The Proposition is set downe by the effect; The Gentiles glorifie God for his mercy, for this is the effect of their receiving: they had no cause to glorifie God for his mercy, if they had not bene received to mercy.

The first testimony brought for proofe, is, *Psal. 118. 44.* David or *Christ* will praise God among the Nations: therefore they are received to mercy.

The second, *Deut. 32. 43.* Reioyce ye Gentiles with his people: therefore the Gentiles are ingrafted into the people of God; and the partition wall being taken away, there is become one sheepefold under one shepheard.

The third, *Psal. 117. 1.* Praise the Lord all ye Gentiles, and laud him all ye people: But in vaine should they be exhorted to prayse him with them, if they had not obtained the mercy.

The fourth, *Esay 11. 10.* where there is a Description of our Saviour *Christ*: from his *humane nature*, A root of Iesse: and from his office, which is, To raigne over the Gentiles, as their Emperour, Capitaine, and King. In the Hebrew it is, that *Christ* shall stand as an Ensigne to the people, that is, hee shall gather them together by the preaching of the Crosse, as by an Ensigne.

This is amplified by the effect: The Gentiles shall trust in him, or seeke to him, as in the

Hebrew, which is all one; for they would not *ſeek*, if they did not *truſt* to find him, and in him a glorious reſt.

Doctr. The Gentiles are received to the glory of God by his mercy in Chriſt. *Eſay* 49. 22, 23. *I will liſt up my hand to the Gentiles, &c. John* 10. 16, *Other ſheepe I have, which are not of this fold, them alſo I muſt bring, and they ſhall heare my voyce, and there ſhall be one fold, and one Shepherd.*
Amb. lib. 7. com in Lucam, c. 10. in ipſo initio. This was figured by the going of the cleane and uncleane beaſts into the Arke, and ſhewed to Peter in a viſion in the tenth of the *Acts*.

Uſe 1. The Jewes and Gentiles are become *one people* of the New Teſtament; therefore they are not to ſeparate one from another for ſuch ſmall matters as *meaſs* and *dayes*.

Let not the Gentile deſpiſe the Jew, becauſe Chriſt was the miniſter of the Circumciſion to performe it, &c. Let not the Jew condemne the Gentile, becauſe they are received, and doe glorifie God for his mercy.

So we are *one people*, of *one Church*: ſmall matters ſhould not diſ-unite our mindes and affections.

Uſe 2. The Jewes were received for the truth of God; the Gentiles, for his mercy. Chriſt was promiſed to them; there was no promiſe made to us. There were *Oracles* and *Propheſies* of the Grace which ſhould be ſhewed us, but no *Promiſe*: and yet we are not ſaved without truth, for the *Oracles* are fulfilled: nor the Jewes without mercy, for the *promiſe* was of mercy.

Eſay 65. 1. It is mercy that the Jew is ſaved by Chriſt; but greater that thou art which art a Gentile. The Jew might expect ſalvation becauſe of the *promiſe*; but he is found of us which ſought him not, nor called upon his name.

Uſe 3. The Gentiles praife God for his mercy, and rejoyce. True joy is, becauſe of our Calling and receiving to grace. This allayeth the force of the fiery tryals, making us not onely to rejoyce in hope of glory, but even in afflictions and tribulations. Doeſt thou laugh and rejoyce? Thou haſt more cauſe to weepe, if Chriſt have not received thee.

Uſe. Chriſt is our Emperour and Generall, he hath ſet up his Standard among us, which is the Word and Sacraments: The Divell, the world, and the fleſh, are our enemies: Let us fight manfully under Chriſts Banner; let us neither play the Cowards, nor the Traytors; for having ſuch a Captaine, if we follow him, and obey him, we cannot but conquer and be ſaved.

VERSE 13. Now the God of Hope, fill you with all joy and peace in beleeving, that ye may abound in hope through the power of the holy Ghoſt.

THIS verſe containeth a Prayer, with which Paul ſweetly concludeth whatſoever hath beene before written of faith and obedience, but eſpecially the laſt Diſcourſe of Things indiſſerent, about which they were exceedingly troubled and diſtracted, to the diminution of their Hope.

Now he prayeth, that being united in charity, they may feele abundantly the joy and peace of Faith and Hope.

Herein are two things: The thing prayed for, which is double; Joy and Peace: and the Amplification.

Joy and Peace, two moſt excellent things, of which, chap. 14. verſ. 17.

Peace; that is, of Conſcience, within us: of Charity, with our Neighbours.

Joy; that which iſſueth from this double peace. For the want of either Peace, breedeth griefe and ſadneſſe; and without doubt for the diſtractions of the Chriſtians at Rome, there were great thoughts of heart.

Theſe are amplified diverſly.

1 From the Author of them, which is God; who is here deſcribed to bee the God of Hope, ſo called, either becauſe he giveth Hope, as well as Joy and Peace, or becauſe hee is the Object of our hope, in whom we truſt, as in the latter end of the verſe laſt before.

And this is a moſt magnificent title; for He who is the God of hope, muſt be a Saviour, Good, Faithfull, and Omnipotent; for which cauſe we cannot ſay, Angels of Hope, nor Kings of Hope: For Angels are not omnipotent, nor Princes; and beſides, men are not faithfull, and therefore it were in vaine to truſt in them.

2 From the meaſure; Fill you with joy and Peace. He wiſheth theſe things unto them, not in a ſparing manner, but that they may be filled, and well filled, for wec are empty by nature

nature, and *worldly joy filleth not*, but with *winde*; but this is a *full joy*, and it is the will of Christ that we should *have life more abundantly*, so also *joy*.

Ioh. 10. 10.

3 From the *kinde* of Joy and Peace: *All joy*, not *filthy joy*, nor *wicked peace*, but *perfect*: by *all* noting, not an universall comprehension of the *species* of Joy, but the *perfection* of that *one species*, which is *spirituall joy* and *holy peace*: so *all faith*, 1 Cor. 13. 2. for a *perfect* faith of miracles. *All joy* then, is *true*, *perfect*, and *constant*, which *passeth not*, but *remaineth*, and shall not be taken away, and by which we *reioyce*, and *againe I say reioyce*,

Ioh. 1. 4. 13

Phil. 4. 4

4 From the root of these sweet fruits, which is *Faith*; for from the sense of our Reconciliation these things proceed.

5 From the End, that *they may abound in Hope*, amplified from the Worker of such hope, the *Holy Ghost*, to whom is attributed *Power* in the working of these, which worketh them not as an *outward instrument*, but as the *third Person* in the *Trinity*, from whence may be observed, a distinction of the Persons.

We must wish unto our brethren *joy and peace* in believing. Paul in the beginning of his *Doe.* Epistles, wisheth *peace* to the Churches, and Saint Iohn, *joy*, 1 Ioh. 1. 4. These things write we unto you, that your *joy may be full*.

Pauls often praying, and concluding his matters with prayer, teacheth us to be frequent *Use* in this duty, and that prayer is as *sweet a close* to a busiactive, as *marmalade* is for the stomach to a plentiful dinner.

Prayer *enricheth* all things, and maketh them *profitable*; therefore doe Preachers begin and end their Sermons with Prayer: from hence is it that in the holy Service, prayers are so often mingled with reading of the Scriptures, which *Peter Martyr* calleth an *Healthfull custome*: and hence *Augustine* oftentimes confuted the Pelagians, who attributed a power to our selves to performe holy duties, by our free-will.

Pet. Martyr in loc.

And of this I willingly write, the rather, to admonish all good Christians, that they should not so lightly esteeme of the *Publike prayers* in the Church, as many doe; who will come to the Church, if there be a *Sermon onely*; but so they will not doe if there be *prayers onely*: whereby it cometh to passe, that there is *some knowledge* in divers, in whom there is *not a jot of true piety* and godlinesse.

V. 31

Joy and Peace are more to be desired then gold; miserable is the *conscience* which is without them, and so is the *Church* which wanteth them, they come from *Faith*, Rom. 5. 1. 1 Pet. 1. 8. and the want of them, either in the *conscience*, or in the *Church*, is a signe of the want of faith.

Fill you wish all *joy and peace*: labour to be rich in these: as thou desirest not a little corne, but so much as may serve for thy expence all the yeere, so labour to have so much of these, that thou mayest *abound in hope*, which is a *sure Anchor* of the soule, and *Seale* of salvation.

V. 32

The sicke mans heart is even as dead, who is without *hope* of recovery; and if the Husbandman sow his corne without *hope*, he is full of heavinesse.

Sinne taketh away *joy and peace*, and *destroyleth hope*: Alas, what *peace, joy* or *hope* can a wicked man have? But they which abound in the fruits of righteousnesse, abound also in the *sure hope of eternall life*.

The whole strength of men and Angels, cannot make the conscience of a sinner to *reioyce*, and to be in *peace*, nor to have *hope* in the hour of death: It requireth the very Almighty power of the *Holy Ghost*: So contrary is Satan, our selves, also to our owne good.

V. 41

The Lord shew his power on our hearts, in working *Faith, Hope, joy* and *Peace* in us, by his *Holy Spirit*: Amen.

VERSE 14. And I my selfe also am perswaded of you my brethren, that you also are full of goodnesse, filled with all knowledge, able also to admonish one another.

THE Conclusion of this Divine Epistle, beginneth at this Verse: which though it be spent in complements, yet in its kind excelleth, as the precedent parts in points Dogmaticall and Morall: And, in as much as *All Scripture is given by Divine inspiration*; this, with as high reverence to be received as the other.

Of this Conclusion there are divers parts: the first is in the residue of this Chapter, which is an Excuse.

Now

Now two things are excused: 1. The manner of his writing: 2. His not coming to them all this while. The first to the 22. ver. the second, from thence to the end of this Chapr.

The first is brought in by a *Prolepsis*, wherein we may conceive, how *they* might object, and how *Paul* doth answer.

The Romanes, whom the Poet calleth — *rerum Dominos*, might out of the height of their spirit, some of them, say thus to *Paul*: You take, *Paul*, too much upon you, what need such length? such sharpnesse? We are neither babes in knowledge, nor base in manners. Besides, who called you? To this *Paul* answereth: Of which there are two parts. First, a Concession. Secondly, a Correction.

The concession is this 14. vers. the Correction in the verses following, in which he rendereth a reason of this his writing.

In the Concession we have, first, the thing granted: secondly, the Amplification.

The thing granted is threefold: 1. Goodnesse. 2. Knowledge. 3. *Abilitie to admonish one another*: This, as the effect of the two first.

Knowledge, in particular set forth by the kinde of it; *All knowledge*, not the knowledge of Navigation, Mathematicks, &c. but the best knowledge, namely, of things belonging to Faith and Salvation.

Goodnesse, not onely as it may be opposed to rigor, and so to be restrained to their mutual failings about things indifferent; but extending it selfe to the whole probity of a Christian conuersation.

Able to admonish one another: therefore not needing *Paul's* monitions.

They were able; but they did not accordingly: and so hee makes that which he writes the more acceptable, saith *Musculus*; for we more easily endure to be noted of *Negligence*, then of *Ignorance* and *Malice*.

The Amplification is threefold.

First, from a friendly compellation; *My brethren*.

Secondly, from his owne person; *I my selfe also am perswaded of you*.

I my selfe: though I thus write, which am an *Apostle*, which am able to judge, which use not to flatter; others; *I my selfe also*. *Am perswaded*. The word signifies of our owne an infallible, of others goodnesse a probable conjecture.

Thirdly, from the quantity: *filled and full*; and yet some vnderstood not the doctrine of Christian liberty: and had unbrotherly contentions about things indifferent: but he either writes to the learned amongst them, from whom they all receive denomination: or such speeches are not too punctually to be examined, but to be understood, in comparison of others, and in respect of that which might be expected from them.

Doctr.

We ought to acknowledge and praise the graces of God in others: of this our Lord Christ himselfe is an ensample in the Parable, *Mat. 25. 21. Well done thou good and faithfull servant*: and Saint *Paul* in all his Epistles.

Pse 1.

An ingenious minde willingly beleeveth the good report of his neighbour, as *Paul* of the Romanes; but not soone the ill report: He were very malignant, who should thinke ill of them, who of all hands heare well.

Pse 2.
Horatium.

Be not sparing in commending the vertuous. As it is injustice to adde undue praises to any, so to detract that which is due. Yet *Qualem commendes otians atq; otiam aspice*: As thou art wary to what thou settest thy hand and seale, so upon whom thou fastest prayse with thy tongue. *Paul* went upon good ground, so doe thou.

Pse 3.

Pro Roscio Comado.
Cicero Ep.
Fam. 1. 15.
Ep. 6.
3 Ioh. v. 12.
Ibid. v. 3.
Pse 4.

It was a credit to the Romanes to be commended by *S. Paul*: every mans word is not a commendation. *Vulgus ex veritate pauca, ex opinione multa indicat*, said *Tully*: The common sort use not to speake as the truth is, but as they fancy. And a lewd mans praise, is rather a dispraise. *En est enim profecto dicenda laus qua ab is proficitur, qui ipsi in laude vixerunt*: No prayse can truly delight, but that which comes from prayse-worthy men. If *Paul* commend the Romanes, if *Iohn* prayse *Demetrius*, and the Brethren report well of *Gains*; this is a blessing, this may be esteemed as a rich lewell.

Ministers must take knowledge of the *forwarde* of their people in piety & all goodnes and commend them for it, as well as reprove them for their faults. So *Paul* in this Epistle. So in the 11. Chapter of his first Epistle to the Corinthians, he doth as wel commend them for observing his constitutions, as reprove them for some abuse about the Lords Supper.

1 Cor. 11. 3

So

So our blessed Saviour in his Epistle to the Churches, commendeth their virtues, repro- Apoc. 2.
veth their vices.

The Minister must lift up his voyce like a trumpet to denounce against their finnes, so to proclaime their prayes. Both, in wisdom performed, prout unto godlineſſe.

— *Laudatq. virtus* — *Crescit.*

Little children are brought to ply their bookes as fast for praise as for feare. It was one of the directions of S. Hierome to *Leta*, for the bringing up of her daughter: *Laudibus excitandum est ingenium*: her wit and conceit must be raised and sharpened by commendation. Looke what the trumpet is to great horses in the warres, and the borne and ballaing Hier. E. p. ad
Lat. de in-
stitu. fil.

to bounds in the chase, such is praise to us in the way of vertue.
Blessed be God, that we can prayse our people: But let our people see that such things be in them in truth, for which they are prayed: For as our reprehensions are of no validity where they are not deserved, so nor our prayes. Let us so preach, and the people so obey, that we may be allowed and praised, not of men onely, but even of God.

The Romans are filled with spirituall abilities: Their example reproves many amongst us, who ever learne, but never profit; like the women of whom Paul speaks, a Tim. 3. 7. He that learneth not a mannall trade in seven yeares, is accounted a blocke: what is he who after twenty yeares hearing, is grossely ignorant? The blessing of the Creation, *Increase and multiply*, be upon us in our Recreation.

Admonition (though a thanklesse, yet) a necessary duty. It must be mutuall. It is grievously neglected. We see men ready to fall into a pie, and admonish them; into sinne, and let them alone: we deale with our brethren, as David with *Adonijah*, we see them and suffer them to runne into hell it selfe, and never will say why doe you so? for displeasing of them. Admonish one another: but wisely. Vse 6. 1 Kings.

Vnto this, two things are necessary, *goodnesse* and *knowledge*: the first, that wee may be willing; the second, that we may be able to doe it. Hee which admonisheth without *goodnesse*, is malicious and ambitious: he that without *knowledge*, is inconsiderate and foolish.

VERSE 15. *Nevertheless, Brethren, I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace which is given to mee of God.*

IN this Verse begins the second part of Pauls answer, which is a correction: in which he shewes, how that by a kinde of necessity hee was enforced so to write unto them: and herein Paul sets us a copy of a most loving, modest, courteous, and civill manner of writing.

In it there are 2. parts: 1. an affirmation: 2. a confirmation.

The affirmation in these words, *I have written the more boldly unto you, in some sort*: where we have, first, the fact; secondly, the manner of it.

The fact, *I have written*: The manner, *the more boldly in some sort*.

In some sort, *ex parte*, and *in parte*, not on the part of some; nor I have written in part; that is, imperfectly, as Stapleton would have it; nor in part of the Epistle; nor referring it to the words following, in part putting you in mind, as *Faius*; though this be very good, yet it is sufficiently there implied with a *quasi*; but *more boldly in part, in some sort*; or as we use, somewhat boldly.

More boldly: this boldnesse is to be referred both to the severity and to the prolixity of his Epistle. The nice and daintie stomacke Romans could abide neither: not the first, because they were *great ones*; not the last, because they were *learned*. Neither can great ones endure plaine and sharpe reproofes; nor learned ones, long and tedious discourses. *Verbum sapienti*. Our Apostle is sharpe and severe to the Gentiles in the first Chapter; to the Jewes in the second; to Jewes and Gentiles in the 11. and 14. Chapters. And if wee measure his Epistle by the due proportion of a Letter, it seemes rather a *booke*, than a Letter.

The confirmation is in the rest of the words; wherein Paul excuseth not himselfe, as *Siracides* in the beginning, or the author of the Machabees in the end of his worke: but justifies and avowes his boldnesse; yet with such *sweetnesse* as becomes his Apostolicall brest,

breſt, and it is for our imitation. *Boldneſſe* is confeſſed, not *culpable*, but *commendable*.

There are two arguments of juſtification: The firſt taken from the perſons writing, and written unto: the ſecond from the cauſes of writing.

The perſons appeare in this word, *Brethren*: a terme much uſed by *Paul*, but ſcarce in any place more forcibly, and to purpoſe, than in this. I am, ſaith *Paul*, your *brother*; the force of my love hath extorted this both ſeverity and prolixity. When friends meet, they draw out the time in diſcourſing, a day ſeemes but an houre, and in the end they are loath to part: and he is no true friend, who when he ſees there is need, will not admoniſh his friend.

The cauſes are two: Finall, Efficient.

The Finall; as putting you in minde: He ſaith not, to teach you being ignorant; nor to correct you being diſordered, but to put you in minde, being a wiſe and very good people.

Παραδιδόναι.

The word ſignifies in the double compoſition, a *light*, and *ſecret* putting in minde, as by a *becke* or holding up of the finger, by which, even the *diligent* are admoniſhed: which is farther allayed by a *quasi*, *as*, as it were, that the *curſteſt* among them might have no occaſion to be offended.

The efficient is his calling and duty thereby enjoyned; which Calling, is in the laſt words of this verſe more generally ſet downe, according to the grace given to me of God: and more particularly in the next verſe.

In the generall, we have the quality, it is a *Grace*: the Author, *given of God*.

Grace, that is, ſpecial favour, with the gifts iſſuing therefrom, fit for the Apoſtolicall function. *This*, and *theſe* are from God: and it is as if *Paul* ſhould ſay; By Divine Grace I am appointed a Preacher, an Apoſtle, and a Teacher of the Gentiles: and you are the top of the Gentiles; therefore I could not omit to write unto you; more boldly it may be you thinke; but not then is *warrantable* and *fit*, it being from God.

2 Tim. 1. 11

Doctr.

Miſters muſt faithfully and diligently performe their office, 1 Cor. 4. 2. It is required in *Stewards* that a man be found faithful, 1 Cor. 9. 16. — *Necceſſity* is laid upon me, yea, woe is me if I preach not the Goſpell. Read alſo the fourth Chapter of 2 Tim. verſ. 1, 2.

Uſe 1.

Gal 4. 20.

A modeſt and civil writing and ſpeaking, exceeding y becomes Religion: Saint *Paul* excelled all others herein, who, if ever any, knew *amictus tui tonitru*, to change his voyce, and to attemper his ſtyle, that he might profit.

Some are ſo ſourre and rigid, that they account civil and well nurtured language, *dawbling* with untampered mortar; and interpret that to be zealouſly ſpoken, which is uncivilly and rudely. But *Paul* teacheth and practiſeth otherwiſe, as in that his famous Apology, in the 26. Chapter of the *Acts* of the Apoſtles, verſ. 25, 26, 27, 28, and 29. as alſo in all his Epistles.

1 Tim. 5. 1, 2

Blanditiis

enim obti-

ner: ſolent

que antho-

ritate non

poſſunt.

Amb. in loc.

Tim.

To this belong thoſe inſtructions he gave *Timothy*, that he ſhould not rebuke an *Elder*, but intreat him as a Father; younger men, as brethren, &c. We prevaile, many times, more with gentle then with rough ſpeeches. The very beaſts are tamed more with gentle ſtroking and coyeing, than with ſierce blowes.

The beſt need to be put in minde, even the *Romans*, a wiſe and good people.

Acer et ad palma perſe curſum honores,

Si tamen horteris, fortius ſibi equus.

Uſe 2.

1 Ioh. 1. 11

2 Pet. 1. 13,

13.

2 Pet. 3. 1.

A free horſe, if you remember him with the ſpurre, will the more eagerly put forward. I have not written unto you, (ſaith Saint *John*) becauſe you know not the truth, but becauſe you know it. And Saint *Peter* writeth, I will not be negligent to ſtirre you up by putting you in remembrance of theſe things though you know them, and be ſtabliſhed in the preſent truth: and againe, to ſtirre up your pure mindes by putting you in remembrance. So alſo, *Iude* verſe 5.

This is profitable and ſafe, *Phil. 3. 1*. A Garment double dyed, holds the colour the ſurer, ſo decies repetita (placebunt) manebunt: often teaching the ſame things, deeply imprints them. God bids us remember the Sabbath, in the fourth Commandement; Chriſt bids us remember, *Iohn 15. 30*.

We are all dull to learne that which wee ſhould doe; and ſlow to doe that which wee have learned. The ſharpeſt knife growes blunt, and even the beſt are ſubject to abatements and forgetfulneſſe.

Hence

Hence we may take knowledge of two things: First, of the necessity of often preaching, if it were for no other thing than this, to put us in minde. Philip the haughty King of Macedon, commanded one to cry every morning at his chamber doore, *Memento te esse mortalem*, Remember that thou art a mortall man; which his Sonne *Alexander the Great*, though he knew, yet had almost quite forgot. For our forgetfulness, we have need of often preaching.

The second thing we may hereby take knowledge of, is our corruption and reprobatenesse unto that which is good, that we may be humbled for it, which as it shewes it selfe in other things, so especially in our forgetfulness of the best things. We easily forget good things, not so things vaine and worldly.

As, if you put meale into a seive, the finest flower with the least motion falls thorow, but the bran and course skufflings remaine: So if our memories lose any thing, it is the best, not the worst.

What is the reason hereof? Surely because wee love not our delight in good things, as we doe in vaine and transitory. Did you ever know a covetous man forget where he had bestowed a bag of gold? and *Can a Maid forget her ornaments, or a Bride her attire?* 1st. 2. 37. Yet we forget good lessons without number. Did wee Love these as our richest treasure, and delights in them as the beauty and ornament of our soules, wee would also remember these.

Be carefull to remember good things, and the rather, because Satan is so busie to filch these things from us. If thou hearest a Sermon, twenty to one, but the Divell by inward suggestions, or outward objects, will make thee forget it: but if thou hearest vanity, he will never tempt thee to such oblivion. As a thief breaking into a house takes not away earthen vessels, or unprofitable and cumbersome luggage, but gold, or silver, or plate, or jewels, or fine linnen; so Satan empties not our heads of vanity, and idle stuffe, but if there be a lesson of price, that he seekes for a prey.

For helpe of your memories, heare often, repeat often, continually practise, and alwayes pray, that you may love and delight in that which is good, and that your mindes and memories may be sanctified to retaine it: which God grant.

The ministry of the word is a Grace: It was to Paul, of which see my exposition upon Rom. 1. 2. 3. It is also to us: in respect of our selves, and of our hearers. Use 3.

1 We are graced by it, being hereby Christs Embassadors, and labourers together with God in the salvation of men. 2 Cor. 5. 20
1 Cor. 3. 9.

2 And it is a great grace and favour to you, that we are enabled with gifts to reveale unto you the Gospell of Iesus Christ: not for our own sakes doth God thus gift us, but for yours; See that you profit by us.

Among many, there are two things required in a Minister in this place; Diligence, and Boldnesse. He, of all other men, must not be idle; but either preaching, or studying, or praying, &c. alwayes in preparation, or execution, publike or private, till he be translated. As a shepherd or husbandman never wants worke, as plowing, and sowing, and reaping, and then plowing againe, and so from yeere to yeere. So ye are Christs flocke, ye are Gods husbandry, we must diligently teach you, and rather then we should have nothing to doe, put you in minde of the things you have learned. But why doth God require so of us, that we may not have our liberty, nor take our ease? even that you may thrive and grow fruitfull. Be answerable therefore to our paines, or you are wigh unto cursing. Heb. 6. 3.

He must have also audacity. When Iethro advised Moses for the choyce of Iudges and Iustices in Israel; the first thing he required in such, was, that they should be men of courage: this also is requisite in a Minister, not to be afraid to tell an Ahab or a Hiram, if there were such, and we saw cause, of their faults. Paul also desires the Ephesians to pray for him, that he may boldly utter the Gospell. By vertue of our calling, we dare tell blasphemers and drunkards, &c. of their sinnes. If you dare offend God, wee dare reprehend you. Ah my brethren, these times require bold Preachers: for sinne is growne impudent: It is rare, to make evill men afraid, ashamed of their doings. Eph. 6. 19.

It is our part to instruct the ignorant, to confirme the weake, to comfort the troubled conscience, to terrifie the rebellious, to preach mercy to the penitent, to thunder out indignements against the impenitent: to commend the good, to reprove the bad; to encourage the zealous;

zealous, to put in minde the negligent and forgetfull : and it is your duty meekely to heare, and readily to reforme, that you may be blessed. Amen.

VERSE 16. *That I should be the Minister of Iesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.*

Saint Paul doth in these words more particularly set downe his calling, of which he made a generall mention in the latter end of the 15. verse.

His Apostleship is here described by the *Genus*, and the Difference. The *Genus*; *He is a Minister of Iesus Christ to the Gentiles* : where we have, first, the office, a *Minister* ; second, the persons : First, whose Minister, *Iesus Christ* : second, to whom, *to the Gentiles*.

In the forme or difference, wee have the principall and essentiall function, distinguishing it from all other ministeries, *Ministering the Gospel of God* : amplified by the end, *That the offering up of the Gentiles might be acceptable to God* : This acceptation set forth by a condition requisite thereunto, (*sanctification* : illustrated by the Author thereof, *the Holy Ghost*.

A *Minister*, the Greeke word signifies a publike officer, which though here and elsewhere used of the Ministry of the Word, yet it is given also to civill Magistrates, to Angels, to our Lord Christ, to the Priests of the Law : alwayes a title of great honour and publike performance.

Of Iesus Christ, the King of his Church, the owner of his house. *Heb. 3. 6.*

To the Gentiles. Paul preached upon occasion to all ; but especially by his calling, *Act. 9.* and by a constitution agreed upon, betweene him and Peter, James and John, he was a *Minister of the uncircumcision*, as they were over the *Circumcision*. *Gal. 2. 7, 8, 9.*

To minister the Gospel of God : to sanctifie, to consecrate, to sacrifice. The word is Leviticall, and in it an allusion to the sacrifices of the Law, and by a Metaphor here used for preaching or ministering.

That the offering up of the Gentiles might be acceptable : either *Actively*, that the Gentiles might offer themselves, as *Rom. 12. 1.* or rather *Passively*, that Paul by his Ministry might offer them up to God through faith of the Gospel.

Sanctified by the Holy Ghost : not a spirituall conversation, but noting the third Person in the Trinity, the Author of Sanctification.

As *S. Pauls* Apostleship is here described ; so proportionably the ministry of the Word to be continued to the end.

Paul is a *Priest*, the Gentiles the *sacrifice*, the preaching of the Gospel, the *sacrificing knife*.

Ministers must by preaching offer up the people an acceptable sacrifice to God. *Esay 66. 20.* *They shall bring your brethren as an offering to the Lord out of all Nations.* *Act. 26. 18.* *Rom. 1. 16.*

Ministers, by their office, are *sacred* persons : they must therefore *adorno* their function with a holy life ; and their calling should so farre be from being a *disgrace* unto them, that even in *this regard* they should be had in singular estimation.

If the Ministry of the Law were glorious, more the ministry of the Gospel.

Use 2. The office of the Ministry is *sacred* : by themselves therefore to be reverently performed, and carefully : by the people reverently to be attended unto.

Use 3. Ministers are *Priests* : not properly, but by allusion : not *Masse-priests* of the order of Rome, to offer up their Maker as a propitiatory sacrifice for the quicke and the dead : we abhorre such blasphemy. Nor *Leviticall priests*, of the order of *Aaron* : they offered *beasts*, we *men* in sacrifice, killing their lusts, that they may be an offering sanctified and acceptable.

As we are *Priests*, so all *Christians* are priests, or else we have no part in the blood of *1 Pet. 2. 5, 6* Christ, *Revel. 1. 5, 6.* and we are a *holy*, and a *Royall Priest-hood*, saith Saint Peter, alluding to *Exod. 19. 6.* where God saith, that the Israelites shall be to him a *kingdome of Priests* : *Phil. 2. 17.* for though the *Rituall priest-hood* were conferred upon the Tribe of *Levi*, and appropriated to it : yet the *Royall Priest-hood* belonged to the whole kingdome. You are all *Priests* ; *Psal. 50. 14* your sacrifices are *your selves* ; your *faith*, your *repentance* ; your *prayers* and *praises*, your *workes*

works of mercy; offer then the sacrifice of righteousness, and put your trust in the Lord.

As Ministers are Priests, so the people are sacrifices: which terme puts them in mind of their sinfulness deserving death: for sacrifices must be killed; under the law there was confession of sinne by the parties bringing the sacrifice: it was *they* which deserved to dye, not the *guiltlesse beast*. Psal. 4. 1/4

Also they must learne, that they must be *pure*; the sacrifices were washed, and they must be sanctified, or not acceptable. There might be no blemish or imperfectio in them, *Lev. 22*. If we be wicked and profane, we are fit for the Divell, but no sacrifices for God.

And if we our selves be sacrifices, then, our bodies, soules, with all the members and faculties of both, must be dedicated to God.

We must deny our selves, and live onely to God.

The end of preaching and hearing is, that we may be sacrificed: when then thou comest to the Word, suffer the sacrificing knife to cut the throat of thy lusts. 1/4 3

It is painefull to be lanced, but if thou *part not* with them, thou must be *damned* with them, and canst be no sacrifice acceptable to God.

When thou comest therefore to a Sermon, remember thou comest to bee sacrificed; struggle not, yeeld thy selfe, be not angry when thy sinnes are toucht, lye as still as *Isaak* did when he should be made a sacrifice, if thou desirest to be saved.

As *Isaak* said to his Father: Here is the knife and the wood, but where is the Lamber? so I feare me, a man may aske at our Sermons: Here is the *Priest*, and the *knife*, but where is the *sacrifice*? many come to the *Altar*, but they breake away, and will not bee sacrificed, going from the Sermon with more sinfulness and condemnation then they brought with them.

Great is the happinesse of such which are sacrificed to God: for they are *acceptable*. 1/4 6

They which are not, are *rejected*, and a very abomination, reserved for the shambles, but if thou be converted, thou art for the holy Altar in heaven.

He seemes to be deprived of the sense of piety which hearing that the conversion of a sinner is an acceptable sacrifice, rejoyceth not for it.

If thou hast once beene sacrificed to God, thou art for ever to be separated and set apart from *common use*: see then that thou take not thy body and soule being dedicated to God, to prostitute before the Divels altar by abominable sinning.

VERSE 17. *I have therefore whereof I may glory through Iesus Christ, in those things which pertaine to God.*

18. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient:*

IN these words, and so to the end of the 21. verse, hee commendeth his Apostleship, from the efficacy of it, which was such, that he might justly glory in it.

. There are two parts: First, an assertion, *I have whereof I may glory*. Secondly, a declaration of certaine bounds, whereby his boasting is limited, which bounds are set downe in the 17. verse, and expounded in the 18.

Those bounds are either in regard of the efficient, or of the matter of his boasting.

The efficient: *Iesus Christ*. The matter: *Things pertaining to God*.

Not in my selfe, but in and through *Iesus Christ*.

In things pertaining to God. All things pertaine to God. Good things as to the Author and Rewarder of them. Evil things, as the Iudge and avenger of them.

But here *Paul* hath another meaning: In the 16. verse hee described his Apostleship in termes borrowed, from the Leviticall Priest-hood, calling it a *Leuiturgy*, and *Hierourgye*: and here continuing the same Metaphor, he calleth the execution of his function, a performing of things pertaining to God. So in the Hebrewes: *A high priest is ordained in things pertaining to God*, that is, to declare the will of God to the people, and to offer the sacrifices of the people to God. Heb. 5. 1

These two are expounded in the 18. verse. The first: *I dare not speak of those things which Christ hath not wrought by me*, that is, I acknowledge that what good soever hath come to men by my labours, it is wrought by Christ, whose instrument onely I have beene. It is not effected by my vertue, but by his goodnessse. Let the glory be to him, I have planted and watred, but the encrease is of him, *Paul & Apollos* are but under working causes, Ministers

1 Cor. 3. 5. by whom the Gentiles beleeved, even as the Lord gave to every man, not according to their will and appointing.

Augustine. This is amplified by Pauls modesty: *I dare not; Melior est in malis factis humilis confessio, quam in bonis superba gloriatio*: An humble confession of the evil we have done, is better than a proud bragging of the good we have done: therefore Paul dares not glory in himselfe; this had beene a braconicall and vaine boasting, but hee glorieth in Christ.

The second is expounded thus, *To make the Gentiles obedient*, that is, by the preaching of the Gospell to bring them to the obedience of faith: and of this there are divers things declared, as shall appeare in the due place.

Doct. It is lawfull for a Minister, when God blesteth his labours, to glory in it, but through Jesus Christ. Exod. 6. 26; 27. These are they which spake to Pharaoh, &c. This Moses wrote not without some touch of glory; but in the whole story, he attributeth all the wonder to God. 1 Cor. 15. 10. Gods grace was not bestowed upon me in vaine; But I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

Use 1. The matter of Law, and Physicke, is, things pertaining to the body and State, but of Divinity, and the Ministry, *τὰ πνευματικά*; the Ministry ought to be the more commendable to us.

That of *Jeremy*, twice repeated by Paul, is here to be remembered: *Let him that glorieth, glory in the Lord.*

Jer. 9. 24. Hast thou done any good, in thy calling, to Church or Common-wealth? or to any particular place or person? give God the glory; for from him hast thou had wisdom, counsell, ability, opportunity so to doe: that thy endeavours succeed, is from him: when thou givest a poore man a peny, it is God who gave thee ability, it is he who brought the poore man to thee; and who moved thy heart, who art by nature cruell and covetous to commiserate him.

We are but Instruments: and are greatly honoured, if God will vouchsafe to make us (which are evill) meanes and instruments of good to any: so the carcase and ribs of that ship is honoured as a monument, in which some skilfull Navigator hath surrounded the Globe of sea and land: and yet the glory not given to the ship, but to the Navigator.

We are not worthy to be instruments; let us not rob God of his due glory: if so, then will the Lord curse us, and take away our gifts, or the opportunity, or the good success.

Isa. 10. 12. When the proud King of Assyria will not attribute the glory of his victories to God, he shall be punished: and when *Nabuchadnezzar* remembreth the honor of his owne Majesty, and forgetteth Gods, he shall become a beast: and when *Herod* swalloweth up the glory due to God, he shall be eaten of wormes. For this are many great ones misplaced, and meane ones ungifted, because they proudly glory in themselves, and not in God.

Dan. 4. 30. Let us imitate Paul, also *John Baptist*, and *Peter*, who when the people gazed upon him
Acts 13. 23 and *John*, for healing the cripple lame from his mothers wombe, said; *Why looke you so earnestly upon us, as though by our owne power and holinesse we had made this man to walke? The God of Abraham, &c. hath glorified his Sonne Iesus, &c. and his Name, through faith in his name, hath given him this perfect soundnesse.*

Use 3. As the chiefeest glorie of a servant, is his faithfull and profitable service: so of a Minister, in winning mens soules, plucking them out of the fire, and making them obedient to God.

Paul glorieth not in that he was rapt into the third heaven, &c. but in the blessing of his labors: It is not great learning, nor great living, &c. which is a good Ministers due glory; for these a wicked man may have, but by his labours to bring men to heaven.

So, art thou a Magistrate? glory not in the money thou hast heaped up, and in the land thou hast purchased by thy office: for these may be witnesses of thy corruption: but if thou hast done good, in justice and equity thou mayest glory, but in the Lord.

Damned wretches they are, who glory in their *Reame*, as that they have drunke downe so many men, that they have defiled so many women, that they have so revenged themselves of their enemies: Their end is damnation.

Phil. 3. 19. To make them obedient. True conversion is accomplished in our obedience, and then are we acceptable sacrifices to God: Not bearing, but doing of the Law, justifieth, saith Saint James,

James: Not saying *Lord, Lord*, saveth, but *doing Gods will*, saith our blessed Saviour. A good Christian, as the good *Huswife*, is prayed in the gates by his workes.

It is not *boasting* and bragging speech which is required in a Souldier, but *doing*; so not *speaking*, but *doing*, is the prayse.

It is commendable to *heare*, and to *repeat*, but to *doe*, is the principal ornament of a Christian. Gods children shall be equall to the Angels: to have the face of an Angell, worke not this, nor to speake like an Angell; but to doe as Angels doe. *Let thy will be done in earth, as it is in heaven.*

I dare not glory in my selfe, saith *Paul*, why? for feare of the vengeance of God.

This ought to be the voyce of a Christian; *I dare not lye, steale, be drunke, &c.* O the audaciousnesse and madnesse of our times, wherein men dare provoke God to his face, by their lewd conversation. How darest thou live so prophanely? Dost thou not know that, *That God* whom thou offendest, is a consuming fire? and that the end of thy wicked life, is, to dwell with perpetuall burnings? Though wicked men dare sinne, yet we dare not.

A godly man is not afraid of banishment, imprisonment, the Racke, the strappado; he feareth not a Tyrant, a Tormentor, a sword, a gibber, &c. but hee is afraid to offend God: He dareth dye for Christ, he dareth even be burned at a stake, but hee dareth not sinne: This is true Fortitude, and Heroicall Magnanimity.

VERSE 18. — By word, and deed,

19. Through mighty signes and wonders, by the power of the Spirit of God.

THe matter of *Pauls* glory, was, to make the Gentiles obedient: concerning which, he delivereth three things: First, The meanes thereof: Secondly, His Travells: Thirdly, His Desire to doe Christ service therein.

The meanes of making the Gentiles obedient, is in these words: the other two in the rest, to the end of the one and twentieth verse.

The meanes are twofold: Outward: Inward.

The Outward, Audible or Visible.

The Audible: The Word, that is, the preaching of it, to which may be referred his Conferences, Disputations, Letters.

The Visible, two: First, His holy life: Secondly, His Miracles.

His holy life, in this word, *Deed*; as *Chrysostome*, *Aretius*, *Sarcinius*, and others expound. Not a Generall; expounded or divided in the words following, *Signes and Wonders*; nor his labours, cares, and troubles undergone in preaching, for his labours are spoken of in the latter part of the nineteenth verse; and his cares and troubles, were rather *Sufferings* than *Deeds*.

The holy life of a Preacher is a great attractive to winne unto the Gospell, the good liking of the men; and Saint *Paul* often maketh mention of it in his Epistles.

His Miracles: Through *mighty signes and wonders*.

Signes; not Sacraments, though they be visible signes of invisible grace: but lesser miracles, as *Thomas*; which are things which might in time have beene done by naturall meanes, as healing of some diseases.

Wonders: Greater Miracles, which altogether exceed the power of Nature, as to convert the substances of things, to raise the dead, &c.

Or, *Signes and Wonders*, that is, Miracles, called *Signes* for their use, *Wonders* for their forme.

Miracles are True or False.

True Miracles, are things done by the power of God, beyond the course and strength of Nature, to manifest the omnipotency of God, and to confirme the truth of the doctrine revealed in the Word. Such were the wonders wrought by our Saviour, and by his Apostles, and by Apostolicall men, for the first three hundred yeares of the Church of the New Testament, which about that time ceased; and they were, either in the things themselves, or in the manner of them: as in putting life into a dead carcase, or in healing a disease (otherwise curable by naturall meanes) by a word, and in an instant.

False miracles are wrought by the power of Satan, for the confirmation of lyes, and to deceive; being either truly beyond the strength of nature, or onely in shew, as delu-

sions of sense, or which have hidden causes in nature.

Mighty signes and wonders : or through the might of signes, &c. Being meant either of Pauls might to worke them, or of their might in the hearts of such as saw them.

By the power of the Spirit of God. Which blessed the words, deeds, miracles of the Apostles, and effectually wrought by them in the people.

Doctr.

Christ furnished his Apostles with the gifts of utterance, holy life, and miracles, to make the world obedient to the Gospell. Mark. 16. 20. And they preached every where, the Lord working with them, and confirming the word with signes following, Amen. 2 Cor. 12. 12. The signes of an Apostle were wrought among you, in all patience, with signes and wonders, and mighty deeds, Heb. 2. 4.

Vse 1.

Rom. 1. 16

The preaching of the Word, is the power of God to salvation to all that believe. By this Word, Paul converted the Gentiles : and this word we have. Let us be thankfull, and suffer the power of it to convert us. This is the Word which was confirmed with mighty signes and wonders : if thou beleevest it not, thou shalt be damned.

Vse 2.

Judg. 7. 20

Mat. 23. 4.

The word and life of Preachers must edifie. They must have a trumpet at their mouth, and a light in their hand, as Gedeons souldiers. The Scribes and Pharisees are taxed because they lay heavy burdens upon other mens shoulders, but themselves would not move them with one of their fingers.

Bellarmin.

apud.

negre.

7. d. 1. 1. 1. 1.

Vse 3.

Ioh. 3. 2.

Damasce.

orib. fid. 1. 1.

c. 3. paulo

post. in. 1. 1.

Luk. 6. 17,

18, 19, 20,

et seq.

Leo Mag.

serm. in

fest. om.

Sabb.

Bellarmin.

2. l. 4. de ec.

c. 14.

* Canus loc.

l. 11. c. 6.

Cajet. opusc.

sum. 2. tract.

1. c. 5.

Eling. loc.

com. l. 4. c.

42.

Esper. in 2

Tim. 4. Dirg

31..

* Chrys. hom.

19. oper. im.

perf.

* Aug. de

c. Dei 4. 2

c. 8.

* Chrys. loc.

sup. ciuitat.

Alexander would brag that hee was a good Leader, and a stout Souldier. Preachers must not onely require of others, but doe themselves.

Miracles were a time in use, to perswade men of the truth of the Gospell, as *Nichodemus* argued that Christ was a teacher sent from God, because of his miracles. *Apostoli miraculorum sagena homines expiscantes, ex ignorantia profunda respirare fecerunt* : The Apostles fishing with the net of miracles, drew men out of the bottome of the Sea of ignorance, that they might breathe in the comfortable ayre of the Gospell, saith *Damasce.*

Such miracles were either to prepare the mindes of men to receive the truth, or to confirme it, being received. So before the Sermon in the Mount, our Saviour did many miracles ; *Vt cuius potentiam experiebantur tam benignam, non ambigerant salutarem esse doctrinam* : That having experience of the goodnesse of his doings, they need not doubt of the foundnesse of his doctrine, saith *Leo*. Also *Signes followed the preaching of the Word, Mark. 16. 20.*

Bellarmin endeavoureth to shew the Church of Rome to be the true Church, because of the power it alwayes had, and hath (saith he) to worke miracles : and for want of this power upbraideth the Protestants : among fifteene notes of the Church, making the glory of miracles to be the eleventh.

But many *, and those not the meanest of his side, disclaime their Legends, and are ashamed of their miracle-workers, affirming that there is no stable more full of dung, then such stories are of lyes.

There is now no necessity of miracles : so affirmeth *S. Chrysostomo* *. And Saint Augustine saith, that he which now requireth a miracle to beleeve, makes himselfe prodigious b. *Signes are for unbelievers, 1 Cor. 14. 22.*

What glory *Bellarmin* getteth to his Church by miracles, may be discerned by these Scriptures, *Mat. 7. 22. and 24. 24. 2 The. 2. 9. Revel. 13. 13, 14.* Where miracles in these dayes, are the note of wicked men, false prophets, and of Antichrist : especially if they be to admiration onely, and not to profit, as to flye in the ayre, to make images walke, speake, &c. such as are the miracles of the Romanists for the most part.

It is necessary that a new doctrine be confirmed with miracles, saith *Bellarmin* : but the doctrine we teach, is as old as the Bible ; and therefore wee willingly leave to them the glory of their monkish wonders.

And yet we are not without miracles. We cannot cast out Devils by exorcismes, as their Fryers doe, till they make themselves ridiculous to all the world : but we through preaching of the Gospell cast out sinne. We cannot raise the bodily dead, as every petty Saint in the Church of Rome : but we, through the blessing of God, raise them which are spiritually dead in trespasses and sinnes. I desire no other miracle to prove the truth of the Religion I profess, but the worke of Faith and Repentance in my heart, manifested in my life.

Vse 4.

By the power of the Spirit of God. Miracles prevaile not to perswade without the Spirit of God.

God: So *Moses* tels the Israelites, *Ye have seen the great temptations, the signes, and those great miracles which God did to Pharaoh, and unto all his servants, and unto all his Land: But the Lord hath not given you an heart to perceive, eyes to see, and eares to hear, unto this day.* Deu. 29. 2; 3. 4

Neither doth the word, nor the judgements, and exemplary punishments which God inflicteth, in our eyes, upon lewd persons, as drunkards, &c. avails to bring us to repentance without the effectually operation of the holy Ghost. O the unutterable corruption of our hearts, and our reprobatenesse unto that which is good.

Pray, that thou maist profit unto godlinesse by the Word, Sacraments, Judgements of God, which is a signe thou hast the Spirit dwelling in thee: Pray for that Spirit: For thy heavenly Father will give the holy Spirit to them which aske him, Luk. 11. 13.

VERSE 19. — So that from Hierusalem, and round about unto Illyricum, I have fully preached the Gospell of Christ.

20. Yea, so have I striven to preach the Gospell, not where Christ was named, lest I should build upon another mans foundation.

21. But as it is written, To whom he was not spoken of, they shall see, and they that have not heard, shall understand.

IN these words are the two other things set downe concerning *Pauls* bringing the Gentiles to obedience, namely, his travell about it, and his earnest desire to doe Christ service therein. The first in the 19. verse, the other in the 20. and 21. verses.

In the first, we have the Execution of his office, and the Place. The execution of his office, *Preaching the Gospell of Christ*; set forth by the manner, *fully*.

Fully preached. The word in the Greeke signifies *to fulfill*.

Some thinke that *Paul* useth a Metaphor, in which he should compare the Gospell to *Toles*, a net, which *Paul* hath filled with the Gentiles.

Some expound, I have filled all places with the Gospell.

Some, I have supplied that which was lacking, carrying the Gospell of Christ farre off, which was neere-hand preached by others. Luther. Calvin.

But the best is that is here translated, *fully preached*, that is, fully discharged the duty of an Apostle, as *Archippus* is wished to *fulfill his ministry*: which *Paul* by another word somewhere * calleth *finishing his ministry*, and declaring the whole counsell of God.

Col. 4. 12.

* τελειωσει

την διακονιαν σου.

Αδ. 20. 31.

* αναγγελοι

αυτων παντα

την βασιλειαν του Θεου.

Αδ. 20. 27.

The place is set downe by the two termini, or uttermost bounds of his travell, *Hierusalem* and *Illyricum*: and the medium or middle places betweene, *round about*, not by a right line, but circlewise.

Hierusalem a City of *Iudea* in the East: *Illyricum* a countrey westward from *Hierusalem*, having on the North, *Hungary*; on the West, *Istria* a part of *Italy*; on the South, the *Adriaticke sea*: it is now called *Scalvonia*. *Danubius*, the greatest river in Europe entering into *Illyricum*, receiveth into it 60. Rivers, and is thenceforth called *Ister*. Saint *Hierome* was borne in this countrey, in a towne called *Strido*, though the *Italians* contend this towne to be in *Istria*.

From *Hierusalem* to *Illyricum* by a right line, is about 1000. miles; but *Paul* travelled not so, for it had not bene difficult so to have done in a short time, both *Iury* and *Illyricum* being scituated upon the Sea: he began at *Hierusalem*, though his first Sermon were preached at *Damascus*, from whence he went into *Arabia*, and so to *Damascus* againe; and then to *Hierusalem*, then to *Syria*, *Phoenicia*, *Cicilia*, *Pamphilia*, *Licia*, to *Phrygia*, *Pisidia*, to *Galatia*, *Bithinia*, *Cappadocia*, and many other Countries Northward from *Hierusalem* many hundred miles: thence Westward into *Greece*, and so through *Macedonia* and *Achaia* to *Illyricum*: and this not once onely, but divers times returning to the same places: So that that was fulfilled which Christ spake unto him being in a trauance at *Hierusalem*, *I will send thee farre hence unto the Gentiles*.

Act. 22. 21.

Hab. 3. 19.

Psal. 45. 4.

The horses which *Habakuk* speaketh of, *Thou diddest walke through the sea with thy horses*, *Hierome* there expounds of the Apostles which carried Christ, riding prosperously to the Gentiles, and among all the Apostles, he saith, that *Paul* is that white horse in the 19. of the *Revelation*. I thinke he might rather have said, *Rev. 6. 2.*

Hiera. tom.

3. in expos.

Psal. 45. ad

Principium

virg.

• *Hierome* also calls *Paul*, the Arrow of God, applying to him that of *Psal. 127. 4.* *An arrow is in the hand of a mighty man.*

S. *Chrysostome* compares him to the *Sunne*, so speedily and powerfully did he illustrate the whole world almost with the Gospell of Christ,

Moses and *Aaron* converted not one country, namely, *Egypt* with their signes and wonders: but *Paul* many Cities and Countries, saving innumerable soules.

The second, which is *Pauls* earnest desire, is in the 20. and 21. verses, where we may consider two things: 1. The intension of his desire: 2. The object of it.

The intension is notably exprest in the Greeke word, which signifies a *high ambition* to preach the Gospell: that which he did, he was ambitious to doe.

The object, to preach the Gospell, set forth by the condition of the place where: which is set downe negatively and affirmatively.

The negative: *not where Christ was named* and preached before: declared by a reason; *lest he should build on another mans foundation*: not that it was unlawfull for him so to doe, but because it was proper to Apostles to lay foundations of Churches, he would not enter upon other mens labours, and so derive the glory due to them, to himselfe. Where Christ was already knowne there was not so much need of him; and therefore he applied him to such places where he was not knowne, that he might enlarge his kingdome, and save the more: not unlike our Master, who left the *nintie nine sheepe* in the wilderness, and seeketh the *lost one*.

The affirmative; but where Christ is not named, which hee delivereth in the words of *Esa* the Prophet: *To whom he was not spoken of, they shall see, &c.*

Paul greatly and with earnest desire laboureth in preaching the Gospell, as appeareth in the booke of the *Acts*.

Ministers of the Word must earnestly labour in discharging their office, *Mat.* 9. 38. Ministers are called *Harvest labourers*, *2 Tim.* 4. 5. They must watch, they must suffer, they must worke, that they may make their ministry fully knowne.

For prevention, *Pauls* travell from place to place is not to be followed of ordinary Ministers. In a Church planted a roving and vagrant Ministry is uncomely.

It was said to the Apostles, *ye shall be witnesses to me, both in Hierusalem, and in all Iudea, and in Samaria, and to the uttermost parts of the earth*: but *Titus* must ordaine Elders in every City: and thus it is said, *Feed the flocke which is among you.*

Pastor, is a word of relation to a flocke, so that no flocke, no Pastor properly.

Minister is a terme of action, and requires a place for lawfull employment. Therefore it is well provided in our Church, against making Deacons or Priests, which have not first some certaine place where to use their function: though there bee *Tiular Bishops* at Rome, yet we are not to reckon of the Ministry as of a *title onely*.

Those therefore which have no station, are to be accused; for we are to be as *starrs* fixed in our severall orbs: those also which having a station, delight to gad abroad, and to intrude into other mens Cures, without a just and orderly calling.

Chrysostome justly accuseth *Epiphanius*, Bishop of Cyprus, to have done contrary to the Canons, in making ministers in his Diocese, and administering the Communion without his licence.

The Elders of Ephesus must feed (not the Corinthians, but) the flocke committed to them, over which God had made them overseers, which was the Church at Ephesus.

Paul would not build on another mans foundation, but as a wise master-builder layes the foundation, and we build thereupon.

It is our happinesse, that we have a foundation already layd, for it requires more skill to lay the foundation of a Church, than any Minister in Christendome in their ordinary calling may challenge to themselves.

The Apostles and apostolicall men planted, and we must water: some such founded this Church of England; it is our part not to suffer the Churches we have received, to be delapidated, and fall to decay: neither is this without glory; For, *non minor est virtus quam querere pars a tueri*: As it is a vertue to get, so to keepe that which is gotten. Though we convert not men from *Gentilisme* to *Christianity*, yet wee convert men from *sinne* to *righteousnesse*, without which none can be saved.

Idle and ignavous Ministers are to be reproved. *Paul* laboureth, and our blessed Saviour himselfe even toyleth in preaching, and shall we be negligent and slothfull?

One of the greatest commendations of a good Minister, is to be painefull, and therefore

fore *Paul*, when he would commend himselfe, speaks of his labours: *I have laboured* 1 Cor. 15:
more abundantly then they all: and in labours more abundant. 10.

The Husbandman cannot plow his ground, and get in his harvest without much 2 Cor. 11:
 sweat: nor a Carpenter hew his timber, and frame and raise his house without sore la- 23.
 bour: Now Ministers are Gods *Husbandmen*, and Christs *builders*, and therefore they
 must labour in studying, in preaching, &c. that Christ may be glorified, and their peo-
 ple saved.

A sore travell is appointed for us, but it is in the power of our people much to ease
 us, though not by discharging us from labouring, yet by making our labour pleasant and
 delightfull to us: namely, when they receive the word with *meeknesse*, being *tractable*,
 and becomming *obedient* thereto. A rich and plentiful crop, makes the Husbandman to
 rise early in harvest time, not as to labour, but as to play and pastime.

If our people be stubborn and froward, it takes away our heart and courage; but
 if wee may see good fruit of our labours, it rejoyceth us, it encourageth us, yea, our
 healths, our lives are not deare unto us, but we cheerefully *sacrifice* them to Christ and
 his Church.

The top of every mans ambition, must bee to honour Christ, and to promote the *Use 4.*
 Gospell, that they which see not, nor understand, may savingly acknowledge the Lord
 Iesus.

The *Magistrate* must, the *Minister* must, yea, every *private* man must be carefull here-
 of: which is, when we live so, as that by our godly conversation, others are wonne
 to the love of Christ and the Gospell. If thou beest a profane and wicked liver, thou hin-
 derest the enlarging of Christs kingdome, not only in *thy selfe*, but in *others* also, who
 are scandalized, and speake evill of the way of godlinesse through thy naughtinesse.

It is fearefull to heare how the hearing of the Word, and the study of godlinesse is
 blasphemed by the *niggards*, *dissembling*, and fallhood of such who would seeme the *for-*
wardest in professing the Gospell.

Let us all pray and endeavour, that the word of the Lord may have free course and be glorifi- *a Thes. 3rd*
 ed, which shall be, not when we onely *speake*, but when we *live* like Christians, profes-
 sing the Gospell of our Lord Iesus.

To whom he was not spoken they shall see, and they that have not heard shall under- *Use 5.*
 stand. Here we may note the state of an unregenerate man; he sees not, nor understands:
 and the meanes to come out of that estate, to be the hearing of the Word preached.

It is miserable to be deprived of our bodily eyes: but to be without the eye of the *soule*,
 which is the understanding of Christ, exceeds in misery: and in this case is every one
 unconverted, though he have never so politicke a pate, and great *Acumen*.

Not to see and understand: that is, to be a blind beast: For understanding and reason is *Psa. 49. ult.*
 the specificall difference betweene a man and a beast; and the Psalmist saith, that man in
 honour, if he understand not, is like the beasts.

So is *Nabuchadnezzar* said to be turned into a beast, when his understanding was ta-
 ken from him.

Diogenes his seeking for men in the populous City of Athens, may be hither applyed:
 for indeed, though many in shape resemble *reasonable men*; yet in their lives are *unrea-*
sonable beasts. So are wicked men called *Lyons*, *Foxes*, *Dogs*, *Swine*, &c. in the Scriptures:
 because either they know not, and so *speake evill*, or *what they know naturally*, in those things
 they corrupt themselves as bruis beasts, as *S. Iude* speaketh. *Iude 10.*

Every man is a beast by his owne knowledge, or *brutish in his knowledge*: and *David*, *Ier. 10. 4.*
 for uttering some erroneous speeches in a temptation, saith, that he was *foolish and ignorant*,
 a very *beast before God*, If *David* for that be a beast, much more are our drunkards, and
 other lewd livers, beasts. And that they are so, may be shewed thus: *Psal. 73. 22*

A beast lives onely by sense; so are the lives of lewd people meetly *sensual*. Again, a
 beast foresees not future things; As a horse that hath good pasture to day, thinks not
 of any pasture for to morrow, for hee hath no reason; so a carnall man doeth upon the
 things of *this present life*, forethinks not, nor foreprovides of the life which is to come.

Farther, speake to a beast, it understands not: it is not wonne by entreaties, nor ter-
 rified by threatnings, nor perswaded by arguments: So, when we preach the promises,
 or the threatnings, and use all arguments to perswade blasphemers, drunkards, &c. yet
 they

they reforme not their conversation; what are they then other then very bruit beasts? would not a bruit beast profit as much as some doe? Ah, it were well for them in regard of themselves, that they were dogs or toads, and not men and women, that they might not be sensible of everlasting burnings.

If God by his word, hath given thee an understanding and obedient heart, praise him, and glorifie him in thy life.

VERSE 22. *For which cause also I have beene much hindred from comming to you.*

23. *But now having no more place in these parts, and having a great desire these many yeeres to come unto you.*

24. *Whensoever I take my journey into Spaine, I will come unto you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

Hitherto he hath excused his manner of writing; now in these words, and so to the end of this Chapter he excuseth his not comming to the Romans.

And this he excuseth two wayes: first, that he hath not come yet: secondly, that he doth not come now.

The first of these in these verses, the other in the rest.

This is brought in by a *Prolepsis*: for from the 19. verse some might object: *Paul*, you have travelled into many Countries for the space of these 20. yeeres, in all this while could you find *no time* to see us? must we of all other be the most neglected?

To this *Paul* answers: of which his answer there are two parts: first, the rendring of the reason, why he came not to them as yet. The other a promise to come unto them.

The reason: *he was hindred*: as if he should say; It was not, my brethren, any want of good will, but I have bin hindred.

This is amplified first by the greatnesse of the impediment; *I have beene much hindred*: if it had beene but a sleight matter, *Paul* would have stept over it, and have come, but it was very waighthy.

Secondly, by setting downe the thing it selfe which hindred him; in these words, *for which cause*; namely, preaching Christ where he had not beene named; mentioned in the 20. and 21. verses. The Romans were converted already, and if *Paul* had gone to them, he had lost so much time for the converting of many people which never heard of Christ; and so had preferred a matter not so necessary, before the necessary and most waighthy duty of his Apostleship, which was to plant Churches where there were none. In some other place he mentioneth *Satan*s hindering him, who is most most buſſe to oppose the preaching of the Gospell, as that which brings ruine to his kingdome, but here he mentioneth the other which is the *les* he speaks of, Chap. 1. 13.

1 The. 3. 18

His promise is in the 22. and 24. verses, where we have the promise; *I will come to you*; and the amplification.

First, by two reasons: the first, a kind of necessity; *seeing I have no more place in these parts*, being now come to the borders of Italy, and to the sea coast, planting the Gospell every where.

The second, from his desire to come unto them, set forth by the antiquity of it; *these many yeeres*: that which we truly desire, we endeavour to enjoy, but I have had a long desire to come unto you, therefore I will come.

Secondly, from the time: *whensoever I take my journey into Spaine*: It is probable that *Paul* never was in Spaine, though some, and those ancients too, be of another minde: Howsoever, *Paul*s project was, to have by Rome travelled into Spaine, and there to have preached Christ.

Thirdly, from an exposition: *for I trust, &c.* where is first a correction; *I trust to see you*: he doth not absolutely promise, but he *trusteth*: which word here importeth fallibility, and uncertainty, though when it is used of the Supernaturall grace of hope, grounded upon faith, it notes certainty infallible; but here *Paul* had no word of faith, though afterward he came to Rome, as in the Story of the Acts. He was not ignorant that many things fall betweene the Chalice and the chin, according to the proverbe, and therefore he addeth this correction.

Secondly, here is mentioned the benefit comming to *Paul*, by his journey to Rome, which

which maketh up a moit Christian complement. The benefit is double. First, *to be brought on his way towards Spaine by them*: not that *Paul* affected any state; but to be furthered by their advice and intelligence, *that* being one of their famous Prouinces. The other; contentation, and much satisfaction in their company; *that I may be filled somewhat with your company*: He saith *filled*, lest they should thinke he meant to make no stay with them: and *somewhat filled*; to let them understand, that in his opinion he could never be weary of their company, nor satisfie himselfe with it.

The sum is, that *Paul* desires to come to Rome, but is yet hindred; and he will come if God permit.

The purposes and desires of men, are ruled and over-ruled by the providence and will of God, *Doctr.* Pro. 16. 9. *A mans heart deviseth his way, but the Lord directeth his steps.* We have a quotidian experience hereof, as witnesseth our ordinary speech: Man purposeth, but God disposeth.

The Gospell commeth to a Country not by chance; nor by the will of man, but by the will of God: and the *journeys* of Ministers are specially directed, yea their words, as a godly man having to admiration spoken, confessed, saying, That though at that time he was so enabled, yet he had observed, that at some other time, being entreated, and having a desire, he could not utter one sentence profitably.

Augustine also saith, That at a Sermon he converted an Hereticke, by a passage which was given him at that instant, of which he had no way meditated before.

In the Revelation, Christ is said to have *Stars in his right hand*, which are the Preachers of the Word, enlightning the world with the Gospell: and said to be *in the right hand of Christ*, not onely for protection, but because they rise and set at his appointment, now shining in one Country, now in another.

By the mercifull and good providence of God, the Gospell hath shined many hundred yeares agoe to this Land: Let us take heed unto it, and walke in the light while we have it, that it never may be said to us, as sometime to *Corazin, Bethsaida and Capernaum*. If the preaching that hath bene in England, had bene in the East or West Indies, they would long since have converted, at least, not so have *sleighted and abused* it, as England doth.

From *Pauls* practice observe a point of wisdom: *Paul* preferreth planting of Churches, before seeing either Rome or the Romans. So prefer thou things necessary before unnecessary, the maine duties of godlinesse and thy calling, before things of manner consequence.

Marta is reproved by our Saviour Christ, for want of this wisdom; and they are not to be excused in the Parable, who prefer the trying of Oxen, &c, before coming to the great Supper.

Esteeme not by *matters*, as *maines*; nor the *maine*, as those of the *by*. It is the great fault of many, that pursue matters of pleasure, profit, and unnecessary and unprofitable crammile, leaving the principall and necessary duties of their calling and graver and more weighty employments, *præter propter vitam viventes*, living to any end rather, then that to which they should live.

Here also note a secret: A man may will that which is contrary to Gods will, without sinne. This Riddle is assayed, by distinguishing Gods will: which is either of the signs, and revealed, or of his good pleasure and secret.

Whatsoever thought or desire is contrary to the first, is a sin; but not so in the second, if it be subordinate thereunto.

Paul desireth and plotteeth to come to Rome, and commeth not, to goe into Spaine, and goeth not: to preach the Word in Asia, and is not suffered, for God willeth otherwise, and yet *Paul* sinneth not.

Augustine giveth a notable instance: A man lyeth very sicke, God willeth that hee shall dye of that sicknesse; he hath two sonnes, one prayeth hartly for his fathers life, the other hartly wisheth his death: The piety of the one pleaseth God, though willing another thing then he willeth; and the impiety of the other displeaseth him, though willing the same thing that he willeth.

David also is an ensample: He purposeth to build a sumptuous house for the Arke: 1, saith he to *Nathan*, dwell in an house of Cedars, and the Arke of the Covenant remaineth under

our steps:

curtaines : I will therefore build an houſe for it.

Nay, ſaith God, *thou ſhalt not build me an houſe*; yet thou ſhalt be no loſer by it, for *I will build thee an houſe, and raiſe up thy ſeed after thee, and ſtabliſh thy kingdome*.

Though God willed otherwiſe then *David*, yet *David* will was accepted, as may appear by the bleſſing, for which *David* feelingly gave thanks.

Let us ſtudy and deſire to glorifie God, to doe good in our callings, and in the places where we dwell, in repreſſing and reforming ſinne, and in countenancing and furthering godlineſſe, we have a ſweet encouragement, though our purpoſes want effect, yet they ſhall not want a reward.

In all thy promiſes and purpoſes, have this reſervation; *If God will*: So *Pani* divers times: ſo alſo the Heathen, as *Tully*, *Si Diſ volint*: as *Taurus* a Philoſopher in *Gellius*, *Diſ benevolentibus*: as *Homer*, *Αἰεὶ θεοὶ ἐδάσαν πρὶ ἑκατόνδ' ἔχον*: So that it is a kinde of *Atheiſme*, not to acknowledge the events of all things to be in the hands of God.

Though the Lawyers have a Rule, that that is idly expreſſed, which is neceſſarily underſtood, becauſe the expreſſion thereof worketh nothing: yet let us often expreſſe this, which is alwayes to be underſtood, both to preſerve our ſelves in the faith and remembrance of Gods providence, and alſo to inſtruct others therein who heare us.

Say not thou, *I will goe into ſuch a Citty, and continue there a yeere, and buy and ſell*; whereas *Jam 4. 13.* *thou knoweſt not what ſhall be on the morrow, and thy life is like a vaniſhing vapour*: But (ay, *If the Lord will, I ſhall live and doe this or that.*

Nor ſay, thou wilt be revenged on thy contrary; for not *thy will*, but *Gods* ſhall ſtand: *1 Kin. 19. 3.* *Iſabel threatneth Eliab, and Benhadad threatneth Abab*, but it is not in their power to bring to paſſe.

Promise not to thy ſelfe proſperity for a long time, eſpecially living wickedly: for the life of all men is *uncertaine*; and the deſtruction of *wicked men ſodaine*, ſo that they ſhall not eſcape.

The rich foole in the Goſpell will build his Barnes bigger, and promiſeth to his ſoule many merry yeeres, when he had not one night to live: *Thou fool, this night ſhall thy ſoule be taken from thee.*

Lu. 12. 18.
& ſeq.

Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth, *Pro. 27. 1.* To boaſt of to morrow, is to ſell the Lyons ſkin while it is on his backe, and he in the Forreſt.

Nemo tam diu ſe babu- it ſaventes Crall: numq; ut poſſit ſibi polliceri. Se- nec. in Thy- eſte. Act. 3. Pſa. 102. 24
Uſe 3.

To day heare Gods voice, thou canſt not promiſe thy ſelfe a morrow: *David* prayeth, *O my God, take me not away in the middeſt of my dayes*: which ſome expound, Take me not away then when I thinke to live longer: For it cannot be but exceeding dangerous, then to be called to judgement, when a man thinketh of longer life, a thouſand to one that mans account is not ready.

Filled with your company. Moſt ſweet and full of content is the Communion of Saints, a kinde of Paradife to converſe with ſuch as feare God: as to ſojourne in Meſech and Kedar, or in Sodome, with them that hate peace and godlineſſe muſt needs be a vexation to a righteous ſoule.

It is a great corruption not to delight in the ſociety of the godly: and as great, to ſpeake, live, and behave our ſelves, that the godly can take no delight in our ſociety. What pleaſure can it be, nay it is rather a kinde of Hell, to live in the company of blaſphemers, drunkards, and prophane wretches.

VERSE 25. *But now I goe unto Hieruſalem to miniſter unto the Saints.*

26. *For it hath pleaſed them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are in Hieruſalem.*

27. *It hath pleaſed them verily, and their debtors they are: For if the Gentiles have bene made partakers of their ſpirituall things, their duty is alſo to miniſter unto them in carnall things.*

IN theſe verſes, and ſo to the end of this Chapter, he excuſeth his not comming to the Romans Now.

Here are the Excuse, and the Amplification to be conſidered.

The Excuse in the 25. verſe. The Amplification in the reſt, which hath three parts: Firſt, an Expoſition, verſe 26. 27. Secondly, a Promise, verſe 28. 29. Thirdly, a Petition to the Romans, ver. 30. to the end.

The

The Excuse is brought in by a Prolepsis: In the 23. verse he spake of a great and long desire he had to come to Rome. Hence they might say: If, *Paul*, you had so great a desire, why then doe you not instantly come unto us. For answer hereunto, he shewes, that he is upon weighty affaires, and not to be dispensed with, bound for *Hierusalem*, ver. 25. where we have his journey, and the end of it, to minister to the Saints.

I goe to Hierusalem: Hee is now taking his journey, which admitteth of no delay.

To minister to the Saints: That is, to the Christian Iewes there; and because there are diversities of ministrations; hee declareth it by exposition in the 26. and 27. verses, as namely, that it is about a contribution or almes, which hee is to convey and deliver to them from the Greeke Churches. For though his office was principally to preach, and not to serve tables, yet at this time there was a necessity of mercy above sacrifice; and it was enjoyed *Paul* specially by a decree of the Church, *Gal.* 2. 10. and therefore hee could not neglect it without much imputation.

Contribution: See the exposition of this word, chap. 12. vers. 13.

Concerning this *Contribution*, there are two things: First, the Persons: Secondly, the Manner of it.

The Persons are two-fold, Giving, Receiving.

The Persons giving, *Those of Macedonia and Achaia*, two famous Countries in Greece. The *Macedonians* a poorer people; the *Achaians* of whom were the Corinthians, very rich, as may appeare, *1 Cor.* 8. and 9. Chap.

The persons receiving, the poore Christian Iewes, described by their condition, and by the place of their habitation.

Their Condition, outward and inward. The outward, they are poore: The inward, they are Saints. The place of their habitation, *Hierusalem*.

Poore: For through a hatred unto Christ, the Iewes unbelieving, grievously persecuted all them which turned Christians, spoiling them of their goods, as may appeare, *Heb.* 10. 34. *1 Thess.* 2. 14. And indeed, the Apostles, and Christians, in no place, met with more grievous adversaries than the Iewes.

The manner of giving to them: *It pleased the Macedonians*, by which word is noted, that such contribution was not extorted from them, but proceeded from a willing and ready mind, taking delight in the same.

This manner is repeated in the eleven and twentieth verse, with a correction: *It pleased them, and their debtors they are*. Though the almes was voluntary, yet a debt also, though almes and debt seeme to be opposite.

But a debt, by a double law, the law of Charity, *Rom.* 13. 8. and the law of Gratitude: and this is proved from a rule of Equity.

For that which a man receiveth, he oweth requitall.

But the Gentiles have received the spirituall things of the Iewes.

Therefore their duty is to minister unto them in their carnall things.

1oh. 4. 20

Salvation is of the Iewes, said our Saviour, and theirs were the Promises, and the Covenant, &c. and we are enriched with the Gospell, and the blessing of it, by them: and whereas before we were as dogges, not admitted to the crummes under the table, yet now we sit downe with *Abraham, Isaac, and Jacob* in the kingdome of heaven.

From hence it was, that all the Churches of the Gentiles, untill the time of *Theodosius*, sent collection to the Church of the Iewes at Hierusalem, as to their Mother Church, *ut totius orbis forentur ministerijs*, as said *Hierom*, reproving *Vigilantius* for finding fault therewith.

Now it is to be observed, that Saint *Paul* hath set a double accent upon the *Macedonians* and *Achaians*, the one of commendation, the other of obligation, that he might closely admonish, or prepare the Romans thereunto,

We must contribute to the reliefe of the poore Saints, *Rom.* 12. 13. *Distributing to the necessity of Saints*, *Gal.* 6. 10. *1 Ioh.* 3. 17. *Doll.*

The Office to over-see for the poore, is honourable; The chiefest Apostles, yea, the *Angels* have borne it, ministering to *Eliab*, *1 King.* 19. let no man despise it, but willingly undergoe it, and faithfully discharge it, having a principall regard to the religious poore, of which see more upon the twelfth Chapter, and thirtieth verse. *Vso 1.*

Distance of place dischargeth not from contribution, if there bee an unity of faith. If *Vso 2.*
occasion

occasion be offered, relieve the poore Saints beyond the Seas, and among all, a *Christian Jew* in his want.

Vse 3.

Be ready to distribute, and willing to communicate: 1 *Tim.* 6. 18. Remember the *Macedonians*, whose deepe poverty abounded in liberality; and who, beyond their power, were willing of themselves, intreating that they might be admitted into the fellowship of the ministration to the poore Saints at Hierusalem.

1 Cor. 8. 13.
2. & seq.

They intreated as if they had bene to receive, not to bestow an almes.

Beware thou withdraw not thy selfe when thou shouldest be called to give almes: and account him to have done thee a great good turne, who calleth thee to relieve a poore Saint: Make much of such opportunities, to shew thy Charity, thy Faith, to adorne thy profession, and to allure to the liking of the Gospell: Thus many in ancient time were wonne to the faith: and with such sacrifices God is pleased, and at the day of Iudgement, Christ will reward for this. *Mat.* 25.

Heb. 13. 16

He that turnes away his face from a poore Saint, may justly feare that God will turne away his face from him; of the which an ancient Father excellently,

Gre. Na-
2. 147. in 12
EPA.

Πάντες προσέειπεν, εἰς ἀνάστα μὴ τυχόντες
Διδόναι Χρῆσθαι, μὴ καὶ τοῦ τῆς οὐκ ἔχοντος
Χριστοῦ, ἀποδοῦναι ἐν δυνάμει τοῦ νομοῦ
Ὁ γὰρ τῆς ἐκ δυνάμει, καὶ ἐκ δυνάμει.

A poore man comes, saith he; if he goe away and not obtaine: O Christ, I feare lest needing thy hand, I depart succourlesse by my owne law. For he which giveth not, let him not hope.

How prodigall are we in *vanity*, how niggardly in *charity*? spending wastfully upon our lusts, but not vouchsafing a halfpenny to the poore Saints. Shillings and pounds in harlotry and drunkenesse, &c, and a few pence grudged to the poore members of Iesus Christ, what hope can such haue?

Vse 4.

Here is a rule. It is our duty to minister unto them in our carnall things, from whom we receive spirituall.

Hence *Paul* proves the maintenance of Ministers. 1 *Cor.* 9. 10. *Gal.* 6. 6.

By this rule we ought to beare a pious affection to *that Church*, in which, and by whose ministry we are regenerated: whereby the unnatural practice of the Brownists in reviling their mother, the Church of England, is to be reproved.

1 Cor 9. 10

By this rule we discern that spirituall things are more excellent than carnall. If we sow unto you spirituall things, is it a great matter if we reape your carnall things, saith *Paul*? as if gold and silver were too base to enter into comparison with the Gospell, and the blessing thereof.

By this rule we are bound to our Benefactors: most to God, from whom we receive all good things, carnall and spirituall: let us no wayes offend him, but performe all true and thankfull obedience. Amen.

VERSE 28. *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spaine.*

29. *And I am sure, that when I come unto you, I shall come in the fulnesse of the blessing of the Gospell of Christ.*

IN these verses *Paul* promiset his coming unto them: where we have the Promise, *I will come by you into Spaine*: and the Amplification from two Circumstances: Of the Time, and of the manner of his Comming.

The Time, in the 28. verse: The manner in the 29.

The Time: *when I have performed this*: that is, safely dispatched the matter of the almes of the Greeke Church, and faithfully discharged my selfe thereof, as he expounded himselfe with a note of his care in that affaire, *And have sealed to them this fruit.*

Sealed. *Paul* sheweth his care by a Metaphor: as men seale up their letters and tokens, that they may come with the more safety to their friends; so *Paul* will deliver the almes, *obsignatis tabulis*, under seale, without any violation or impeachment.

Here are the persons to whom, and the thing sealed.

The persons: *to them*: that is, to the Iewes, to the Christian beleeving Iewes.

Though

Though some have expounded it of the Gentiles; because all almes and good fruits, doe ratifie faith, as a seale doth a writing.

This fruit: Almes is a fruit: here a fruit of the faith of the Grecians: some have said, the fruit of the faith of the Jewes: for God hath promised the blessing of his Providence to beleevers: and therefore our ward things and transitory, are in the Word propounded to such as feare God: that they shall not want that which is good for them.

Though the principall end and fruit of faith and Godlinesse, be eternall life, yet *Gods*. 1 Tim. 4. 8. *we* have the promises of this life also.

Faith is wonderfull usefull: as wheat being sowne; not onely bringeth forth the kernels of wheat for mans sustenance, but straw and chaffe also for fodder for cattell: so faith furnisheth both body and soule with necessities.

But the best and most naturall, is to understand the fruit of the faith of the Gentiles:

The manner of his comming: *in the fulnesse of the blessing of the Gospel.*

The blessing of the Gospel: what this *blessing* is, Authors diversly expound, but we may from *Paul* himselfe fetch the meaning, in the 1. Chapter, verse 11. 12. he saith: *I long to see you, that I may impart unto you some spirituall gift, to strengthen and comfort you.* The *blessing* of the Gospel is nothing else but the *comfort* and *strength* of Grace conveyed into our hearts by the preaching of the Gospel.

With this *Paul* promises to come, wherein, me thinkes, he deales like unto fathers, who when they goe abroad, promise to bring their little ones something, whereby they both *still* them for their absence, and make them *long* for their returne: So by this promise of his comming *with blessing*, he maketh them the more contented with his absence, and inflameth them with a great desire of his presence.

This manner is amplified by the certainty, *I know*, by secret revelation: This confidence of *Paul* is not so much to his commendation, as to the *Romans*. For not onely good feed, and a good Tilth man, but good ground is also necessary to a good crop: Herein *Paul* implyeth the confidence he had that the *Romans* were a very Godly people, in whom he should have much comfort.

Every man is faithfullly to performe that which he undertakes: *Luk. 12. 42, 43.* *Who is that Dolt.* *faithfull and wise steward, &c.* Blessed is that *servant, &c.* So is the faithfull servant commended, *Mat. 25. 21.* and one of *Moses* his principall praises, was, that hee was *faithfull*. *Numb. 12. 7. Heb. 3. 2.*

Here *Paul* is an example unto all men, faithfullly to discharge the trust committed unto them. *Use 1.*

Let *servants* apply it to themselves, that they be no pickers, or stealers, or wasters of their masters goods committed to them, but let them *show all good faithfulness*.

Also *Executors*, that they enrich not themselves by the trust committed to them by the dead, to the damage of Orphanes, widowes, and such who are to receive lands or legacies. Let them remember *Ioseph*, who faithfullly dealt with his Father *Jacob* according to his will.

Also all *seoffers*, that they take no advantage to them and their heires, but conscionably discharge the trust imposed in them, *Gen. 47. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

Also all such to whom is committed any stocke of the Church or Common-wealth to be employed to the necessary, civill, or pious uses, to bee faithfull like *these good men* in *Iosias* time, spoken of, in the 2. of the Kings.

And specially all *Overseers for the poore*, to remember *Pauls* example, and neither by any cunning to enrich themselves by the money collected, nor by any negligence to dissipate it: but in their states, and every other way to husband every thing for the best advantage of the poore, for whom they are put in trust.

Not to give of a mans owne, is a sinne, but to defraud the poore of that which *others give*, is a thing abominable: and such unfaithfulness most unworthy of pardon. Neither can any good be expected from such, as faith our Saviour, *Luk. 16. 10, 11, 12.*

To deceive a trust committed unto us, argues a lewd mind, and among the *Phisidians*, such were to be put to death. Also the Imperiall lawes adjudged him who converted things committed to his trust, to his owne use, to be guilty of theft.

By proportion also *Ministers* hereby are to be carefull to *keepe that good thing which is committed to them*: as *Paul* twice chargeth *Timothy*. *1 Tim. 6. 20, 21. 1 Tim. 1. 14.*

And if we are faithfully to ſatisfie the truſt committed by *men*, much more to deale faithfully in that which *God* committeth to our truſt : as our bodies and ſoules, that wee returne them unpolluted, and the gifts and talents we receive, that wee employ them faithfully to our Maſters uſe.

Vſe 2. The Grecians are an example to all Chriſtians, that they bring forth *fruit* of their profeſſion.

A Godly man is compared to a tree which is fruitfull ; *Pſal. 1.* and herein, ſaith Chriſt, *Ioh 15, 28.* *is my Father glorified, if you beare much fruit.*

To ſpeake well, and make faire ſhewes without *fruit*, is robbing forth leaves onely, like the curſed fig-tree, and is the note of an Hypocrite : and to bring forth *ill fruit*, is the note of a profane beaſt.

To be planted in Paradiſe, and to be barren, or to beare ill fruit, as drunkenneſſe, whoredome, &c. is as contrary to nature, as it is agreeable to Nature for the Sunne to ſhine, or the fire to burne.

Vſe 3. Let us then have our fruit unto holineſſe, and the end everlaſting life. *Rom. 6, 22.*

An admonition to Miniſters, what their principall endeavour ſhould be, when they receive any place, namely, to come with the *fulneſſe of the bleſſing of the Goſpell* : they muſt live, and yet to make their people partakers of the bleſſing of the Goſpell, muſt be as, or more deare unto them than their lives.

Alſo to the people, to know what uſe they are to make of their teachers ; not to make a gaine of them in outward things, but to receive, by them, the *bleſſing of the Goſpell*.

We bring a *bleſſing*, and treaſure in earthen veſſels, more precious then gold : faith, repentance, remiſſion of finnes, peace of conſcience, life eternall. *Qui capere poteſt, capiat*, He that is able to receive them, let him receive them, and woe to them which deſpiſe theſe things.

VERSE 30. *Now I beſeech you, brethren, for the Lord Ieſus Chriſt his ſake, and for the love of the Spirit ; that you ſtrive together with me, in your prayers to God for me.*

31. *That I may be delivered from them which doe not beleve in Iudea, and that my ſervice which I have for Hieruſalem, may be accepted of the Saints.*

32. *That I may come to you with ioy by the will of God, and may with you be reſreſhed.*

33. *Now the God of peace be with you all. Amen*

Theſe words containe the third amplification of *Pauls* excuſe, that hee comes not now to the Romans, which is a requeſt he makes to them.

We may conſider here two things : Firſt, *Pauls* manner of requeſting : ſecondly, the requeſt it ſelfe.

In the manner, there is firſt a compellation, *Brethren*. Secondly, an obteſtation, *I beſeech you for the Lord Ieſus Chriſts ſake, and for the love of the Spirit.*

Brethren. This title comes in ſeaſon, for it becomes brethren, whether by Nature or Grace, to helpe and further one another.

I beſeech you, &c. In this obteſtation, are the forme, and the matter of it to bee conſidered.

The forme, *I beſeech you*, exhort you, call you to my helpe.

The matter containes two arguments, whereby hee adjuſteth them to helpe him by their prayers : *By our Lord Ieſus Chriſt, and by the love of the Spirit.*

To beſeech one for a thing : is to beſeech, as if you obtaine, he may have comfort by it, if not, the contrary.

For our Lord Ieſus Chriſts ſake, is as if hee ſhould have ſaid ; as you deſire to have any benefit by our Saviour, if his love may prevaile any thing with you, ſee you pray for me.

*Hypallage
Martyr.*

For the love of the Spirit : either by a figure, as ſome, the Spirit of love : or as you deſire the Holy Spirit ſhould love you, or for that love which he hath ſhed abroad in your hearts, or as you deſire that the Holy Spirit ſhould work in you a love to God, and your brethren.

This manner of ſpeaking is, after a ſort, proper to *Paul* ; and indeed nothing can be deviſed

vised to be spoken, more grave, more excellent, more powerfull, more divine.

Some great matter it must needs be which *Paul* craves under these termes, even this; hereof, that the Romans would pray for him, and yet *Paul* farre excelled the best of the Romans *Rom. 12, 11* in all grace. See more

The prayers of the *meanest* may be profitable, and *Paul* shewes very great modesty *Obser.* and humility, in requiring them.

In this request that the Romans should pray for him, are two things: 1. That which they should pray for in his behalfe: 2. The amplification.

That which they should pray for, is twofold: First, *that he may be delivered from them which doe not beleve in Iuda.* Secondly, *That his present service may bee accepted of the Saints.*

The first was necessary, because in all places they chiefly withstood *Paul*. These are *1 Thes. 3, 2* called unreasonable and wicked men:

The second also, because even the beleeving Iewes were not so well affected to *Paul*, and to the Gentiles among whom *Paul* preached, as they ought to have beene, as may appeare in that uprore by them occasioned, *Acts 21, 30.* and so forward, which was the beginning of *Paul*'s greatest and last troubles.

Paul knew the Almes he should bring might well be accepted, because of their necessity, but desires they might receive it with as much love as he and the Grecke Church offered it to them. For this he desires them to pray; For hee doubted that either they would not receive it at all, or not so kindly as hee wished: For much is detracted from a gift, which comes either from one, or by one, of whom we thinke not well: and a trifle from a friend, and by a messenger whom we affect, is welcome.

The Amplification is threefold; First, from the manner in which they should pray for him, that is, *they must strive, συναγωνίζου*, a military word, noting such fervency, as if for life and death. Hee prayes for himselfe, and desires them to helpe him, as *Aaron* and *Hur* helped *Moses*. Hee desires not the Emperours letters to be procured for him, nor their sharpe swords, but *their earnest prayers.*

The second, is from the fruit of such deliverance, and acceptation; which is double, in the 32. verse: 1. *That he may come to them with joy*, let forth by a correction, *by thy will of God*. That he might be delivered, that he might come to them, that his service might be acceptable, *that he might come with joy. By the will of God*, well put in, because the event of all things is in the hands of God: and he was not delivered, and that was (by the will of God) an helping cause of his coming.

The third, from an Apostolicall benediction, verse 33. *The God of peace be with you.* Now three times in this Chapter doth Saint *Paul* pray for them: and this compriseth all: If God be with us, then have we the inexhaust fountaine of all goodnesse, whether we understand the collation of things good, or a protection from things ill.

The God of peace: that he may be appeased and peaceable towards them, that they may have peace of conscience. And that they may be peaceable among themselves, that they jarre not about things indifferent.

The Scale of this benediction; Amen. Of which see, *Rom. 11, 36, 26.*

Beleevers stand in need of the Prayers of their Brethren, and ought one to pray for another. *Doct.* Almost in every Epistle, *Paul* requires the prayers of the Churches, and alwayes prayes for them. And we read; *1 Iam. 5, 16. Pray one for another, that ye may be healed*: and our blessed Saviour taught every one to say, *Our Father, &c. Give us, forgive us, lead us not, but deliver us, &c.*

It is the lot of good men, many times, to be ill intreated by them, of whom they deserve well. This was the lot of *Miltiades* and *Themistocles*, among the Athenians; of *Camilus*, and *Scipio Africanus*, among the Romans; of *Moses* and *Samuel* among the Prophets in the Old Testament: in the New Testament, of our blessed Saviour, who came unto his owne, and his owne received him not, but preferred a murderer before him, and delivered him to be crucified. Also of our Holy Apostle, who gathered no small summe of money to relieve his Nation, and yet they persecute him; Thus is many a good Magistrate, Minister, Citizen, unkindely rewarded by them who ought to have honoured them. *Obser. 12*

If it so fall out to thee. Thou art not better than Saint *Paul*, than Christ himselfe;

Be not discouraged, neither let the unworthineſſe of others, make thee to be any whit the more negligent, or to deale the leſſe worthily in thy place, by the example of Saint *Paul*, who omitted no opportunity or care to doe the Saints at Hieruſalem good, though he knew not whether they would accept it or no.

Obſer. 2. The ſingular courage and conſtancy of *Paul*, is to be obſerved; who though hee had ſome intelligence of troubles that ſhould certainly befall him at Hieruſalem, yet hee ſhrinks not, but with great reſolution goes thither. In every City as hee paſſed, the Holy Ghoſt witneſſed that bonds and afflictions abode him: But ſaith he, *None of theſe things move me, neither count I my life deare unto my ſelfe, that I may finiſh my courſe and miniſtration with joy.* And being at Caſarea, he was warned, by a Prophet, of his bonds, and that he ſhould by the Jewes be delivered into the hands of the Gentiles; whereupon the brethren with teares beſought him not to goe up to Hieruſalem: But he answered, *What meane you to weepe, and to breake mine heart? For I am ready not to be bound only, but to dye at Hieruſalem for the Name of the Lord Jeſus:* O worthy ſpeech of an Apoſtle! O Divine *Paul*!

Let us labour to be prepared with ſuch reſolution: wee know not what hangs over our heads: We have cauſe to feare the worſt, for our barren and fruitleſſe profeſſion: and, — *Iam proximus ardet Vcalegon* — our neighbours and brethren in Germany and France, are under the fiery tryall: Prepare thy ſelfe: Happy are they which endure: See that there remaine no ſinne unrepented of; for, if any thing, *this* will make us cowards, and ſhame us.

Obſer. 3. The prayers of the Church are moſt excellent and neceſſary, or elſe *Paul* would not in ſuch termes have begged them.

Thinke thou reverently of them: as of meanes which God hath appointed and bleſſed for the great good of ſuch as are in diſtreſſe.

Tert. Apol. A. 12. 5. & ſeq. The prayer of one righteous man avayleth: much more of a whole Congregation, City, Kingdome. If many, *quasi manu facta Deum ambiunt orantes*, as *Tertullian* ſpeaketh, banding themſelves together, ſue unto God, praying for things agreeable to his will, they muſt needs obtaine.

When the Church prays for *Peter*, he is miraculoſly delivered.

Euseb. Eccl. Hiſt. l. 5. c. 5. When a legion of Chriſtian ſouldiers, upon their bare knees, make ſupplication to God, when the Army of *Aurelius* the Emperour was ready to joyne battell with the Germans and Sarmatians; Theſe their enemies were diſcomfited by thundring and lightning, and the whole army ready to periſh for thirſt, is reſreſhed with water.

Socr. Schol. Eccl. hiſt. l. 7. c. 22. In the time of the Holy Emperour *Theodoſius* the Younger, at the prayers of the whole City, being come together upon another occaſion, a grievous tempeſt was ſuddenly turned into calmeſſe, and the former dearth and ſcarcity, into abundance and plenty of all things.

Absent not thy ſelfe from the Common prayers of the Church in the times appointed. Beware thou diſparage them not, nor thinke baſely of them in compariſon of preaching, or when they are alone: wiſe and conſcionable Chriſtians, and ſuch as are truly religious, will even for prayer alone reſort to the houſe of prayer: and if all would ſo doe reverently, how might we prevaile with God?

Uſe 1. By *Pauls* example beginne all thy lawfull affaires with prayer: hee that doth not, begins without Gods good ſpeed.

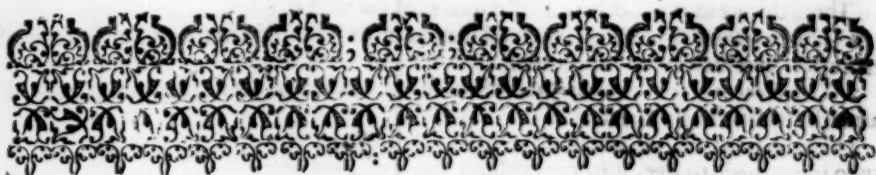
But *ſtrive* in prayer, for God delights to have his bleſſings and the kingdome of heaven, to be wrung out of his hands by the violence of our prayers.

Ignatius pre-cidm fortu-nare pugnat Gen. 32. 24. 25. 26. Exo. 2. 10 Cold and drowſie praying getteth nothing at the hands of God; thou muſt wreſtle with the Lord, as *Jacob* did, when he obtained to be called *Israel*: He will not let goe his hold, till the Lord bleſſe him, though hee receive a blow which lameth him: hee will *ſtrive* for a bleſſing, though it coſt him a limbe.

Such an Orator was *Moses*, in the behalfe of the Iſraelites: when the Iſraelites had ſinned in the golden Calfe, God is ready to deſtroy them, and *Moses* is ready to pray for them: which when the Lord ſeeth, he ſaith to *Moses*, *Let mee alone, Moses*; as if *Moses* praied ſo bound his hands that he could not ſtrike. O infinite goodneſſe of the invincible God, to ſuffer himſelfe to be as conquered, by the fervent prayers of his ſervants.

In this manner alſo prayed the Syropheniſian, & obtained to her great commendation.

Three



AN EXPOSITION VPON THE SIXTEENTH CHAPTER OF THE EPISTLE OF S. PAUL TO THE ROMANS.

VERSE 1. *I commend unto you, Phæbe our sister, which is a servant of the Church which is at Cenchrea.*

2. *That you receive her in the Lord, as becommeth Saints, and that you assist her in whatsoever businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also.*



THE Conclusion of this Epistle began at the fourteenth verse of the fifteenth Chapter, and is absoved in this.

The first part of the Conclusion, was an Excuse: the rest of the parts follow now to bee considered, which are in number, five.

1 A commendation of a certaine woman unto the Romans.

2 Salutations.

3 An Admonition inserted, but handled after all the Salutations.

4 A Comprecation, or the Apostolicall Seale or Benediction.

5 A Doxology, or acknowledgement of prayse and glory to God.

The first of these parts, which is the second of the Conclusion, is in these two verses, where are two parts:

1 A description of the party commended, by three Arguments: First, by her name, *Phæbe*: Secondly, by her profession, a Christian, in this Title, *Our Sister*: Thirdly, The fruit of her profession, *A servant of the Church which is at Cenchrea.*

2 The end why she is commended, set forth by a Reason.

The End is double: 1. That they should *receive her*: amplified by the manner, expressed in two phrases: First, *In the Lord*: Secondly, *As becommeth Saints*. 2. *That they should assist her*: amplified by the extent of such assistance: viz. *In whatsoever businesse she hath need of them.*

The reason, from common Equity: *For she hath bene a succourer of others: of many, and also of mee*: Therefore to be received and assisted.

I commend unto you: not μαρτυρῶ, I commit: but συστήμι, I commend, that is, as the Interlineary Glosse expounds, *Commendabilem ostendo*, I shew to be commendable, as if he should say, I desire you to take knowledge of this woman, the bearer hereof, as of a vertuous and very devout Christian, or I desire to conciliate your mindes so to this woman, that you may admit her into your Christian fellowship, as one that is most worthy: so we desire, in our ordinary language, to be commended to our friends, that is, that such mention should bee made of us, as whereby both *our love* may bee testified to them, and *theirs* confirmed to us.

Phæbe: *Phæbus*, the Sunne: *Phæbe*, the Moone; sometimes taken for *Diana*, the Goddesse of Hunting and Chastity; a name likely to have bene imposed by her parents, being

being Gentiles : but whatsoever her name were, her selfe was most vertuous.
Our Sister : Not his wife, as some, nor his naturall Germane sister, as others ; but their sister in Christ, and by the profession of the same faith : For all beleevers are the sonnes and daughters of God by Adoption, and therefore brothers and sisters betweene themselves.

A servant of the Church which is at Cenchrea : Cenchrea, A Naval station, or Port, belonging to Corinth, on the East side of the Isthmus there, toward Asia ; another Haven they had on the West toward the other parts of Europe, called *Lechaum*, for which double haven the Poets called Corinth, *Bimarem*. Here Paul preached and converted many, among whom, *Phoebe* shined, as the Moone, in the night of persecutions, doing much service to poore and distressed Christians : and therefore here called a *Servant of the Church* : Not a Deaconesse, or one of the Colledge of Widows, of whom Paul speaketh, 1 Tim. 5. for she was not poore, but *Nobilissima & divissima famina*, a very noble and rich woman. She served the Church, *savoribus & facultatibus*, saith one, by her countenance and purse, succouring many, as in the next verse.

consule
 Plin. b. 1. l. 4
 c. 4.
 Hor. Carm.
 l. 2. od. 7.
 Ovid. 4. Fa.
 stor.
 Gloss. Ord.
 nar.
 Anselmus.
 Cajetanus
 in loc.

That ye receive her : that is, entertaine and acknowledge her with all respect.
In the Lord : In the name of the Lord, because she belongeth to the Lord : as *Mat. 18. 5.* and *10. 41. 42.*

As becometh Saints, to receive, or to be received ; not in any fashion, but after a singular and extraordinary manner, as most deare and worthy friends.

That ye assist her : stand by her ; a military word, and further her in any her businesse : whether she had any suit at the Emperours Court, or any traffique with the Merchants, or whatsoever it was, it is not expressed, but we may be sure it was just and warrantable, or else Paul would not have written to have had it furthered.

For she hath bene a succourer of many, and of me also.

ASuccourer : A Patronesse, standing betweene poore Christians, and their dangers ; standing before them to defend them, that they might be in safety. It is equall that the Romans should be *maximus* to her, for she hath bene *uxoris* of many : shee relieved the Saints, received them to her house, countenanced them, and protected them.

Of many, and of me also : There is an Emphasis on both sides : of Paul ; who would not helpe Paul ? of others also.

Of many ; of such as were more obscure, and of inferiour note, which were not much regarded or sought after : *yea, of Paul himselfe*, against whom, Satan most of all raged, so that it could not be but much more dangerous for them who should receive him.

We must, if occasion require, commend good Christians to others. So doth Paul *Phoebe* here, and many others in his Epistles. So did the brethren, at Lystra and Iconium, commend Timothy to Paul, *Act. 16. 2.* So did the Brethren commend Gaius to Iohn, *3 Ioh. v. 3.* and Iohn, Demetrius, *3 Ioh. 12.* And in the primitive Church, it was so ordinary to give Christians letters of commendations, that he which acknowledged them not, was taxed as if he had denyed the faith.

Doct.

And there is great reason for it ; For first it concernes *them which are requested to commend*, that they may shew their charity : Secondly, *the Commended*, that they may be holpen. Thirdly, *them to whom*, that they may doe good to the worthy, and not be deceived by the unworthy.

Parent.

Though we must commend, yet we must be wary whom we commend : It were rashnesse and indiscretion to speake or write in the commendation of every one that desires it. Commend not before tryall.

Obser.

Hence are to be reprov'd such, who reserve their worst language for the best affected persons, alwayes railing, and mocking such as feare God.

Also such, who for a faire word, or at the intreaty of a friend, or for a present, will write or speake for them which are lewd and wicked, and in matters most unjust ; commending them for honest, good and orderly persons : which is to beare false witness.

Remember the reproofe of Iosaphat, *Wilt thou plead for Baal?* and the correption of Iosaphat by the Prophet : *Wilt thou helpe the wicked, and love them which hate the Lord?* Before Paul would have written or spoken in commendation of a drunkard, a blasphemers, or prophane person, he would have had his right hand chopt off, and his tongue plucked out of his head : For, *him that saith to the wicked, thou art righteous, shall the people curse and abhorre.*

Indg. 6. 31.
 2 Chr. 19. 2.

Pro. 24. 24

This

This indiscretion (though it deserve to be called by a harder name) confirms evill men in their lewdnesse, who being admonished, brag they can have hands and seales for their behaviour.

V/c 1.

A servant of the Church. This is a title of honour. Kings and Princes are servants to the Church, and the Angels themselves, and he is no wayes honourable before God, that doth not service to the Church.

Christ is our Lord, and the Church his Spouse, and therefore our Lady, as I may say: and and it is the will of the Father, that he which serveth and honoureth his Sonne, should honour his Spouse also: for the honour of the husband is derived to the wife.

What service doest thou to the Church? whether thou beest in or out of office, if neither by thy purse, prayers, countenance, counsell, example, &c. thou doe service, thou shalt have no reward.

What reward then shall drunkards, uncleane persons, &c. have? even the reward of evill servants, who for their injuring, and dishonouring their Lady and Mistresse, the Spouse of the Lord Iesus, shall be cut off, have their portion with hypocrites, and be cast into utter darkenesse, where shall be weeping and gnashing of teeth.

Mat. 24. 51.

& 25. 30.

V/c 2.

It is the duty of Christians to receive strangers: so did *Abraham*, and *Lot*, and others. The Israelites must love strangers, *Deut.* 10. 19. and Christians may not forget it, *Heb.* 13. 2.

But Christian strangers, which professe true Religion, must be received in the Lord, and as it becommeth Saints. Doe good unto all men, but specially to the household of Faith, saith *S. Paul* elsewhere. So of true Protestant Christians there must be a speciall and honourable regard.

The Saints are consecrated to God, looke what difference wee make betweene the Lords day, and the other dayes of the weeke, so much ought we betweene the Saints and other men: as there is another manner of use of things holy, and of things common.

O happy England, which knowest not what it is to be a stranger: But there may a storme arise, and for thy fruitlesse profession, drive of thy Children into forraine parts, as in the dayes of *Queene Mary*: therefore receive thou strangers, especially the persecuted members of Iesus Christ: *In the midst of the Noone-day make thy shadow as the night, to hide the outcasts of the Lord; Let them dwell with thee, and be a covert to them from the face of the Spoyler*: as the Prophet *Esay* admonisheth *Moad*.

Esa. 16. 3, 4

Mat. 18. 5, 6

& 23. 34.

& seq.

Whatsoever is done to such strangers, Christ accounteth done to himselfe, either by way of offence, or defence.

It is a gainfull office to receive such: as witnesseth the example of *Abraham*, *Lot*, the Widow of *Sarepta*, and others. And I am perswaded that England fares the better for kindnesse shewed, in dangerous times, to French and Dutch strangers: long may England be a Sanctuary, refuge, and harbour for the persecuted Saints. For hee that receiveth a righteous man in the name of a righteous man, shall have a righteous mans reward, *Matth.*

10. 41.

1 Pet. 4. 9.

Let us remember therefore the monition of Saint *Peter*, *V/c* hospitality one towards another without grudging; and in these times of domesticall peace, and forraine troubles, let us cheerefully, and with a liberall minde, and not *Nabal*-like, relieve such as fly unto us.

Account it no small blessing, if God, by his providence, send one of his poore Saints, a stranger to thee, to be releaved; and say after the words of *Elizabeth*, Whence is it that a brother of my Lords comes unto me? God honours thee, if he gives thee (such occasion, and commits to thy trust such a Jewell.

Luk. 1. 43.

Make such thy friends, that when thou shallest, they may receive thee into everlasting habitations. Vouchsafe them a roome in thy house, whom Christ disdaineth not a place in Paradise, and if it were needfull, even wash their feet, knowing that the foot of a true beleever, is more honourable than the head of the proudest wicked man on earth.

V/c 3.

The Romans must assist *Phabs* in all her affaires: Such love ought to bee betwixt beleevers, that they ought to support, uphold, and by all kind offices further one another.

As one hand washeth another, so we being members of the same body, ought mutually to be helpfull.

Wicked men will take part with wicked men, and ride and goe in the behalfe one of another; yea, even the *Devils* backe, and second one another, much more ought *Christians* to countenance and further one another: but alwayes in that which is good onely, and among good things in spirituall chiefly.

It is just, that such as have by their place, birth; authority, goods, countenance, prayers, counsels, example, labours, or otherwayes done good, whether of superiour or inferiour rancke, should be singularly respected upon all occasions: The Church is a debter unto such: But such as have beene no way serviceable, of due can expect no such regard: much lesse may they, who have wronged and disgraced the Church and members thereof, by their cruell and evill life.

VERSE 3. Greet Priscilla and Aquila, my helpers in Christ Iesus.

4. (Who have for my life laid downe their owne necks; unto whom, not onely I give thanks, but also all the Churches of the Gentiles.)

THe second part of this Chapter begins in these Verses, and is continued to the end of the 16. Verse, and againe in the 21. Verse and so to the end of the 23. In the verses betweene the 16. and 21 is the third part of this Chapter.

This part is nothing but salutations; which are either from *Paul*, or from sundry others.

A Salutation is a signification of our love, whereby wee wish all temporall and spirituall welfare to our brethren.

The Hebrew word, as also a Greeke word, are used to this purpose, both at meeting and parting of friends.

The Greeke word in this place implyes the performance of such courtesie and well-wishing. The Latine word comes of a terme which signifies, health.

The reason of *Pauls* saluting so many here; is threefold.

1 That he might winne them by such courtesie, the readilier to entertaine and follow the good admonitions given them, about indifferent, and other things, in this Epistle; and for a preparation against his coming.

2 That the Romans might take speciall knowledge of these above the rest, that they might imitate their grave and peaceable courses, and follow their counsell.

3 That these persons saluted, by the praises which Saint *Paul* giveth them, might be provoked to persevere in such prayse-worthy vertues: for every commendation implyeth a secret admonition of perseverance.

These things permitted, our order in handling of this part, shall be first to note the generall Doctrine of Salutations; and then briefly to passe it over, making some few observations out of some of the verses.

To salute our friends, present or absent, is a courtesie not to be neglected: This is to be proved by the practice of holy men of all times, of *Ishro* and *Moses*, *Exod.* 18. 7. of the Angell to *Gideon*, *Judg.* 6. 12. of the Angell to *Mary*, *Luk.* 1. 28. So *Christ* commanded, *Mat.* 10. 12. and practised, *Iohn* 20. 19. so Saint *Paul*, here, and in other of his Epistles. So *Peter*, *1 Pet.* 5. 13, 14.

Christians are not to omit this duty, it being a singular meane to adorne our profession, and to nourish love: and whom should blessing better become, than the Heires of blessing? But see it be from the heart.

There are, notwithstanding, two exceptions hereunto.

1 The first, *Luk.* 10. 4. Our Saviour chargeth the seventy disciples, sent forth to preach, to salute no man by the way. By which prohibition hee doth not utterly take away such complements, as the Anabaptists, from that place; but sheweth that they were to use no delay, but to set all other occasions aside, and speedily to attend the preaching of the Gospell.

When friends meet, they are loth to part, and therefore such courtesies to be omitted, when weightier matters are to be performed.

When we should preach, or heare, or resort to the Congregation to publike prayer, &c. it is then no time of visiting friends, entertaining them with discourse, or such complements.

plements which may take up *that time*, which ought *otherwise* to be bestowed.

2 The other, 2 *Job. v. 10, 11.* If any come to you, and bring not the doctrine of Christ, receive him not into your house, nor bid him, God speed: For he that biddeth him God speed, is partaker of his evil deeds.

An Heretike and stubborne maintainer of false doctrine against the foundation, is not to be saluted. *Polycarpus* meeting with *Marcion* the hereticke, refused to salute him; and when *Marcion* said, *Cognosce nos*, I pray you take knowledge of us: *Polycarpus* answered, *Cognosce te primogenitum Satanae*, I know thee for an Impe of the Divell. Wee may pray for such; but we may not familiarly salute them.

*Irenaeus ad-
vers. haer.
l. 3. c. 3.*

Thus much of the generall doctrine of Salutations: now of the particular persons saluted.

The first whom *Paul* saluteth, are a married couple: *Aquila* and his wife *Priscilla*: who are described in the third and fourth verses; which description, as the rest following, containeth a commendation of them.

These are here described three wayes:

1 By their Names: which doubtlesse are from the Roman tongue: the woman being here, and elsewhere called *Prisca* in some copies; but the Romans very usually called women by Diminutives, as *Drusilla*, *Petronilla*, *Domitilla*, *Tulliola*; so *Priscilla*, either noting their love to them, or the softnesse of their sexe, or their lesser stature.

There were other of these names, but after them, as one *Aquila*, who of a Heathen became a Christian, and of a Christian, at length, a Jew; who translated the old Testament into Greeke, and thereby much perverted the Scriptures. Also there were divers of the name of *Priscilla*, some vertuous, but one infamous, namely, one of the impure propheteesses of *Montanus*.

But these are *that Aquila* and *Priscilla* of whom we read, *Acts* 18. 2, 3. by nation, a Jew, borne in Pontus; by occupation, a Tent-maker.

2 By their *Helpe* which they afforded *Paul*, not onely in making of Tents, for *Paul* was of that trade; but in *Christ Iesus*, that is, in preaching the Gospell of Christ: not that they preached, but furthered the preaching many wayes privately, as occasion was offered: as by *Catechizing* of *Apollon*, and by protecting of *Paul*, as it followeth in the

Acts 18. 26.
Obser. next verse.

No man is so meane, but he may be, and ought to be a furtherance to the preaching of the Gospell. If Parents and Masters would bring up their children and servants in the feare of God, and under discipline, it would be a great furtherance to a Minister: Also private men, by their prayers, good life, and liberality, may much set forward the Ministry of the Word.

3 By their love to *Paul*, set downe by an infallible token of it, which was, that *for his life they laid downe their owne neckes*: Greater love can no man shew, than to venture his life for his friend.

This is amplified by *Pauls* thankfulness, and the Churches, to them for it.

When, or where, or in what manner this was done, is no where set downe that ever I read: It is supposed to have bin either at Corinth, or at Ephesus; in both which places, *Paul* was in danger, and they in his company, *Acts* 18. and 19.

Obser.

There are three persons for whom we are to venture our lives.

1 For our *Naturall* parents, for we receive our lives from them.

2 *Sam.* 21.
17

2 And most principally, for the *Father of the Countrey*, for the King or Supreme Magistrate; as *Abishai* for *David*: for the King is more worth than tenne thousand others, 2 *Sam.* 18. 3.

3 For our *faithfull Preachers*, being publike persons, and such as may by their labours save many soules.

Phil. 19.

Hearers owe themselves to their Pastors, as *Paul* telleth *Philemon*, and their lives, as in the example of *Aquila* and *Priscilla*.

They ought not then to raile on, and slander their Teachers, neither ought they to defraud them of their due maintenance: but they ought to submit to their godly admonitions. Thou owest thy life to thy Teacher, much more the reformation of thy wicked life at his admonition.

Paul gives thanks to them: so doe all the Churches of the Gentiles also: for *Paul* was

was the Apostle of the Gentiles, and by his death they had had an unspeakable losse.

We must give thanks to God for his blessings: also to the instruments, by whose *Obser. 1.* meanes God bestoweth them upon us.

Singular examples of thankfulness, are *David* and *Elisba*: the one enquiring for some of the house of *Saul*, that he might shew kindnesse to them for his friend *Jonathan* sake: *2 Sam. 9. 1.* the other in studying how to requite the woman of *Shunem*. On the other side, *Pharisee* *1 King. 4. 8* *Butler* is an example of unthankfulness, though afterwards he acknowledged his fault. *13.* So is *Isaiah* King of *Judea*, who unjustly caused to be put to death the sonne of *Iehoiada* the *Gen. 40. 23* high Priest, which *Iehoiada* had saved his life, and advanced him to the kingdome. For *Gen. 41. 9.* thus it is written; *Thou Isaiah the king remembered not the kindness which Iehoiada had done* *2 Chr. 24.* *unto him, but slew his sonne.* *22.*

A people are bound to them who shew kindnesse to their Teacher. *Obser. 2.*

VERSE 5. *Likewise greet the Church which is in their house.* —

Saint *Paul* salutes the household of *Aquila*, which he calls a Church, for the private duties of Gods worship, as prayer, catechising, reading the Scriptures, &c. performed therein: and also for the good and orderly life of the family. It is not like, that Saint *Paul* meaneth the Saints which met there for the publike service of God, by reason of the particular salutations of divers of them following.

We ought so to governe our families, that they may be worthy to be called Churches. *Obser.* *Adams* house was called *The face of God*, *Gen. 4. 14.* And so did *Abraham*, and *Isaac*, and *Isaiah*, and *David* order their families: Also *Cornelius*, though a military man. A house where there are no exercises of religion, but where idleness, lying, slandering, common swearing, cursing, are rife; and where drunkenness, uncleanness, and riotous living, are ordinarily practised, may be called an assembly of Atheists, a den of thieves and lewd beasts, and the Devils chappell, rather than Church of God. *Gen. 18. 19* *Gen. 3. 5. 2.* *1 John. 2. 15* *Psalm. 101.* *Acts 19. 2.*

As our bodies and soules, so our families are to be consecrated to God as his holy Temples.

VERSE 5. — *Salute my welbeloved Epenetus, who is the first fruits of Achaia unto Christ.*

Epenetus is here saluted, and described three wayes.

1 By his name, *Epenetus*, that is, as the Greeke soundeth, *praiseworthy*, or *laudable*; and doubtlesse his life was answerable to his name.

2 By *Pauls* love to him, *his welbeloved*, without doubt for his vertues.

3 By his forwardnesse in Religion; *The first fruits of Achaia unto Christ*: that is, one of the first that in that countrey received the Gospell, and gave his name unto Christ.

This is expressed by a speech alluding to the Leviticall Law: The people were commanded from God by *Moses*, to offer the first fruits of their corne, &c. to God: and this was a pledge of the blessing of God upon the rest.

As God accepted of the first fruits, and such as are most acceptable, as the first Cherries, &c. so was *Epenetus* before God and men.

And as the first fruits drew after them the rest of the crop, so was *Epenetus*, *Porta & introitus aliorum*, a meanes to draw others unto Christ. *Obser. in la.*

Paul speaketh of none of these, but with some addition of praise: so ought we when we have occasion to mention their names, who give good testimony of a godly life, to speake to their praise: both that vertue may have the due honour, and that we may manifest our selves to be admirers and lovers of vertue and godliness. *Obser. 1.*

He that would be commended (it is every mans desire,) must live commendably. Of this, see my Exposition upon *Rom. 12. 10.* upon these words, *In dilectione prout se amantibus.* *Ysa. 3.* *Obser. 2.*

It is a great praise to be the first in good things. It is to the perpetuall commendation of the Church of Antioch, that their forwardnesse was such, that the Disciples were there first called *Christians*. *Obser. 3.*

He that first invented the profitable Science of *Printing*, shall be famous to the worlds end.

To be the first Professour in a towne, is a great credit : or the first that stepped forth to reforme disorders.

To beleeve at any time is our happinesse, but to be the *first* in towne or City, deserves praise. As he that is first knighted, hath precedence before those which are knighted after him ; so seniority in profession, is not without some glory : which is part of the commendation of *Andronicus* and *Iunia*, verſ. 7.

But to be the *first drunkard* in a towne, or the *first* inventor of a new disguised fashion, or of any evill, or the *first* bringer up of any wicked custome or order, deserves to be branded with perpetuall infamy and reproach.

Let us strive to be *fermoſt* in that which is good, but let us persevere in goodnesse : for as it profited not *Iudas* to be one of the first, no more will it profit us, if wee after fall away.

To have our latter end worse than our beginning, is a foule disgrace.

VERSE 6. Greet Mary, who bestowed much labour on us.

MARY here saluted, is described two wayes : first, by her name, *Mary* ; secondly, by her love to the Preachers of the Gospell, *ſhe bestowed much labour on them.*

Labour, in entertainment, maintenance, &c.

ON US : Not (it may be yet) on *Paul* himſelfe : but them who preached the Gospell as *Paul* did.

There was one *Mary* whom *Ignatius* highly commended, calling her *metecopos*, and *μαρμαρυσσιν*, that is, skilfull in all things pertaining to true wisdom, and full of all good learning, but whether this was shee or no, there is no certainty.

Obſer.

From hence it were frivolous to collect, that we ought to salute the *Virgin Mary* with the Angels salutation : because *Mary*, whom *Paul* saluted, was then living, and *Paul* had meanes to send to her : But the *Virgin Mary* is departed in the Lord, neither can we send to the dead to salute them : and to pray to the *Virgin Mary* for helpe, is farre from the manner of *Pauls* saluting this woman.

VERSE 7. Salute Andronicus and Iunia my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.

HERE are two saluted, who are described ; First, by their names, *Andronicus* and *Iunia* ; whether *Iunia* be the name of a man or woman, is to me uncertaine. Secondly, by their kindred, they were a kin to *Paul*. Thirdly, by their concaptivity with *Paul* : his fellow-prisoners : Where, I find not whether at *Philippi*, or in some other place, for *Paul* was frequent in prison ; the cause, doubtlesse, for the Gospell. Fourthly, by their fame, they were of note, and speciall marke, not onely with, but among the *Apostles* ; not that they were of the twelve, but in a large sense, as the terme *Apostle* may be given to any Preacher. Fifthly, by their seniority or priority in the faith, they were in *Christ* before *Paul*.

2 Cor. II.
23.

Obſer.

A part of the commendation of these two, is that they were *Pauls* kinsmen : so of *Herodian*, verſ. 11. A good man is an honour and credit to all his blood, as a wicked man is a shame and discredit. Let us credit the houses we come of.

But let no man thinke it shall availle him to have a godly man, though *Paul*, nay, though *Christ* himſelfe of his kinne, if he beleeve not :

If thou hast a godly man of thy kindred, imitate him in godlinesse, and then thou shalt partake with him in honour and estimation.

Obſer.

They were *Pauls* fellow-prisoners. Though a prison be a place of shame and disgrace, yet to be imprisoned with *Paul*, and for *Pauls* cause, is a great glory.

1 Pet. 4. 15
16.

To be a fellow-prisoner with murderers, theeves, drunkards, &c. of this wee have just cause to be ashamed. Let none of you suffer, as a murderer, or as a thiefe, or as an evil doer, &c. Yet if any suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

Yſe.

The Saints before us, have suffered imprisonment, death it selfe : Let us prepare for such things ; whatsoever hath befallen them, may also befall us. Examine thy selfe, what courage thou hast, and resolution, if such things should come to passe.

Theſe

These were of note among the Apostles: To be of note for *vertue* or goodnesse, is commendable: beware thou beest not marked for lewdnesse or villany: *Abraham* was famous for faith, *Iob* for patience, *Andronicus* and *Junia* for preaching and furthering the Gospel: But *Iudas* was infamous and branded for a Traytor; and *Barabas* was *imprisoned*, a notorious prisoner, so some are marked, and branded drunkards, harlots, &c. better for a man to live in perpetuall obscurity and darkenesse, then to be *so noted*. Mat. 27. 18

VERSE 8. Greet *Amplias* my beloved in the Lord.

Amplias his commendation is, that he is beloved of Paul for his grace and holy profession; so is *Stachis*, verse 9. so *Perfis*, verse 12.

It is more to be beloved of Paul, then of a King: for Pauls love presuppoeth *vertue* and desert, but he is ready to anathematize such as are wicked and ungodly. *Wilt thou love them that hate the Lord?* so was *Iehshaphat* reproved. Let all thy delights be in the Saints, and in the excellent, with David. Chry. in loc. Obfer. 2 Chr. 19. 2 Psa. 16. 34

VERSE 9. Salute *Urban* our helper in Christ, and *Stachys* my beloved.

Our helper in Christ, that is, in preaching the Gospel. Pauls modesty and humility may be here noted, who superexcelling in gifts, yet acknowledgeth *Urban*, a meane preacher in comparison, to be his fellow helper. Also *Urban*s zeale to helpe in enlarging the bounds of Christs Kingdome: Helpe thou according to thy place, but hinder not the preaching and passage of the Gospel. Obfer.

VERSE 10. Salute *Apelles* approved in Christ. Salute them which are of *Aristobulus* household.

There was one *Apelles* of the Ile *Cos*, a famous Painter, but this *Apelles* was famous for the Image of Christ drawne in his heart, and upon all occasions appearing in his life.

To be in Christ is a great honour; but to be approved in Christ, exceedeth in commendation. Tried gold is precious, a tried Souldier is of great account: so upon trial in temptation to stand fast, and hold our owne, is a Christians greatest praise.

Peter was a valiant Champion, yet upon tryall he failed, denying his Master, though afterward he was an approved Souldier.

When Paul would commend *Timothy* to the Philippians, *You know*, saith he, the *proofe* of him. Phil. 2. 22

Many speake well, and make faire shewes, who, upon *proofe* and *tryall*, are altogether other men. They are patient, till provoked; chaste till tempted, and there be opportunity; true men, till a booty lye in their way, which they thinke they may take up and never be espied; resolute, till persecution come, &c.

But *Abraham*, upon *tryall*, proved his love to God; *Susanna* her chastity; *Iob* his patience; *Apelles* his grace. Labour thou also to be a Christian of *proofe*, and pray to stand in temptation.

The effect of the next salutation we will handle in the next verse.

VERSE 11. Salute *Herodian* my kinsman. Greet them which be of the house of *Narcissus*, which are in the Lord.

Of *Herodians* description and commendation, see before, Verse 7. Paul saluted, in the tenth Verse, those of *Aristobulus* household: here, them of *Narcissus* his household.

What *Aristobulus* was, is not certaine, likely not converted. The most hold *Narcissus* to be *Claudius* the Emperours great favourite, of whom histories make mention. *Tacitus* describes him as a very subtil politician, in his plot upon *Messalina* the Emperesse, whom he accused to the Emperour, and also put her to death.

He was a man of infamous life, he was not converted, nor all his household, and therefore Paul distinguisheth them; he salutes them onely which are in the Lord.

Christ ruleth in the midst of his enemies: In the house of *Narcissus* he gathereth his Church. There is a *Moses* in *Pharaohs* Court, an *Obadiab* in *Abahs*, a *Isaiah* in *Herods*, the wife of *Chusa*, *Herods* steward; good Christians in the family of *Narcissus*: and after, come

chryf. lib. 1. ad v. vitu- perat. vita monast. in *Neroes* Court. Yea, *S. Chrysoſtome* reports, that *Saint Paul* converted one of *Neroes* concubines, which was one of the causes of his death, because her affection and love was alienated from him.

If the power of the Word perswade *such* to turne from their uncleane and wicked life, it were a foule shame for us, who live in *Gods house*, not to be brought by it from our evil conversation.

Nobody would have looked for zealous Christians in *Neroes* Court, in *Narcissus* his family, yet there were such there: And no man (one would thinke) should looke for drunkards, theeves, whoremasters, strumpets, &c. in *Gods house*, in the household of faith: yet there are such to be found.

VERSE 12. Salute Tryphena, and Tryphosa, who labour in the Lord. Salute the beloved Perfis, which laboured much in the Lord.

Obfer.

As there are many famous men commended in the Scriptures, so also many women; *Sarah, Rebecca, Miriam, Hannah, Deborah, The blessed Virgin, &c.* and many in this Chapter.

These are commended, not for their beauty, birth, gay clothes, &c. but for their labour of love to the Gospell, and the Saints professing the preaching of the same: and for this shall they be commended till the second coming of Christ.

Let all women hence learne, not to set their mindes upon outward adorning of the body, as in plaiting the haire, wearing of gold, and putting on of apparell; but upon the inward ornaments of the minde; upon chastity, modesty, meekenesse of spirit, which in the sight of God, are of great price.

VERSE 13. Salute Rufus, chosen in the Lord, and his mother and mine.

Chosen in the Lord: that is, a choyce Christian and Professor: not speaking here of his eternall Election. So *Iohn* writeth to the elect Lady, that is, who was a choyce Lady for godlinesse and vertue: as Chosen men of *Israel* note the worthiest of that kinde.

2 Sam. 20.
18, 19.

His mother and mine. Our Country is our mother: So is *Abels* City, called a mother in *Israel*. Old women are mothers: so are benefactors; thus was *Pharaohs* Daughter a mother to *Moses*; thus was *Rufus* his mother, a mother to *Paul*: and Mothers, are parents which beare children in their wombe, and bring them forth, and thus was *Pauls* mother, a mother to *Rufus*.

Obfer.

A toward sonne is a credit to his mother, and a vertuous mother to a toward sonne: Blessed are the families where there are such roots, and such branches.

VERSE 14. Salute Asyncritus, Phlogon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus and his sister, and Olympus, and all the Saints which are with them.

IN these two verses are some saluted by name in particular: and some in generall, under these titles, Brethren, Saints.

Of the men and women here by name saluted, there is little, and no certaine mention made in history, for ought that I have read; and therefore I passe them over: only this we are to remember, that they were worthy and famous for godlinesse in the Church of *Rome* at that time.

And because it were too long to reckon every particular man and woman believing, therefore, in generall termes he comprehendeth all the rest.

Brethren: So are the elect professing the Gospell, by reason of their Adoption: They have all one Father, which is, God; and one Mother, which is, the Church; therefore they are Brethren: and, in ancient time, the meetings of the Saints were called *Fraternities*, as I have somewhere observed.

In my exposition of the 12. Ch. v. 10.

Obfer.

This Title notes Union with God, and communion among our selves, and so negeth Envy.

Saints, Believers are usually so called by *Paul*: and these are either such which are outwardly; or such which are outward and inward also.

The

The first have onely the outward profession of the Gospell, and these are *Hypocrites*: The other, beside their *outward* profession, have *true inward* sanctification. These are either *perfect*, such as are to be found onely in that part of the Church which is triumphant; or *imperfect*, such as are in the Church militant, who daily fight and strive against sinne.

This title admonisheth us to live holily according to our name; to be called a Saint, and to live like a Beast, or a Devill, as many doe, is to dishonour the holy name after which we are called, and to damne our selves.

God is called Mercifull, and True, and therefore, when David prayeth for forgiveness, *Psalm 118* he saith; *For thy Names sake, O Lord, pardon mine iniquities*, desiring that his dealings towards him, may be according to his Name: So we may say to a man: Be answerable to thy Name: Thou art called a Saint, live not like a wretch, but even *For thy names sake* live holy.

VERSE 16. *Salute one another with an holy kisse.*

Paul concludeth his owne salutations with this precept, that they should mutually salute one another; adding the signe of true love and friendship: *A holy kisse*.

There are *unholy kisses*: The *unchaste* kisse of the Harlot: the *Idolatrous* kisse of the Israelites to *Baal*, and the Calves; and of the Papists to their Images, and Reliques: The *flattering* kisse of *Abshalon*: The *traiterous* kisse of *Isach*, and of *Indas*.

A holy kisse, is, when the love is unfeined which is testified thereby.

As it is the fashion, among us, for men meeting with their friends, to shake hands, so was it among the Jewes, as appears by many places in both Testaments, for men to kisse men, at meeting and partings.

Now because the Romans were troubled with dissensions about meats and dayes, as we have seene Chap. 14. therefore Paul wisheth them, that they should salute one another with a *holy kisse*, that is, in a true conjunction of mindes and affections, forgetting all former offence.

This Peter calleth, the *kisse of charity*: 1 Pet. 5. 14. and Saint Augustine, *Osculum Columbinum*, the Dove-like kisse.

From whence it came to passe in the Primitive times, that Christians before the receiving of the Communion, *kissed* each other, which fashion, for some abuse, was prudently laid downe; In the stead whereof is the *superstitious* kissing of the *Pave* in the Church of Rome.

Christians ought to love one another *truly* without dissimulation; of which, see Rom. 12. v. 9.

VERSE 16. *The Churches of Christ salute you.*

21. *Timotheus my workes-fellow, and Lucius, and Iasen, and Sopater my kinsmen, salute you.*

22. *I Tertius, which wrote this Epistle, salute you in the Lord.*

23. *Gaius mine host, and of the whole Church, saluteth you: Erastus the Chamberlaine of the City, saluteth you, and Quartus a brother.*

IN these verses are set downe the salutations of others to the Romans, and these are either whole Churches; v. 16. or particular persons, in the rest of the verse.

These are, both to cherish love betweene the Brethren in all places though farre remote; and for the more confirmation and authority of this Epistle, that it may prevaille the better with the Romans.

The first particular, is *Timotheus*, whom he calls *workes-fellow*; this is he of whom, *Act. 16. 1, 2.* to whom Paul wrote two Epistles: whom hee commands divers times to the Churches, and whom he ordained Bishop of Ephesus.

The next are three, described by their names, and by their kindred.

Their Names, *Lucius*, of whom, *Act. 13. 1.* *Iasen*, of whom, *Act. 17. 5. & seq.* *Sopater*, of whom, *Act. 20. 4.* all famous men for godlinesse.

These were a kinne to Paul.

The fifth, is *Tertius*, described by his name, and by his effect: *he wrote this Epistle*.

Tertius, so many Romans were called. Some *Secundus*, as one of the *Phis*; some

Quintus, as *Fabius*; ſome *Sextus*, as *Rofcius Amerinus*; ſo in the next verſe, *Quartus* a Brother.

Which wrote this Epistle: either from *Pauls mouth*, or from his papers.

Obſer. It is a great honour any way to further true Religion; to write part of the Scripture, ſo to read it, to heare it, but moſt to believe the Scriptures and to obey them.

The ſixt is *Gaius*, who is deſcribed and commended for his liberality and hoſpitality, both to *Paul*, and alſo to the whole Church.

There were divers of this Name: one of Macedonia, another of Derbe, another (it may be) to whom Saint *Iohn* wrote his third Epistle.

Act. 19. 29. Act. 20. 4. This *Gaius* moſt like to be the Macedonian, becauſe of the writing of this Epistle at Corinth.

Obſer. Haſt thou riches? Honour God with them, as *Gaius*: relieve the poore, maintaine the preaching of the Word: and let it not be done niggardly, for *Gaius* maintaines, and gives entertainment to the whole Church: Riches ſo expended, will be comfortably accounted for; Many have a heavy reckoning to make, who have beſtowed many great ſummes upon harlots, drunkards, and in vanity, but nothing, or very little, upon pious uſes.

When thou dyeſt, thy goods ſhall not follow thee, but thy *works* ſhall, be they good or bad: according therefore to thy ability, upon all occaſions, doe good, laying up a good foundation, againſt the time to come.

Luk. 12. 17. ad 21. When the rich man increaſed in wealth, if he had ſtudied to enlarge his liberality to the poore, as he did to enlarge and biggen his barnes, hee had not bene ſo branded with the name of a *Foole*, by our Saviour.

Hee cared for himſelfe, and not for the poore, nor for maintaining of Gods worſhip. We are but *Stewards* of riches, which are lent us, that we ſhould have comfort of them our ſelves, and that wee ſhould beſtow them for Gods glory, and the good of the Church.

The ſeventh is *Erastus*, of whom, *Acts 19. 31.* and *2 Tim. 4. 20.* deſcribed here by his office; *Chamberlaine of the City of Corinth*.

Obſer. It is lawfull for godly Chriſtians to beare civill offices; and it were to be wiſhed, that all offices in Chriſtian Common-wealths, and in the Church, were beſtowed upon them who were the moſt prudent and zealous Chriſtians, whatſoever the Anabaptiſts ſay to the contrary.

Obſer. Not onely meaner perſons, but great Perſonages alſo, are by the Goſpell converted to Chriſt. Wiſe *Iſeoph of Arimaethea*; Learned *Nicodemus*, a ruler of the Jewes; Noble *Theophilus*; Vertuous *Ioanna*, wife to *Cheſa*, Herods Steward; *Sergius the preconſul*; *Erastus the Chamberlaine*; the Eunuch of *Candace*, and others.

Not many ſuch: but in the Wiſdome of God, ſome Kings, ſome *Queenes*, ſome Princes, Nobles, great ones, that the Church may have countenance.

We are to pray for the countenance of ſuch, and to prayſe God for them. Their example is potent either way: When the chiefest in a towne are Religious, and ſober, and enemies to diſorder, the meaner ſort are eaſily governed: but where the chiefest are contrary, there it is impoſſible to ſettle any good order.

So much hurt as thou haſt done by thy example, ſo much heavier ſhall thy judgement be; if thou haſt done ſo much good, great would have bene thy comfort in the laſt day.

The laſt is *Quartus*, deſcribed by his profeſſion; A Brother.

Obſer. In all theſe we may note the bleſſing which followes a good life, even in this world; even a ſweet remembrance of our Names when we are dead.

Pro. 10. 7. The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.

VERSE 17. Now I beſeech you, Brethren, marke them which cauſe diſſenſions and offences, contrary to the Doctrines which ye have learned, and avoid them.

IN this, and the three verſes next following, is the third part of this Chapter, and the fourth part of the Concluſion, which is, an Admonition.

In which are the manner of it, and the matter conſiderable.

The manner in theſe words, Now I beſeech you, Brethren; It is tendered unto them with exceeding

exceeding love, such manner of speaking we had before, Chap. 12. vers. 1. and Chap. 15. vers. 30.

In the Matter, we have the Admonition it selfe, verse 17, 18. and the Amplification of it, verse 19, 20.

In the Admonition it selfe: are the Duty, verse 17. and the Reason, verse 18.

The Duty is, to *beware of false teachers, and false brethren.*

In this we may note a Declaration of the warinesse required, and a Description of them, of whom they are to beware.

Vnto this warinesse belong two things; first, to *mark*; secondly, to *avoid*.

The Description of the parties to be marked and avoided, is from the Effects, which are two; *Divisions*, and *Offences*: *They which make Divisions and Offences, are to be marked and avoided.*

These two are amplified, by the Rule unto which they are contrary, which is, *The Doctrine which they have learned.*

Mark them: The word signifieth such a marking, as useth a watch-man that standeth on a Towre to descry enemies, he marketh, diligently, all commers, and giveth notice accordingly, for the saving of the City: Hence are the chiefe Pastors and Fathers in the Church called *Episcopi*, *Bishops*.

One Copy, as *M. Bez* a noeth, hath an adverb joyned to the verbe; *avoids divisions*, to *clarm.*
marke so that we be in surety, and not deceived. *codex.*

And *avoid them*: Which *Peter Martyr* understandeth of Excommunication.

Which cause divisions and offences: The first of these some thinke to be referred to *Do-*
ctrine, the other to Discipline: the first of Heresie, the other of Schisme: and I thinke we may understand both of these in the first word: and by the second, the offence which commeth by such *Division*, and also that which commeth by a *wicked life*, for these also deserve to be marked and avoided.

Contrary to the Doctrine of Salvation by Iesus Christ onely, which ye have learned, either by this Epistle, or by your first Converters.

False teachers and brethren are carefully to be marked and avoided. *Mat. 7. 14, 15. Beware*
of false prophets, which come to you in sheeps clothing, but inwardly they are ravening Wolves:
ye shall know them by their fruits: Which fruits are in this Text, *Division and Offences*:
Phil. 3. 2. Beware of Dogges, beware of evill workers, beware of the Concision. For here *Saint*
Chrysostome would have the Jewes to be understood, who urged the *Necessity* of the Ob-
servation of the Ceremoniall Law: I thinke also such Gentiles who maintained Jewish
opinions.

Here note *Pauls* wisdom, and that in three things.

1 That he putteth this Admonition in the very end of his Epistle, to note that a-
mongst all other things formerly written of, *this* in especiall not to be forgotten. *Obser.*

2 That he interserterth it among the Salutations; that so it might the more prevaile
with them; for as *then* the waxe easiliest receiveth the print of the seale, when it is soft-
ned; so having by his gentle salutations, greetings by name and commendations, pre-
pared their affections, *then* he putteth in for peace and unity, and that they should be-
ware of such which cause divisions.

3 He nameth those which were *worthy* amongst them, but not the *schismatic* and schis-
maticall, that they might discerne this admonition not to proceed from any private
spite, but meerely out of a true and unfained desire of their good.

We ought to have a watchfull eye upon all such, who either by their opinions, or life, *vs 13*
contrary to the Doctrine of Salvation, which we have learned out of the Word, and to
censure them.

We may not keepe company with Papists, Anabaptists, Brownists, profane persons, *vs 21*
or if there be any other which are enemies to the peace and holinesse of the Church, lest
we be corrupted and perverted by them, for our nature is prone to error, and slow unto
the truth.

There are two things which strike at the very heart of the Church, *Division and Schisme*, *vs 31*
schisme, or *Offence*.

If thou desirest that the Church should live and flourish, O pray for the peace of Jeru-
salem, and beware of faction and schisme; hate evill, and lead a godly life.

VERSE 18. *For they that are such, serve not our Lord Iesus Christ, but their own belly; and by good words, and faire speeches, deceive the hearts of the simple.*

Here is a Reason of the Admonition, which is twofold: The first is taken from the End: the second from the Effect of them which cause Divisions and Offences.

Their End is set downe, first, Negatively, *They serve not Christ*, then Affirmatively, *but their owne belly*.

To serve Christ: Is to submit our selves to his will, and to seeke to please him in all things, and to set forth his glory; but this the factious spirits intended not, but to *serve themselves*, and their *owne turnes*, whatsoever became of the the service of Christ.

Their owne belly: That is, profit, maintenance, ease: For we are ten-fold more forward to bestow upon such, which shall broach a new opinion, or be factious, then upon peaceable teachers: Opposition to the present government of the Church in England, may easily be discerned to be a *very mystérie of gaine*.

Faint.

Also by Belly, by a Synecdoche, understand Vaine-glory, Ambition, and all carnall affections, and wrong ends.

The Effect, *They deceive the hearts of the simple*, set forth by the Instrument: *Good words and faire speeches*.

In the Effect, are the Action, *they deceive*; the parties deceived, *the simple*: The extent, how faire they are deceived, *even in their hearts*.

They deceive: The word signifieth such a deceit, which a false theefe useth to a traveller, offering himselfe a guide to direct him a better way to his journeyes end, and so leading him into some dismall place, that he may rob him, and cut his throat: and therefore the vulgar translation, and M. Beza, with the Syriack, read it, *they seduce*.

The hearts: to note that alienation of Affections, followeth division in doctrine and opinion: Division and faction, is as a canker, not onely impairing the soundnesse of the Iudgement, but diverting the current of the Affections.

Explan.

Lyra in loc.

Of the simple: *ἀπλοὶ*, is such a one who having a desire to doe well, yet wanteth wisdom to discern the subtilty and ends of such who make divisions in the Church. *Simple* or *Innocent*, as the vulgar, being so called, *non à puritate conscientia, sed à defectu industrie*, not from the purity of their conscience, but from a defect of wisdom, or care and industry, to observe and finde out the packing of such contentious and factious spirits, saith Lyra.

Aurelius Victor citatus à Beza.

By good words, and faire speeches: *ἡλικία*, is when a man maketh shew of much goodnesse in words, but is nothing so in substance and deeds: so *Pertinax*, the Emperour, was called *ἡλικώδης*, which one expounded, *blandus magis quam benignus*, faire spoken, but no wayes liberal!; *εὐλογία*, is when a man useth many good prayers and benedictions, taken here in the worst sence, for that bad eloquence and counterfeited zeale, which Hereticke and Schismaticke use, to draw the simple to their side and opinions.

Doct.

Such which cause divisions and offences, contrary to the true Doctrine, *serve not Christ, but their owne affections*, deceiving the simple. 2 Tim. 3. 4, 5, 6. *Lovers of pleasures more then lovers of God: Having a forme of godlinesse; for of this sort are they which creep into houses, and lead captive silly women.* Tit. 1. 10, 11. *There are many vaine talkers and deceivers, specially they of the Circumcision, who subvert whole houses, teaching things which they ought not, for filthy lucre sake.* Our Saviour in Mat. 7. 14. calleth them *ravning Wolves in sheeps clothing*.

This is principally to be meant of the Jewes professing Christ, who withall urged the necessity of the Ceremoniall law, and of such Gentile Christians, who embraced such Jewish opinions, these were liberally maintained by the Jewes. Both these *Paul sharply taxeth almost in all his Epistles*: Notwithstanding, this Admonition is to be applied to the necessity of the Church in all times.

Obfer.

Mat. 6. 24.
Ple 1.

Irenæus in proemio, l. 1 advers. hæres.

He that serveth his belly, or carnall affections, cannot be the servant of Christ; *ye cannot serve God and Mammon*.

Beware of the sugred and faire tongues of Hereticke and Schismaticke, lest thou be seduced. For thus such subtil merchants doe vent their bad wares, shewing their errors, *not naked*, but as *Irenæus* saith, *amiculo splendido callide ornatos*, cloaked with good workes

workes and faire speeches, that they deceive the simple and unskilfull.

Thus the Papists offer their Indulgences and Pardons, and such trumpery, beguiling the ignorant, and serving their owne bellies. Thus the Anabaptists preach of Temperance and other vertues, and in the meane time, like idle bellies, live of other mens labours. Thus doe the Brownists, and all factious spirits, convey the poyson of their schismaticall opinions, under a pretence and shew of purity and zeale. Thus did the Pharisees, *under a pretence of long prayer, devoure widowes houses.*

Mat 23. 14

As strumpets paint their faces, and decke and perfume their beds, to allure simple ones, and young men without understanding; so false prophets weare a rough garment to deceive.

Prov. 7.

Thus have many simple men and women, of forward affections, beene invigiled, and drawne to oppose the Church and Civill Magistrate, by the faire shewes of zeale and conscience of such Leaders, who have therein aimed at their *owne gaine*, or credit, and not at the *glory of God*, and peace of the Church.

It is a detestable thing, to shew in words and gesture, religion and zeale, and yet to live wickedly. These are they which cause the truly zealous profession of the Gospell to be evill spoken of, by their false dealing, lying, slandering, and other lewd behaviort.

U/6 21

Woe to them, who by their unfaithfull dealing, give just cause for men to say, that they had rather deale with Turkes, Infidels, Drunkards, Whoremasters, &c. then with Professors, and goes to Sermons: *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of God, which is in heaven.*

Mat 7. 21

VERSE 19. *For your obedience is come abroad unto all men: I am glad therefore on your behalfe; but yet I would have you wise concerning that which is good, and simple concerning evill.*

This verse, and the next following, containe an Amplification of the Admonition; which is three-fold: An Occupation, in this verse; and a Consolation, and a Prayer in the twentieth verse.

In this Occupation, we must consider the Objection, and Pauls answer.

For the Objection; whereas he admonisheth them to beware of those which caused divisions, because through faire speeches they deceived the hearts of the simple: hence they might perchance, thus object:

What doe you thinke us so silly, that every faire word will carry us?

Vnto this Paul answereth, whereof there are two parts: A Concession: A Correction.

The Concession: *Your obedience is come abroad unto all men, I am glad therefore on your behalfe.*

The Correction in the rest of the words of this verse.

In the Concession are the things granted, and the effect of it in Paul.

The thing granted, *that their obedience is come abroad unto all men*; or places: that which he called *simplicity*, here he calls *obedience*, attributing to them a facility and readinesse to obey the Gospell, which is a singular commendation: *Simple*, that is, not blockish without understanding, but *honest hearted*, sincere, of tender conscience, desiring, to their uttermost, to take that way which might further the state of their consciences.

This is come abroad among all men, saith he, and therefore it were vaine for mee to deny it.

Now, *I am glad therefore on your behalfe*: so that he mitigates the envy of the world, by *obedience*, and sheweth, that it is a great part of their worthinesse, that they are so ready, so teachable, so flexible to obey, signifying that it wrought this effect in him, that he therefore did singularly rejoyce.

The correction: *But I would have you wise unto that which is good, and simple concerning evill.*

This correction hath a secret reproofe, which was want of prudence to observe and discern the sleights of Schismaticall teachers, and to suspect danger under their faire shewes.

Facility to obey, is soone deceived, if it be not joynd with *Prudence*. For when men shall

shall come in the habit of the servants of God, and making a great shew of zeale; here an honest heart would be loth to suspect any corrupt end, either of gaine, or ambition, or such like: and therefore *Paul* tels them, that as he would have them *simple concerning evil*, not to be cunning to doe or cover, or perswade to evill, so to be wise unto that which is good: to use all their cunning, to try true and sound doctrine, and to retaine that which they had learned.

Doctr. As we must be ready to obey the truth, so wise to try and discern what is such, *1 Thess. 5. 21: Prove all things, keepe that which is good, 1 John 4. 1. Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

Use 1. Here *Pauls* sweetnesse, wisdom, and care appears: his sweetnesse in admonishing them so lovingly; his wisdom in writing so cautelously; his care, that the Romans might be at peace and unity, because their example might doe either much good or hurt to the Churches. If such disturbers of the Churches peace, and broachers of new opinions, be not suffered at Rome, neither will other Churches give credit or audience to them: For that which the Romans, inhabiting the principall City, doe in such cases, goes abroad unto all men.

Use 2. He saith not, your knowledge, but your obedience is come abroad unto all men. A great commendation; for the praise of godlinesse is in obedience: unto this, Cities, townes, families, private persons should aspire, so to live, that their obedience may come abroad among all: if it be rather justly said, that their disorder, drunkennesse, riotousnesse, prophaneesse, is come abroad, it is a fearefull hearing.

Use 3. *Paul* is glad of the good report of the Church of Rome for their readinesse to obey, so are we to rejoyce with the Angels, at the conversion, and proceeding in grace of others.

Use 4. We must be wise to that which is good, as simple to that which is evil: for as it is a sinne under a shew of zeale to deceive, so is it to be deceived and misled.

The Merchant buyes not all wares, but those which are for his turne and commodity: The Husbandman buyes not all, or any corne to seed his land, but that which is cleane and sound; so are we to be much carefull and choyce, what opinions we drinke in, with what faire words, and under what faire shewes soever they be, by what persons soever, tendered unto us.

Note this Direction. Observe here a direction from *Paul*: In a Church where the Doctrine of Salvation by Christ onely, is soundly and truly taught and received, if any the most sanctified man in shew, shall teach any thing, which may tend to make a division, or faction, and to disturb the peace of the Church, suspect, and be jealous thereof; for it is either false, or if true, yet better to be buried as low as the Center of the earth, than to be broached, to breake the peace and unity of the Church.

Here it is that *Paul* would have them wise, that if any opinion smell never so little of Schisme and division, to damne and renounce it.

There are two things which are to be most precious to us: The truth of Doctrine, the Peace of the Church: they are as two sisters, either of which without the other, is unprofitable, and dyes.

Mat. 10. 16 Be wise therefore unto that which is good, as serpents; be simple unto that which is evil, as Doves.

As the Serpent stoppeth her care, and will not hearken to the voyce of the charmer, charme he never so wisely, so, stop thine cares, and refuse to heare the hissing of such serpents, which shall goe about with their faire tongues, and shewes, to cause thee to eat of the forbidden fruit, to oppose the state and constitutions of a true and famous Church, and to disturbe the peace thereof.

Lec. 4. 33. *1 Cor. 14. 20.* The Lord, by his Prophet, complains of the Jewes, because they were wise to doe evil, but to doe good they had no knowledge: be thou wise to doe well, and simple to doe evil; in malice, a child; in understanding, a man.

VERSE 20. *And the God of peace shall bruise Satan under your feet, shortly: The Grace of our Lord Iesus Christ be with you. Amen.*

IN this verse are the two other parts of the Amplification. The first is a consolation: *The God of peace shall bruise Satan under your feet shortly.* The second, which is a prayer to be referred to the 24. verse.

The consolation is a promise, that howsoever God permit Satan to trouble the Church of Rome then, by the Authors of divisions and offences, yet *shortly he shall bruise him under their feet.*

They must fight it out, but the victory is certaine: of which there are four things here considerable.

1 The author of this victory: *The God of peace*, so called also in the last verse of the former Chapter: because he loves peace, and gives peace: and surely so he loves it, that the peace-makers are pronounced *blessed*, by our Saviour, and to be marked thereby for the children of God.

The god of the world, which is Satan, sows dissention; but *the God of heaven and earth*, the God of his Church, he makes peace.

2 The party conquered: *Satan*, that is, an enemy, our adversary, who stands against us even at the barre before God, accusing and pleading against us, laying our sinnes to our charge, that we might be damned.

Even this *Satan*, the Divell, shall by the power of God, be *bruised under our feet*: himselfe; and his instruments, tyrants, heretickes, schismatickes, hypocrites; and those things whereby his kingdome is upholden; out of the Church, *idolary and infidelity*; in the Church, *dissension and prophaneuſſe*.

3 The manner of the conquest: *Shall bruise under your feet*, we shall *gloriously* conquer, and Satan shall be abated to the *lowest* degree of Dejection.

As *Ishua* caused the Princes of Israel to set their feet on the very neckes of the five kings, so will God throw Satan downe, and make us trample him *under our feet*.

4 The Time: *Shortly*: though he *now* rage, yet *very long* he shall be throwne downe: that is, at the day of Iudgement, say some. Which we may expound the day of every mans particular judgement, which is death: or of the Generall Iudgement at the last day.

Or *shortly*, that is, prophecying of the conversion of the Roman Empire to the faith; which was in the dayes of *Constantine*: or of the Iudgements of God upon the persecuting Emperours: or rather comforting them, that *shortly* the dissensions caused among them by the subtilty and malice of the Divell; should be quenched, and the Authors silenced, which I verely thinke came to passe, by this letter, and by *Pauls* labours afterwards among them.

God will make his Church and children to conquer *Satan*. *Gen. 3. 15.* *He*, that is, the seed of the woman, shall bruise *his* head, that is, of Satan: This is meant of Christ, and in as much as that which he did, he did for us, who are his members, we in him shall doe the same; that is, conquer him. *1 Cor. 15. 57.* *Thanks be to God which giveth us victory through our Lord Iesus.*

Satan is the author of all dissension and mischief wrought in the Church, whosoever be the instruments of it. So the divell is said to cast some of the *Smyrnians* into prison, *Rev. 2. 13.* meaning the enemies of the Church, by the Divels instigation.

The Divell is our deadly enemy, of whom, in regard of our sinfulness, we have great cause to be afraid: for his power is great, and his malice not to be expressed; and he hath infinite *fighes* and policies to deceive us and bring us to confusion, never ceasing going about, and seeking to devour us.

He knowes how to fit every mans humour, and to apply a temptation according to his inclination.

He knowes when open force, and when secret fraud will most hurt the Churches of God.

In Queene *Maries* dayes, when the governours and rulers were enemies to religion, then he sat upon the Church, with imprisonments, banishments, fire and sword.

Why doth he not rage so now? *Non deposuit edium, sed vertit in primum*; hee hath not given

given over his malice, but he alters his device, and *cruentas inimicitias, ad quietas convertit* *insidias*, he turnes his bloody enmity, into slyes and secret snares, as saith the same Author in another place.

Idem ser. 7.
de le. un. 11
mensi.

Now since God hath blessed us with a *Nursing Mother* and a *Nursing Father* of our Church, he hath not sought to *take away our lives*, but to *corrupt our manners*; he hath not set upon our Church with tyrannically open cruelty, but undermined it with subtilty, sowing dissention among us about rites and orders, and the discipline of the Church; seeking *thereby* to ruinate us, as he sought to ruinate the Netherlanders of late by the division of *Arminius*.

He knowes that a Church divided cannot stand, and that in effect it will be all one to take away *peace*, as to take away *Truth*; and all one to destroy the Church by *outward force*, or *inward schisme* and division, saying that *this* is more dangerous, and shewes his greater subtilty.

For in *outward opposition*, we have to doe with enemies, but in *inward division*, Protestants oppose Protestants: and indeed here is our overthrow the more shamefull, if thole which are the *Children of the Church* by his subtilty shall be brought to be the accusers and defamers of their *reverent Mother*, as in our Brownists, and other factious people is manifest.

Let us all therefore pray to the God of peace, that hee would make us wise unto that which is good, and able to discern and defeat the stratagems and devices of the Devil, who, if we be left to our selves, will easily overmatch us: but by the power of the God of peace, through Iesus Christ, we shall be able to bruise him under our feet.

V/c 3.

1 Pet. 5. 9.
James 4. 7.

Art thou afraid of the Devill? feare him not, *Resist him by faith, and he will flye from thee*, or if he stay by it, thou shalt be able to quench all his fiery darts, and to tread him under thy feet: Christ hath conquered and wounded him so, that though hee may *tempt* and *trouble* thee, yet he shall not *overcome* thee. *Rare* he can, and make a terrible noise, but *overcome* he cannot, unlesse thou *consent* to him.

Roma. serm.
13. in Psal.
Qui habi-
tat.

Rugiat quantum vult, tantum non fugiat ovie Christi; Let him *rore* as much as hee will, onely let not the *sheepe of Christ* runne away, but stand to him, and resist, saith *Bernard*.

1 Ioh. 4. 4

He that runs away at the sound of the Trumpet, before a blow be stricken, is a coward. Fight therefore and be of good courage, for *he that is in us is greater than he that is in the world*.

As when *Goliath* was overcome by *David*, the Children of Israel fell upon the Philistims and slew them; so let us fall upon our sinnes, repenting of them; for sinne is the head of the Divell: he therefore who converts unto God, he who withstandeth temptations, tramples upon the *very head* of the Divell: as he who is overcome in temptation, and drawne to sinne, is trampled upon by the Divell.

Christ hath throwne him downe, and wounded him, let us keep him downe and tread upon him, that we may gloriously conquer.

VERSE 20. — The grace of our Lord Iesus Christ be with you, Amen.

24. The grace of our Lord Iesus Christ be with you all, Amen:

IN the 24. verse is the fourth part of this Chapter, which is the Apostolicall Benediction; and because the latter part of the 20. verse is of the same sound, I have joyned them together.

In this Benediction, we have the blessing which he wisheth to them, which is, *Grace*: The Author of this blessing, whose *grace*, *The grace of our Lord Iesus Christ*; The parties to whom he wisheth *Grace*; *to them all*, *Be with you all*; and the Ratification, *Amen*.

The grace of our Lord Iesus Christ: By *Grace* I here understand with *Peter Martyr*; The Divine favour, with the rich effects thereof; called the *Grace of our Lord Iesus*, both because he favoureth us himselfe, and also because hee hath purchased for us the favour of God.

Obser. 1.
2 Thes. 3.
17, 18.

Be with you all: *All*, is added in the 24. verse, which was understood in the 20. *Amen*. of this word see *Rom. 11. 36*.

This is the *seale* of *Pauls Epistles*, and the *token* whereby they are knowne, as he saith in the second to the *Thessalonians*,

In the stead of the ancient concluding of letters, *Farewell*, Saint Paul wisheth unto them to whom he writes, the *Grace of Christ*; for without this, all health of body lieth availed.

And he above all the rest was the Preacher of Grace, being from a Persecutor received to so much Grace: and looke what he received, he earnestly wisheth to others.

Chrysostome observes, that Saint Paul layes the foundation of his Epistle, in *Grace*: beginning with, *Grace to you, and Peace, &c.* Chap. 1. 7. and here he finisheth with, *Grace be with you*; thereby shewing that our Justification, Sanctification, Election, Vocation, Power to resist Satan, to his bruising under our feet, and all is of *Grace*.

The Best thing we can wish to our selves, or our friends, is the *Grace of our Lord Jesus Christ*. To be gracious with earthly Princes, is something: but to be gracious with God in Christ, surpasseth all: For this is unchangeable, and in the House of death, when the favour of Kings can stand us in little stead; then, *This* will be able to comfort us, and to let us out of this world, into the Kingdome of Heaven.

VERSE 25. Now to him that is of Power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the Revelation of the *Mysterie*, which was kept secret since the World began.

26. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandement of the Everlasting God, made knowne to all Nations for the obedience of Faith:

27. To God only wise, be glory through Jesus Christ, for ever, Amen.

IN these words is the last part of this Chapter, of the conclusion, and of the whole Epistle; which is a *Doxology*, or an acknowledgement of glory to God.

Where we have the summe: *To God be glory*: and the Amplification, from divers Arguments.

From a description of God; in which, two things are attributed to him, for the which he gives him glory: The first is *power*, the second, *wisdom*.

His *Power* set downe with the effect of it, *verse 25. To him that is of power to stablish you.*

Corroboration in *Grace*, is by the *Power of God*; and this is to be understood with the *Exclusive onely*, which is added to his wisdom, *v. 27.*

For such is the power of the Divell, and our weakness, that unless God himselfe, who is *Omnipotent*, did establish us, we must needs utterly fall away.

This establishing is amplified from the instrument of it, *The Gospel*, of which are three things set downe.

First, the administring cause thereof; which is Saint Paul: according to *My Gospel*: not the History of the Gospel, written or dictated by Paul; but according to the Doctrine of the Gospel preached by Paul, and the rest of the Apostles: or written unto the Romans in this Epistle, wherein, indeed, the summe of the Gospel is contained.

Secondly, The materiall cause of it: *The preaching of Jesus Christ*: For Christ is the scope and summe of the Gospel, and as Paul desired to know nothing but Christ crucified, and gloried in nothing else, so hee preached nothing else. Unless wee would expound the words *actively*; according to that which was preached by our Saviour Christ, according to that in the Epistle to the Hebrews, where the Doctrine of Salvation is called, *the Word spoken by the Lord*.

Thirdly, The formall cause: *The Revelation of the Mysterie, kept secret, since the world began, but now made manifest and knowne*: Concerning which, we may here note four things.

First, to whom it is now manifested and made knowne: *to all Nations*: before there was a great silence of the Gospel, it being shadowed with many types and figures, but now such veyles are taken away; there is a *Revelation*, and manifesting of it: before it was knowne to the Jewes onely, but now, *to all Nations*.

Secondly, the meanes whereby it was made knowne: *the Scriptures of the Prophets*: For to him (that is, to Christ) give all the Prophets witness: and therefore Saint Paul in his *Ad. 17. 27* preaching, said, *none other things than those which were spoken by Moses and the Prophets*: *Ad. 26. 22* and

and when he came to Rome, he expounded and testified unto them the Kingdome of God, persuading them concerning Iesus, both out of the Law of Moses, and out of the Propheies.

Thirdly, the Authority: The Commandement of God, set forth by another of his attributes, *Everlasting*, without beginning, and without end.

Fourthly, the end of the manifesting and publishing of the Gospell, for the obedience of Faith; not onely that we should know it and taste of it, but believe it, and obey it.

The second Attribute in the description of God, is his *Wisdom*, v. 27. set forth by this Exclusive, *Onely: To God onely wise*: So, 1 Tim. 1. 17. *the onely wise God*, and Iude v. 25. *the onely wise God our Saviour*: which exclusive is to bee added to all his Attributes, as

1 Tim. 6. 15. *Onely Potentate, Onely hath immortality, Onely Holy.*

1 Tim. 6. 16. There are many wise men and women; so the Angels: But men by institution and means; and Angels and men, by participation, and the Gift of God, and in part: But God is *wise absolutely, infinitely*, and by Nature, being the *Fountain and Ocean*, from whence the drops, and small streames of wisdom are derived unto the Creatures.

Obser. The publishing and preaching the Gospell to all Nations, was by the Commandement of the Everlasting God, who is omnipotent and *Onely wise*.

As no other wisdom and power could have so brought it to passe; so, though the Divell, Tyrants, Infidels, Atheists, Papists, and all wicked men joyne their power and cunning, they shall never be able to root it out.

This is our comfort; though our enemies be strong and wise, yet our God is stronger and wiser than they.

1 From the means by whom we are to give glory to God: which is, by our Lord Iesus Christ: so, Col. 3. 17. *Giving thanks to God, and the Father by Him*: For our spiritual sacrifices are acceptable to God by Iesus Christ, as Saint Peter speaketh.

2 From the continuance of performing this duty, for ever.

3 From the Affection, wherewith Paul glorifies God, which is vehement, testified in this word, *Amen*.

Doctr. God is specially to be glorified of his Church, for his power and wisdom, in confirming of his Elect by the Gospell. Ephes. 3. 20, 21. *Now to him that is able to doe exceeding abundantly, above all that we aske or thinke, according to the power that worketh in us. Unto him be glory in the Church, by Christ Iesus, throughout all ages, world without end, Amen. Iude v. 24, 25. Now to him that is able to keepe you from falling, and to preserve you faultlesse before the presence of his glory, with exceeding joy, To the onely wise God our Saviour, be glory, and maiesty, dominion, and power, now and ever; Amen.*

REVELATION 5. 13, 14.

Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

And let the whole Church in Heaven and Earth fall downe, worship, and say Amen.

Amen, Amen.

10

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1 Pet. 2. 5

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